

THE INTERNATIONAL CRITICAL COMMENTARY

A CRITICAL AND EXEGETICAL  
COMMENTARY

ON

THE BOOK OF EZEKIEL

BY

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## PREFACE

It is many years ago since Dr. Briggs and Dr. Driver, now passed to their rest, invited me to undertake the commentary on Ezekiel in this series.<sup>1</sup> The task has lasted longer than I expected, owing to the claims of other work ; but I do not regret the delay, for it has enabled me to take into account the latest contributions to the study, and to mature my own judgement.

In recent years the study of Ezekiel has undergone something like a revolution. When Cornill's great edition appeared in 1886 the main problem was the textual one ; now the problem is concerned with wider issues, those of the higher criticism, and there is every reason to welcome the advance. It is no longer possible to treat the Book as the product of a single mind and a single age. Our superficial impression of its unity must give way under a more searching analysis, and we are told to revise our whole conception of the prophet's personality and teaching. The student finds himself torn in opposite directions. On the one hand he is shewn a prophet reduced to insignificance, and completely dwarfed by the redactor ; the so-called prophecies turn out to be *vaticinia ex eventu*, the redactor deals merely in conventional phrases and worn-out ideas ; and this representation is based upon a logic which seems irrefutable, and upon an array of evidence from which there seems to be no escape. On the other hand, the student, while determined to go where the facts lead him, begins to doubt whether this representation does justice to all the facts ; he asks himself whether a mechanical logic can be trusted as a guide through a region of mystery : the

<sup>1</sup> Dr. Briggs died in June 1913, Dr. Driver in February 1914.

Book strikes him as charged with an atmosphere of spiritual intensity, and he declines to empty it of all serious meaning. I am free to confess that again and again I have felt uncertain as to which side holds the truth. We must admit a large element of editorial activity, not only in the arrangement of the oracles, but in the glosses and alterations which have been introduced into the text. Ultimately, however, it is a question of the point of view. We may start with minds made up against allowing supernatural influence under any form, or we may believe in the action of the divine Spirit upon the human; we shall arrive at different results. In dealing with a work of prophecy the latter point of view seems to be the more reasonable.

The late Dr. A. B. Davidson prefaced his commentary on Ezekiel (1892) with the remark that 'the student of the Book must take leave of his task with a certain sense of defeat.' I can echo the words from my own experience, for I am well aware that my judgement has often been at fault, and that I have failed to solve all the difficulties of the text. But I am thankful to say that the words do not express altogether what I feel; for I have won something positive and distinct, which I hope will be shared by my readers, and that is an impression of Ezekiel which bears the authentic signs of a prophet: an awful perception of God, a nature at home in both worlds, faith and courage on a heroic scale, uncompromising hatred of sin, hopefulness for the coming age. His authority had a marked effect upon the thought and practice of the generation which followed him; much of his teaching is taken up and carried further in the New Testament. His permanent value consists especially in this, that he represents the principles of Law and Prophecy in combination. Both are abiding elements in the life of religion. Personal contact with God, the vision, the moral fire, which belong to Prophecy, are needed to vitalize the outward institutions; and equally, the discipline of ordered rite and obligation is

needed to train the spiritual outlook, and to save Prophecy from self-will and the empty fate of dreams.

An English commentary on Ezekiel has long been due. It is nearly thirty years since Dr. Redpath published his volume in the Westminster series (1907), and Dr. Lofthouse his in the *Century Bible* (n.d., ? 1909); both were designed for the ordinary English reader; the present work has kept the Hebraist in view as well. It has not been considered necessary to compile a bibliography of modern literature on the subject, since Herrmann has done that fully in his commentary (1924), and special treatises which have been published later are referred to in the notes.

Among friends who have helped me in various ways, I wish to single out for special thanks Dr. Stephen Langdon, Shillito Professor of Assyriology; Mr. G. R. Driver, Fellow of Magdalen College and University Reader in Comparative Semitic Philology, Oxford; Professor B. I. Sové of the Russian Orthodox Theological Institute in Paris, who has taken much trouble to complete my liturgical references; and Dr. Paul Kahle, Professor in the University of Bonn, who has given me advice on more than one occasion.

G. A. COOKE

CHRIST CHURCH, OXFORD  
*St. Mary Magdalen's Day, 1936.*





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## PRINCIPAL ABBREVIATIONS

'A . . .	. Aquila's Greek Version
א . . .	. Arabic Version (in Walton's Polyglot)
AJBL. . .	. <i>American Journal of Biblical Literature</i>
AJSL. . .	. <i>American Journal of Semitic Literature</i>
Akk. . .	. Akkadian, the Semitic language of Babylonia
Ar. . .	. Arabic
Aram. . .	. Aramaic
B-L. . .	. Bauer und Leander <i>Historische Grammatik der hebräischen Sprache</i> 1922
Baer . . .	. Baer <i>Liber Ezechielis</i> 1884
Barth . . .	. Barth <i>Die Nominalbildung in den semitischen Sprachen</i> 1894
Be. . .	. Bertholet <i>Das Buch Hesekiel</i> 1897
cas. pend. . .	. casus pendens
CIS. . .	. <i>Corpus Inscriptionum Semiticarum</i>
Clav. B. . .	. <i>Clarendon Bible</i> (O.T. 1926-32)
Co. . .	. Cornill <i>Das Buch des Propheten Ezechiel</i> 1886
Complut. . .	. Complutensian Polyglot 1514-17
constr. st. . .	. construct state
c.w.c. . .	. cum waw consecutivo
D . . .	. Deuteronomy, Deuteronomist
Dav., Davidson . . .	. A. B. Davidson <i>Ezekiel</i> (Cambridge Bible) 1892
Davidson Synt. . .	. A. B. Davidson <i>Hebrew Syntax</i> 1894
DB., HDB. . .	. <i>Hastings Dictionary of the Bible</i>
Delitzsch AHWB. . .	. Friedrich Delitzsch <i>Assyrisches Handwörterbuch</i> 1896
Driver . . .	. S. R. Driver <i>Hebrew Tenses</i> <sup>3</sup> 1892
Driver LOT. <sup>9</sup> . . .	. S. R. Driver <i>Introduction to the Literature of the Old Testament</i> <sup>9</sup> 1913
E . . .	. Elohist
Ⲭ . . .	. Ethiopic Version (in Walton's Polyglot)
Ehrl. . .	. Ehrlich <i>Randglossen zur hebräischen Bibel, Ezechiel</i> 1912
Enc. Bibl. . .	. <i>Encyclopaedia Biblica</i>
EVV. . .	. English Versions
Ew. Synt. . .	. Ewald <i>Syntax of the Hebrew Language</i> transl. Kennedy 1881
Exp. T. . .	. <i>Expository Times</i>
Fr. Hist. Gr. . .	. <i>Fragmenta Historicorum Graecorum</i> , Paris 1885

᠖ . . .	Greek Version (Septuagint)
᠖ <sup>B</sup> . . .	Greek Version cod. Vaticanus
᠖ <sup>A</sup> . . .	Greek Version cod. Alexandrinus
᠖ <sup>Q</sup> . . .	Greek Version cod. Marchalianus
᠖ <sup>Γ</sup> . . .	Greek Version cod. Cryptoferratensis
Γ-K. . .	Gesenius-Kautzsch <i>Hebrew Grammar</i> transl. Cowley 1910
Ges.-Buhl. . .	Gesenius-Buhl <i>Handwörterbuch</i> <sup>16</sup> 1910
H . . .	Holiness Law, Lev. 17-26
᠔ . . .	Hebrew text without vowel signs
He., Herrm. . .	Herrmann <i>Ezechiel</i> 1924
Hi. . .	Hitzig <i>Der Prophet Ezechiel</i> 1847
Hö. . .	Hölscher <i>Hesekiel</i> 1924
J . . .	Jahvist
Ja. . .	Jahn <i>Das Buch Ezechiel</i> 1905
JPOS. . .	<i>Journal of the Palestine Oriental Society</i>
JQR. . .	<i>Jewish Quarterly Review</i>
JTS. . .	<i>Journal of Theological Studies</i>
᠔ . . .	Koptic Version
KAT. <sup>3</sup> . . .	Schrader <i>Die Keilinschriften und das Alte Testament</i> , <sup>3</sup> ed. Zimmern und Winckler, 1905
KB. . .	<i>Keilinschriftliche Bibliothek</i> i.-vi., 1889-1900
Kenn. . .	Kennicott <i>Veteris Testamenti Hebraicum cum Variis Lectionibus</i> 1776-80
᠒im., ᠒imḥi . . .	David ᠒imḥi Commentary on Ezekiel in the Rabbinic Bible
„ „ Rad. Lib. . .	David ᠒imḥi <i>Radicum Liber</i> ed. Biesenthal und Lebrecht 1847
„ „ Mikhlol . . .	David ᠒imḥi <i>Mikhlol Yophi</i> ed. Rittenburg, 1842, 1868
Kittel . . .	Kittel <i>Biblia Hebraica</i> <sup>2</sup> 1913, <sup>3</sup> 1931 ( <i>Ezechiel</i> )
Kön. . .	König <i>Lehrgebäude der hebräischen Sprache</i> i. (1881), ii. (1895), iii. (1897, <i>Syntax</i> )
Kr. . .	Kraetzschmar <i>Das Buch Ezechiel</i> 1900
Kt. . .	Kethibh, Hebrew text
᠔ . . .	Old Latin Version
Lex, Oxf. Lex. . .	<i>Hebrew and English Lexicon</i> , ed. Brown, Driver, Briggs 1906
᠔ . . .	Massoretic text
Mass. . .	Massôrâ
Midr. R. . .	Midrash Rabbâ
MVAG. . .	<i>Mitteilungen der vorderasiatischen Gesellschaft</i>
NSI. . .	G. A. Cooke <i>North-Semitic Inscriptions</i> 1903
OLZ. . .	<i>Orientalische Literaturzeitung</i>
om. . .	omit, omits, omitted
On. Sacr. . .	Eusebius <i>Onomastica Sacra</i> , ed. Lagarde 1870; ed. Wutz 1914



OTLAE.	. . .	Jeremias <i>Old Testament in the Light of the Ancient East</i> , Engl. transl. 1911
P.	. . .	Priestly Code
PG.	. . .	<i>Patrologia Graeca</i> , Migne
PL.	. . .	<i>Patrologia Latina</i> , Migne
Phoen.	. . .	Phoenician
PEFQ St.	. . .	<i>Palestine Exploration Fund Quarterly Statement</i>
pl.	. . .	plural
Pliny HN.	. . .	Pliny <i>Historia Naturalis</i>
pr. n.	. . .	proper name
prs.	. . .	proposes
Q.	. . .	Qerê, Hebrew margin
Q. <sup>or</sup>	. . .	Qerê, Hebrew margin Oriental school (Baer <i>Ez.</i> 108-112)
R. of S. <sup>3</sup> .	. . .	W. R. Smith <i>Religion of the Semites</i> , ed. Stanley A. Cook 1927
Ra.	. . .	Rashi Commentary on Ezekiel in the Rabbinic Bible
R <sup>D</sup>	. . .	Deuteronomic Redactor (Joshua, Judges etc.)
R <sup>J</sup>	. . .	Redactor of JE
Rev. Bibl.	. . .	<i>Revue Biblique</i>
Ro.	. . .	Rothstein <i>Ezechiel</i> in Kittel <i>Biblia Hebraica</i> <sup>1, 2</sup> ; <i>Das Buch Ezechiel</i> 1922
Rogers Cun. Par.	. . .	R. W. Rogers <i>Cuneiform Parallels to the Old Testament</i> 1912
de Rossi	. . .	de Rossi <i>Variae Lectiones Veteris Testamenti</i> 1784-98
RVm.	. . .	Revised Version margin
§	. . .	Syriac Version (Peshitto)
§ <sup>h</sup>	. . .	Syro-Hexaplar Version
Σ	. . .	Greek Version of Symmachus
Schm.	. . .	Hans Schmidt <i>Die Grossen Propheten</i> 1923
Sept. J.W.	. . .	Thackeray <i>Septuaginta and Jewish Worship</i> 1921
sg.	. . .	singular
Siegl.	. . .	Siegfried Hesekeil in Kautzsch <i>Die Heilige Schrift</i> 1890
Sm.	. . .	Smend <i>Der Prophet Ezechiel</i> 1880
Stade	. . .	Stade <i>Lehrbuch der hebräischen Grammatik</i> 1879
Steuern.	. . .	Steuernagel <i>Einleitung in das Alte Testament</i> 1912
Strack Prol. Crit.	. . .	Strack <i>Prolegomena Critica in Velus Testamentum Hebraicum</i> 1873
suff.	. . .	suffix
ת	. . .	Targum
ת <sup>o</sup> ת <sup>j</sup>	. . .	Targum Onkelos, Targum Jonathan
TB.	. . .	Talmud Babli
T. u. B. <sup>2</sup> .	. . .	Gressmann <i>Altorientalische Texte und Bilder zum Alten Testament</i> <sup>2</sup> 1926

Θ	.	.	.	Greek Version of Theodotion
TJ.	.	.	.	Talmud Jerushalmi
Torrey <i>Ps.-Ez.</i>	.	.	.	Torrey <i>Pseudo-Ezekiel</i> 1930
Toy	.	.	.	Toy <i>The Book of Ezekiel</i> (in P. Haupt's series) 1899
¶	.	.	.	Vulgate Version
Vrs.	.	.	.	Versions
Weing.	.	.	.	cod. Weingartensis ed. Ranke 1871
Wirc.	.	.	.	cod. Wirceburgensis ed. Ranke 1871
Wright <i>Ar. Gr.</i>	.	.	.	Wright <i>Arabic Grammar</i> <sup>3</sup> 1896
ZA.	.	.	.	<i>Zeitschrift für Assyriologie</i>
ZATW.	.	.	.	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
ZDMG.	.	.	.	<i>Zeitschrift der deutschen morgenländischen Gesellschaft</i>



“ Amongst the four great ones, our prophet Ezekiel is the greatest. I compare not their extraction and race ; for, though Ezekiel were *de genere sacerdotali*, of the Levitical and priestly race . . . Esay was of a higher, for he was of the extraction of their kings, of the blood royal. But the extraordinary greatness of Ezekiel, is in his extraordinary depth, and mysteriousness.”

Dr Donne Sermon cv., *Works* vol. iv. 407, ed. Alford.

## INTRODUCTION

### § 1. *Arrangement and Growth of the Book*

A VISION of God in His glory and holiness, enthroned yet in motion, approaching to reveal Himself outside the land of Israel : this conveyed to Ezekiel in Babylonia a call to prophecy. It determined the substance of his message. He could never forget what he had seen and heard, and the reader is intended to bear it in mind throughout (3<sup>23</sup> 8<sup>4</sup> 10<sup>15</sup>. 20. 22 43<sup>3</sup>). Accordingly the Book begins with a narrative of the vision written in the first person, ch. 1.

Three main subjects are dealt with in the chapters which follow : denunciation of Israel's sin and warning of the inevitable punishment, chs. 2-24 ; judgements upon Foreign Nations, especially Tyre and Egypt, chs. 25-32 ; the restoration of Israel in the future, chs. 33-48. Thus the Book falls into three parts, the third being subdivided into chs. 33-39, which describe the outward and inward renewal of the nation, and chs. 40-48, which outline a scheme for the future temple as seen in vision. On the face of it, therefore, the Book gives the impression of being arranged on a definite plan ; and the impression is strengthened by noticing the dates which occur, more or less in chronological order, at the head of the various sections. A study of these dates may well provide something like a clue to the way in which the Book arrived at its present state.\* At the top of next page will be found a table of the references. In (6) and (12) the number of the month has fallen out by accident, but it can be restored from internal evidence. Accident again may be the reason why no date occurs in the long stretch between (3) and (4) ; originally, perhaps, the symbol in 12<sup>3-7</sup> had a date attached to it, like the symbolic acts under (2).† The year in (6) should probably be altered from *the eleventh* to *the twelfth* ; 26<sup>1</sup> n. In seven of the dates S differs from M, as noted on 8<sup>1</sup> 20<sup>1</sup> 29<sup>1</sup> 32<sup>1</sup>. 17 33<sup>21</sup> 40<sup>1</sup> ; some of these differences appear to be intentional, others are merely mistakes, and the balance of probability is generally in favour of M. Though the

\* Steuernagel *Einleitung in d. A.T.* (1912) 575 f. ; Eissfeldt *Einleitung in d. A.T.* (1934) 416 ff.

† Eissfeldt l.c. 420 f.

	Day	Month	Year	B.C.	Ezekiel	
Part I.	(1)	5	iv.	5	July 593	1 <sup>1-2</sup> Inaugural vision, 1 <sup>1-315</sup> .
"	(2)	12	iv.	5	July 593	3 <sup>16</sup> Three symbolic acts, 4 <sup>1-3</sup> . 9-11 5 <sup>1-4</sup> .
"	(3)	5	vi.	6	Sept. 592	8 <sup>1</sup> Vision in the temple, 8-11.
"	(4)	10	v.	7	Aug. 591	20 <sup>1</sup> Warnings from the past, 20 <sup>1-44</sup> .
"	(5)	10	x.	9	Jan. 588	24 <sup>1</sup> Parable of the pot; beginning of the siege, 24 <sup>1-27</sup> .
Part II.	(6)	1	—	11	— 586	26 <sup>1</sup> Guilt and punishment of Tyre, 26 <sup>1-2819</sup> .
"	(7)	12	x.	10	Jan. 587	29 <sup>1</sup> Against Pharaoh and Egypt, 29 <sup>1-16</sup> .
"	(8)	1	i.	27	Apr. 571	29 <sup>17</sup> Nebuchadrezzar's conquest of Egypt, 29 <sup>17-21</sup> .
"	(9)	7	i.	11	Apr. 587	30 <sup>20</sup> Against Pharaoh, 30 <sup>20-26</sup> .
"	(10)	1	iii.	11	June 587	31 <sup>1</sup> Against Pharaoh, 31 <sup>1-18</sup> .
"	(11)	1	xii.	12	Feb.-Mar. 585	32 <sup>1</sup> Dirge over Pharaoh, 32 <sup>1-16</sup> .
"	(12)	15	—	12	— 585	32 <sup>17</sup> Egypt in She'ol, 32 <sup>17-32</sup> .
Part III.	(13)	5	x.	12	Jan. 585	33 <sup>21</sup> News of Jerusalem's fall, 33 <sup>21-29</sup> .
"	(14)	10	[vii.]	25	[Oct.] 573	40 <sup>1</sup> Vision of the future temple, 40 ff.

text of Ezekiel has been badly preserved, there is no reason for thinking that the dates have suffered more than other parts of the Book.

The list given above shews that on the whole a chronological order is observed, and that most of the dates point to 588-585 B.C., the years just before and after the fall of Jerusalem in 586. Yet the arrangement of the literary material has not observed the order of time at all closely. Thus, to take Part I.: the date in each case will be found to apply only to the narrative or discourse which immediately follows; it does not cover the entire interval until the next date appears, an important principle which Kraetzschmar and Herrmann have established. For instance, the passage 3<sup>16b-21</sup>, between (2) and (3), belongs to the period of (13); the vision in 11<sup>1-13</sup> implies a date shortly before 586, and must have been committed to writing after the events at Riblah, 11<sup>9-10</sup>; while the message of comfort, vv. 14-21, is out of harmony with Ezekiel's denunciations at the earlier period of his ministry; if this, and other assurances to the same effect, e.g. 16<sup>59-63</sup> 17<sup>22-24</sup> 20<sup>40-44</sup>, were actually written by Ezekiel, their natural place would be among the prophecies of his later period, when he changed his tone. Ch. 21 cannot be dated by (4), since it represents the final catastrophe as near at hand.

The dates in Part II. throw still clearer light on the composition of the Book. Again to some extent they follow a chronological order; but the order has been broken by an



evident intention to collect together all the Prophecies on Foreign Nations. Thus we have a group of prophecies against Tyre and another group of prophecies against Egypt; but they do not stand in the order of their dates, cp. (6) and (7) ff. And the reason, perhaps, is this. The prophecy 29<sup>17-21</sup>, which bears the latest date in the Book, was inserted among the Egyptian oracles because it foretells the conquest of Egypt by Nebuchadrezzar; but it also contains a reference to the siege of Tyre, and therefore, in spite of the dates, the Tyrian oracles were placed before the Egyptian. Incidentally, this collection of prophecies had the further effect of separating 3<sup>22-27</sup> 4<sup>4. 5. 8</sup> from 24<sup>26. 27</sup> 33<sup>21. 22</sup>. There is an obvious relation between the passages; moreover, the symbol in 3<sup>22-27</sup> 4<sup>4. 5. 8</sup> only becomes intelligible when it is connected with the close, not the beginning, of Ezekiel's earlier period, with the date (13), not (2); see pp. 44. 46. 273. 367.

In Part III. the crucial date is No. (13); it marks a turning-point in Ezekiel's ministry. When the news of Jerusalem's fall arrived his enforced silence and inactivity came to an end; the *reprover* could take up the task of a *watchman*; henceforward his outlook is fixed upon the blessedness and security of the coming age. How then are we to account for the vast upheaval foretold in chs. 38 and 39? It seems to undermine the whole tenor of Ezekiel's message at this period. We can only suppose that the apocalypse contained in these two chapters was inserted here by a later hand. Eleven years after (13) comes the vision of the future temple, dated 573; it occupies the leading place in the final section of the Book, chs. 40-48. But outside the narrative of the vision, room has been made for additions which do not belong to Ezekiel's time; they reveal the aims and experiments of his successors.

The dates, therefore, have something to tell us about the composition of the Book. How far can they be taken seriously? So long ago as 1847 Hitzig pronounced them a 'spurious and arbitrary invention' (*Der Proph. Ez.* p. x.); in recent years Hölscher has treated them as the device of a late redactor (*Hezekiel* 108, 125 f., 147), Torrey, as due to the interpolator who contrived the system which begins at 1<sup>1</sup> (*Pseudo-Ez.* 59). But may not Ezekiel himself have intended to give dates to his oracles? Both before and after him we find dates attached to prophecies in Isaiah and Jeremiah, Haggai and Zechariah; it is at least conceivable that Ezekiel followed an established practice. Such dates as those of his call, his wife's death, and the final catastrophe, would remain stamped on his mind; the same may be said about the visions in chs. 8 ff., 40 ff.

We may conclude, then, that from the beginning the Book

was arranged on a plan, in three main divisions, or four, if we subdivide Part III. into chs. 33-39 and 40-48. This fundamental plan may well go back to Ezekiel himself; and we may even suppose that he intended his oracles to follow the order in which they were delivered. His original design, however, was altered by the editor or editors who collected his prophecies and rearranged them on a somewhat different plan, which aimed at grouping together all the Prophecies on Foreign Nations. And, in fact, editorial hands have been at work throughout the entire Book, disturbing the author's intention, and at many points confusing the situation, to the despair of the commentator, yet often enriching Ezekiel's own work with the reflexions of a later age.

## § 2. *The Authorship of the Book*

Our examination of the dates suggests that the Book of Ezekiel is an anthology of prophetic oracles delivered at various times, and collected by editors into its present form. In this respect it resembles other prophetic books. The question now arises, How much of the Book can be assigned to the prophet himself? In favour of the traditional authorship there is at least the fact that most of the prophecies and narratives are written in the first person. This does not settle the question, however; for an editor might well imitate the practice of his author; yet it does imply a model for imitation, and we know that prophets were accustomed to write in this way, e.g. Isaiah, chs. 6, 8, Jeremiah, chs. 2-6, 13, 16 etc. But the problems of Ezekiel cannot be so easily settled. Until the beginning of the present century the traditional authorship was accepted by most scholars, though not by all (Hölscher *Hesekiel* 1); now it is questioned by the more thoroughgoing criticism of the last few years. Kraetzschmar in his Commentary (1900) defends Ezekiel's authorship in the main, and accounts for the difficulties of the text by supposing that alternative or parallel versions have been copied into it, with the motive of preserving every scrap that could be claimed for Ezekiel. Kraetzschmar counts some twenty-three major instances of duplication; and in principle his theory has been accepted by Budde, Gressmann, Steuernagel, and others. Undoubtedly duplicates occur, e.g. 3<sup>16b-21</sup> and 33<sup>7-9</sup>; 10<sup>8-17</sup> and ch. 1; 18<sup>21-25</sup> and 33<sup>10-20</sup>; 43<sup>1-12</sup> and 44<sup>1-8</sup>; a few may be put down to the prophet, e.g. 7<sup>2-4</sup> || 7<sup>5-9</sup> 18<sup>21-25</sup> || 18<sup>26-29</sup>; most of them are clearly editorial, e.g. 10<sup>18, 19</sup> || 11<sup>22, 23</sup>. The chief objection to the theory is that so many of the alleged parallels when examined turn out to be not parallel at all. The theory is pushed too far.



Herrmann in his *Ezechielstudien* (1908) carried the critical study of the Book a stage forward by his fresh and minute analysis, which has influenced all subsequent investigation. Herrmann does not give up Ezekiel's authorship, as his commentary shews (1924); but he would recognize freely the part which editors have played in shaping the Book as we have it; at the same time he believes that Ezekiel himself was often his own editor, and adapted earlier utterances to later occasions, as, for example, the acted prophecy of the exile, 12<sup>1-16</sup>. The present Commentary owes much to Herrmann's analysis and exposition.

Hölscher, in his treatise *Hezekiel : der Dichter und das Buch* (1924), breaks fresh ground and attempts to set the prophet in a wholly new light. Briefly stated his theory is this. Ezekiel in Babylon among the exiles of 597 saw two visions: the first called him to prophesy (1<sup>4</sup>. 28 only), the second shewed him the idolatry going on in the temple (8<sup>1-17</sup> 9<sup>1-7</sup> 11<sup>24. 25</sup>); thus he became the prophet of doom and of nothing else (2<sup>10</sup>); his whole attention was fixed on the siege and fall of Jerusalem (4<sup>1. 2. 9. 10</sup> 5<sup>1. 2</sup>); with Jerusalem he included Tyre and Egypt in his threats of destruction (27 28<sup>12-19</sup> 30<sup>21</sup> 31<sup>3-8</sup> 32<sup>2. 18-27</sup>). His brief oracles, sixteen in number, are invariably cast into the form of poetry; the rest of the Book, i.e. all the prose portions, was written generations later by redactors, who incorporated Ezekiel's prophecies of doom but balanced them by promises of restoration; since the former had been fulfilled by the catastrophe of 586, so, it was hoped, the latter would be realized in time. Hölscher's view cannot be set aside merely because it is an extreme one. He has honestly faced the difficulties, and every student of Ezekiel has much to learn from his critical handling of the text, as the pages of this Commentary will shew; yet the general result of his method is to empty the Book of all serious value. One point may be mentioned here because it is not separately dealt with in the notes which follow. Hölscher exaggerates the contrast between the poetical passages and the prose. In form they are distinct enough, but in substance they agree; the same personality comes out in both, the same idiom of thought and language, unless we are to imagine that the redaction went deeper than even Hölscher would allow. The connexion between the prose and the poetry has been well argued, with abundant illustrations, by Kessler in *Die innere Einheitlichkeit des Buches Ezechiel* 1926.

Another attempt to solve the problems of the Book was published by Torrey in 1930, under the title of *Pseudo-Ezekiel*. He maintains that the prophecies were all addressed, not to the

exiles, but to the people of Judah and Jerusalem, summoning them to repent; the Babylonian setting is due to an interpolation prompted by the Chronicler's unhistorical conception of the captivity. The sins alluded to are those which prevailed in the reign of Manasseh (2 K. 21<sup>1-18</sup>); the *thirtieth year* of 1<sup>1</sup> can be nothing else than the 30th of Manasseh. The author of the 'prophecies,' really *vaticinia ex eventu*, e.g. chs. 4-7 12<sup>12f.</sup> 17 24<sup>15-18.</sup> 25 33<sup>21-29.</sup> 30-33 35, put himself into the place of one of the prophets mentioned in 2 K. 21<sup>10f.</sup> 24<sup>2</sup>, and, writing under a pseudonym like 'Daniel,' 'Enoch,' 'Ezra,' endeavoured to bring home the lesson of Manasseh's evil reign. He belongs to the line of apocalyptic writers, and to the time of Alexander the Great, when the last of the prophets had passed away. Chs. 40-48 give the scheme of a Jerusalem priest, c. 230 B.C., for a more imposing temple than that of Zerubbabel. Such in the merest outline is Torrey's daring *tour de force*; a detailed reply to it has been written by Spiegel in the *Harvard Theological Review* xxiv. (1931) 245-321; the reader should also consult Sellin *Gesch. d. jüd. Volkes* II. (1932) 39 f.

More representative of current tendencies is Hertrich's *Ezechielprobleme*, which appeared in 1932. Sobriety of judgment and appreciation of Ezekiel's message mark this scholar's work, which may be briefly summarized as follows. Ezekiel never went to Babylonia; the people whom he addresses are 'the house of Israel' (eighty-three times) not the exiles of Tel Abib; he is dwelling in Jerusalem, 'in the midst of the rebellious house' (12<sup>2</sup>). All his efforts to rouse the conscience of the people met with no response; he seemed to be bound with cords and imprisoned within doors. He resorted to symbolic acts, which, supposing that the scene lay in Jerusalem, must have conveyed a plain moral, whereas in Babylonia they would be grotesquely out of place. In fact, we must get rid of our conception of Ezekiel as an ecstatic and a visionary. He visited the temple in the flesh and witnessed the idolatries going on there (chs. 8-11); his indignant protest struck the leader dead (11<sup>13</sup>). Similarly with other events upon the plane of actual history, Nebuchadrezzar's first assault, Zedekiah's attempt to escape by night, the death of the prophet's wife (24<sup>2.</sup> 15<sup>ff.</sup> 12<sup>6-12</sup>); Ezekiel witnessed them with his bodily eyes; there is no need to imagine that he possessed the gift of second sight; he was in Jerusalem all the time! Now we can understand why he knew so well what people were thinking and saying (8<sup>12</sup> 12<sup>22.</sup> 27 18<sup>2</sup> 21<sup>5</sup> 33<sup>10</sup> 37<sup>11</sup>). When at last the siege was over, he could point the inhabitants to 'these ruins' (33<sup>24</sup>), as an object-lesson. Granted that he was prophesying in Jerusalem between 597 and 586 B.C., Ezekiel becomes, like



Isaiah and Jeremiah, a prophet on the spot, dealing with the realities of the crisis in the name of God.

Herntrich's argument is persuasively put forward;\* it creates an intelligible situation, and gives a natural meaning to some allusions which are otherwise difficult to explain. But the question arises, How are we to account for the Babylonian setting, which is either indicated or assumed throughout the Book? Herntrich replies that it is due to a later redactor, who assembled the fragments of Ezekiel's Jerusalem oracles, and refitted them to the circumstances of the exiles. His purpose was to enforce the lessons of Jerusalem's fall, and to convince his fellow-exiles that Jahveh was still revealing Himself, in Babylonia as in the Holy Land. We are to assume, then, that the inaugural vision of ch. 1, the eating of the scroll in ch. 2, the prophet's translation in his trance from Babylonia to Jerusalem and back, 8<sup>2.3</sup> 11<sup>24.25</sup>, the similar movements described in 37<sup>1</sup> 40<sup>1.2</sup> 47<sup>1ff.</sup>, are a literary device. Similarly with the extraordinary incidents mentioned above (11<sup>13</sup> 24<sup>2.15ff.</sup> 12<sup>6-12</sup>); the only alternative is to suppose that Ezekiel was gifted with second sight; and both Hölscher and Herntrich declare that no scientific person nowadays believes in such a thing. Both critics are candid enough to admit that they hold *à priori* views of what is possible and not possible in the domain of the spirit. And after all, what relief do they give us? It is just as hard to believe in the highly imaginative redactor as to accept the statements in the text. The experiences recorded in chs. 2-4. 8. 9. 24 would be put into different language at the present day; but that is no reason why we should question the spiritual reality which lay behind them.

Then as to Ezekiel's audience. No doubt we find it difficult to adjust ourselves to the position of a prophet in Babylonia hurling his denunciations at the inhabitants of Jerusalem across 700 miles of desert. The only people who could hear him or witness his acted parables were the small company of his fellow-exiles; yet he seems to address them as 'the house of Israel,' 'the rebellious house,' steeped in every crime; or

\* It has convinced Dr. J. Battersby Harford, whose *Studies in the Book of Ezekiel* (1935) will be found useful in several ways. For example, he investigates the use of the term *house of Israel*, and shews that primarily it refers to the men of Jerusalem and Judah, sometimes to those of the North as well, e.g. 6<sup>11</sup> 14<sup>4.11</sup>. In the chapters which speak of Israel restored it includes both North and South, e.g. 28<sup>24f.</sup> 34<sup>30</sup> 36<sup>10-37</sup> 37<sup>11</sup> 39<sup>12-29</sup> and the passages in 40-48; in 11<sup>16</sup> the phrase is applied to the exiles, but may be an addition, in 37<sup>16</sup> the reading is uncertain (pp. 31 f. 77-101). He is thus able to question the special meaning which Dr. James Smith attaches to the term in *The Bk. of Ez., a new Interpretation* (1931).

again it is implied that they constitute the hope for the future (see *infra* pp. 60. 124. 369); often we are at a loss to know whether he is thinking primarily of the elders sitting before him (14<sup>1</sup>), or of his countrymen at home. It is a case for the exercise of some imagination. To a man of Ezekiel's temperament the unseen was more vividly present than the seen, every faculty of his nature was engaged on Jahveh's side, he could speak of nothing, he could think of nothing, but the dishonour which Israel had done to Jahveh, and the punishment which was about to follow. His words might reach only the ears that were listening, but his attention was fixed upon the nation at large. Mere distance does not count in the range of a prophet's message. Isaiah, Nahum, Zephaniah, Jeremiah could address nations far away from Jerusalem; why not Ezekiel, in the opposite direction? Tyre and Egypt came within his purview, why not the land of Judah? It is not for us to set limits to a prophet's vision.

In favour of the view that Ezekiel never went to Babylonia it is pointed out that he shews himself to be well acquainted with the state of feeling in Jerusalem. This no doubt is true; but the popular sayings which he quotes (*above*, p. xxii.) may have been partly gathered from the exiles; and there is reason to believe that intercourse between Jerusalem and Babylonia, which had been going on for years (23<sup>16</sup>. 40), was not altogether closed even by the captivity of 597: Jeremiah could exchange letters with the exiles (Jer. 29<sup>1-3</sup>. 25-29); we hear of no hindrance put in the way of the refugee from the smitten city, 24<sup>26</sup> 33<sup>21</sup>; while at all times news travels quickly in the East. Another argument carries weight with Hertrich: Ezekiel says nothing about the sufferings of the exiles, which must have been severe (e.g. Lam. 1<sup>11</sup>. 19 2<sup>11</sup>. 12. 20 4<sup>3ff.</sup>, Jer. 19<sup>9</sup>); he has no charges to bring against the Babylonian masters; no complaint ever passes his lips; is not this a proof that he never suffered exile himself? We may wonder at Ezekiel's silence, yet we can account for it. Israel's apostasy and the inevitable doom occupied his mind to the exclusion of everything else; he had no feeling to spare for any hardships of his own; and though he was not blind to the character of the Babylonians (7<sup>21</sup> 12<sup>13</sup> 23<sup>25</sup> 28<sup>7</sup> 30<sup>11</sup>), he regarded them as the instruments of God's purpose, and accepted the situation because he knew how to interpret it (see pp. 182. 281. 372).

We are now in a position to draw some conclusions on the authorship of the Book. In Part I. the passages which immediately follow the dates and allude to definite occasions may be regarded as the work of Ezekiel, chs. 1. 3-5. 8. 20. 24. There can be little doubt about the poems embedded in the prose,



15<sup>1-5</sup> 16<sup>3-14</sup> 17<sup>3-10</sup> 19<sup>2-9</sup>. 10-14 21<sup>14-22</sup> [9-17]; even Hölscher assigns them to the prophet. There are other passages about which it is not possible to speak with the same degree of confidence, e.g. chs. 13. 14. 18. 22. 23; their style lacks vivacity and sounds continually the same note, although some of the repetitions may be due to later hands; yet making every allowance for textual uncertainty and scribal alterations, there is no sufficient reason to question their authorship; in substance they agree with Ezekiel's point of view and that of his contemporaries; they reflect the conditions of his time.

There need be no hesitation about the poetical elements in Part II.; they are dated, they deal freshly with the actual situation in each case, chs. 26-29. 30-32; the prophet was evidently roused by the intensity of his feelings and gives the rein to his imagination. On the other hand, the five oracles in ch. 25 have a more generalized form; with them may be grouped the short oracle on Sidon, 28<sup>20-24</sup>; all six were collected, whether from Ezekiel's utterances or not we cannot be sure, to widen the circle of denunciation.

The undated prophecies in Part III., chs. 34-37, are in keeping with Ezekiel's thought and attitude elsewhere, but the tone is changed. His prophecies of doom had been fulfilled; he can now speak hopefully about Israel's future. In ch. 34 he develops an oracle of Jeremiah (23<sup>1-6</sup>) on lines of his own: Jahveh Himself will act as Shepherd (*ch.* 34<sup>15-22</sup>), and so will the future David, who is hailed with the title of prince (34<sup>23. 24</sup> *ct.* the *king* and *sprout* of Jer. 23<sup>5</sup> 33<sup>15</sup>). The address to the mountains of Israel, 36<sup>1-15</sup>, forms a counterpart to 61<sup>7</sup>; with it the prophecy against Edom, ch. 35, seems to be connected. In ch. 37 the prophet gives expression, under striking imagery, to his most deeply cherished hopes: the revival of his nation, its reunion under a single shepherd-prince, Jahveh's dwelling-place established in the midst for evermore. On the other hand, chs. 38-39 introduce an element foreign to the picture; they disturb the peace which has settled down upon the restored Israel; the two chapters appear to be a later insertion.

The last section of the Book raises its peculiar problems. Both Hölscher (l.c. 208) and Herntrich (l.c. 120) insist that Ezekiel had nothing to do with chs. 40-48. Clearly there has been much expansion by successive hands; yet this fact does not throw doubt upon the authorship of the main narrative. In the conception of an ideal temple the prophecies of restoration, chs. 34. 36. 37, reach their fitting climax. The vision described in 40-42 43<sup>1-12</sup> 44<sup>1-8</sup> 47<sup>1-12</sup> corresponds with the visions in chs. 1-3. 8-11; the desecration of the former temple, which led Jahveh to abandon it (8-11), is balanced by Jahveh's

solemn return to hallow it afresh (43<sup>1-12</sup> 44<sup>1-8</sup>). Some think that 20<sup>32</sup> hints at a proposal to set up an altar for Jahveh in Babylonia; the interpretation may be questioned (*infra* p. 213); but at any rate 20<sup>40-44</sup> prepares the way for chs. 40 ff., more plainly still 37<sup>19-28</sup>, by its forecast of the national unity, the prince, the sanctuary of the future. When and where could this ideal have taken shape? Not during the post-exilic period, after the temple had been rebuilt on a scale which, however modest (Hag. 2<sup>3</sup>, Ezr. 3<sup>12f.</sup>), was yet adequate to the needs of religion. Only in Babylonia, and during the exile, when the ancient temple had been burned and its worship brought to an end (2 K. 25<sup>9ff.</sup>), could a prophet have dreamt of a sanctuary such as his heart desired; at no other time, certainly not in the days of Zerubbabel and his colleagues, would it have been possible to contemplate a priesthood limited to the Šadokites, and to make no mention of the office of high priest (Sellin *Geschichte* ii. 50).

One important element in chs. 40-48 remains to be noticed. It consists of legislative proposals or experiments which, when compared with D and P, are found to stand midway between them, and to shew the closest connexion with H. Attention is drawn to the points of resemblance and difference in the Commentary as they occur (pp. 481. 489-94. 501-9. 511. etc.). Most of these regulations were put forward, not by Ezekiel, but by his successors; they belong to the period when new needs and new ways of dealing with them were under consideration, the period which intervened before the Priestly Code arrived at its settled form.

The foregoing enquiry has dealt with the problem of authorship only in outline; for details the reader can consult the introductory notes to the chapters. So far we have been led to believe that the general plan of the Book, and to some extent the arrangement of the prophecies, may go back to Ezekiel himself. Though the distinction between the poetry and the prose is strongly marked, the points of contact between them suggest a common source. About the passages which are dated and refer to definite situations we can say with some confidence that Ezekiel was the author; other passages can be assigned to him because they bear the stamp of his mind and habit of speech; with regard to other passages of a more general character we must be content with an open verdict. And everywhere, throughout the Book, successive editors have been at work, collecting stray oracles, adding comments of their own, emending what seemed to be at fault, sometimes lighting up dark places with a ray of hope. The closing chapters, in particular, seem to have invited supplements of various kinds.



And everywhere much uncertainty prevails about the text, due partly to the usual accidents of transmission, but even more to the extraordinary nature of the events described. The copyist found himself in difficulties over rare words and obscure architectural terms; well-meant explanations of readers became incorporated from the margin, only to lead to worse confusion. We may blame the scribes; yet the very state of the text, with all its corruptions and inaccuracies, bears witness to the eager handling of those who studied it.

### § 3. *The Personality and Teaching of Ezekiel*

A singular and complex personality emerges from these writings. At first Ezekiel's harshness repels us, but in the end we are won over by his loftiness of soul. He lived in an imaginative world of his own; he was liable to be seized by supernatural excitation, and such a person is always difficult to understand. He was not like other men, or even like other prophets; if he had been, he would not have responded to his calling.

Different strains of nature seem to have been woven into his character. He was a priest as well as a prophet. The priestly instinct shews itself in his reverence for holy things, his horror of profaning them, his care for the ordinances of worship, his conception of the ideal temple. Earlier prophets, Amos, Isaiah, Hosea, Jeremiah, had fulminated against the religious practice of their times, which assumed that religion consisted of mechanical acts apart from conduct. In Deuteronomy an attempt was made to connect organized religion with morality as taught by the prophets. In Ezekiel the combination is carried further; one effect of his teaching was to shew that law and prophecy must be allies, not antagonists, in the service of religion.

Again, he united an intense imagination with a curious, even prosaic, love of detail. This comes out in a way which, though not peculiar to Ezekiel, is more characteristic of him than of other prophets. He was accustomed to deliver his message by symbolic acts. Ten at least are described: 4<sup>1-3</sup>. 9-15; 5<sup>1-4</sup>; 3<sup>25</sup>. 26 4<sup>4-6</sup>. 8. 13; 12<sup>3-7</sup>; 12<sup>17-20</sup>; 21<sup>11-12</sup>; 24<sup>3-5</sup>; 24<sup>15-24</sup>; 37<sup>15-17</sup>. It is not always certain that they took place in the sight of onlookers (pp. 50. 55); some of them seem incapable of being literally performed, and all may have been enacted by the prophet in his trance, as Maimonides supposed, 'it was in a prophetic vision . . . that he did all these actions which he was commanded to do' (*Guide for the Perplexed* ii. ch. 46, Friedländer's transl. 246).

This combination of opposite qualities may account for another peculiarity, the contrast between his prose and poetry. Nearly all the prophets express themselves at times in verse, as Dr. Donne perceived long ago \* when he speaks of 'thy eagle-sighted prophets' as

' Those heavenly poets which did see  
Thy will, and it express  
In rhythmic feet.'

But in Ezekiel's case we are tempted to doubt whether prose which is so monotonous and verse which is so skilful and impassioned could have been composed by the same author. As noticed above (p. xxi.), Hölscher has his own way of accounting for the difference; yet once we allow that Ezekiel possessed the prophetic temperament in an exceptional degree, we can understand how, at one moment, he would be seized with passion, and at another would write down his message in a calmer mood. It seems to have been the practice for a prophet, or one of his disciples, to embody the substance of his teaching in a narrative form. Jeremiah affords an illustration: he tells his story in the first person (e.g. Jer. 3<sup>6-18</sup> 7<sup>1-83</sup> 11<sup>1-14</sup>), and intersperses it with lyrical passages (e.g. Jer. 15<sup>5-9</sup> 10-21 17<sup>9</sup> 10. 14-18 18<sup>18-23</sup> 20<sup>7-18</sup>); in one instance the same oracle occurs first in its poetic form and then in prose (Jer. 22<sup>10-12</sup>).† Ezekiel follows this practice in 16<sup>3-14</sup> 16-34 17<sup>3-10</sup> 11-21 23<sup>3-34</sup> 36-49 24<sup>3b-5</sup> 6-14. At the same time the text has been so much damaged by editors and readers that the prophet himself cannot be held responsible for all the tedious repetitions; yet we must admit that Ezekiel's style, even at its best, lacks the picturesque quality of Isaiah and Nahum, the sensitive fervour of Jeremiah, the fine rhetoric of Deuteronomy; it belongs to the silver, not the golden, age of Hebrew literature.

Allusion has just been made to the prophetic temperament. Ezekiel lived habitually among the realities of the supernatural world, and no other prophet tells us so much about the manner of his inspiration. While the elders were sitting round, the ecstasy would seize him; he felt himself transported through the air, and in the spirit his eyes were opened to look upon the things of God. His visions are frequent: 1<sup>1-28</sup> 3<sup>1-3</sup> 8<sup>1</sup> 11<sup>25</sup> 12<sup>27</sup> 37<sup>1-14</sup> 40<sup>1-4</sup> 47<sup>1-12</sup>; in this respect he belongs to the later race of prophets. Amos indeed saw five visions; Isaiah and

\* *The Litany; Works* vol. vi. 536; cp. also vol. v. 385 ed. Alford, 'the style of the Scriptures is a diligent, and an artificial style; and a great part thereof in a musical, in a metrical, in a measured composition, in verse.'

† T. H. Robinson *Hist. of Isr.* i. 427.



Jeremiah describe the visions in which they received their call ; but, with the exception of Habakkuk (ch. 2), the other pre-exilic prophets hardly refer to the subject. Not till Ezekiel and Zechariah does the vision become prominent, and in Zechariah it appears to be a literary device. This cannot be said of Ezekiel ; but another link between him and Zechariah is the interpreting angel who accompanies the seer and explains the revelations (40<sup>3f.</sup> 45 41<sup>4.</sup> 22 42<sup>13</sup> 43<sup>6f.</sup> 44<sup>2.</sup> 5 47<sup>1ff.</sup> ; cp. Zech. 1<sup>9ff.</sup> 2<sup>1-4</sup> 3<sup>6</sup> etc.). Moreover, Ezekiel's prophesying tends to pass into apocalypse ; though chs. 38 and 39 probably do not come from him, there is not the same question about such passages as 7<sup>5-12</sup> 20<sup>33-44</sup> 28<sup>25f.</sup> 34<sup>25-31</sup> 36<sup>8-15.</sup> 33-36 47<sup>1-12</sup>. In prophecy after the exile apocalyptic features become more strongly marked.

So far we have noticed the opposite elements which Ezekiel's personality displays : they were unified and controlled by an overwhelming sense of God. The revelation at the time of his call made an impression which was never effaced, the revelation of God as unspeakably glorious, sovereign, holy, just. It prostrated him, while it enkindled him for his task. And a sterner one no man could be given. Isaiah was told that his message would fall on unheeding ears, but at times he was allowed to hope that a remnant would escape disaster, not so Ezekiel (p. 60) ; Jeremiah was bidden stand as an iron pillar and a brasen wall against the people, and his ministry became one long conflict with his natural feelings ; but Ezekiel betrays no inward struggle ; he is heart and soul on Jahveh's side. The 'rebellious house' must be given over to punishment either by the sword or by exile ; Jahveh can no longer dwell in a temple polluted by idolatry. Let everything perish, so that God remain and His Godhead be acknowledged ! The Day is near, the end is come, Israel's doom is sealed (7<sup>7</sup> 13<sup>5</sup> 36<sup>33</sup>). Ezekiel feels acutely that Jahveh's honour has been outraged ; he lays emphasis on *jealousy* as the motive which determines the divine action : it incites Jahveh to punish Israel, lest they should think that He overlooked their sin, it leads to their restoration, lest the heathen should imagine that He lacked the power (5<sup>13</sup> 16<sup>38-42</sup> 20<sup>9.</sup> 22. 24 36<sup>5ff.</sup> 22 39<sup>25-29</sup>). All through the Book there sounds the refrain, 'they shall know,' 'that ye may know, that I am Jahveh' (p. 71). For the heathen Ezekiel saw no other prospect than a forced acknowledgement of Jahveh's sovereignty ; the Babylonians merely served His purpose to punish Israel ; divine vengeance would overtake the pride and luxury of Tyre, the gross idolatry of Egypt ; in the coming age one and all would be rendered powerless to attack the settled peace of Israel.

Again, Ezekiel is deeply concerned to vindicate God's

*justice* (14<sup>23</sup> 18<sup>5-20</sup> 33<sup>10-20</sup>). Events were leading men to question it: good and bad alike had suffered from national disaster, and worse was to come; if God were just, He would not permit such indiscriminate hardship. Religion as understood at the time seemed unable to cope with the problem, when Ezekiel took it up. He insisted upon two things: first, a new apprehension of the truth that God desires not the death but the repentance of the wicked; and secondly, the freedom and responsibility of the individual (11<sup>17-20</sup> 18<sup>23. 30-32</sup> 33<sup>11</sup>). Each man is free from bondage either to his own past career, or to his people's guilt; each man is responsible for his own conduct, and must decide for himself whether he will 'live' or 'die.' Jeremiah had attempted to face the question (31<sup>29</sup>), but Ezekiel deals with it much more fully, not indeed in all its various issues, yet in such a manner as the needs of the hour required. In ch. 18 and 33<sup>10-20</sup> he is not trying to formulate an abstract doctrine; rather he has a critical situation before him, and is doing his best to meet it religiously. It was a great achievement to have proclaimed the freedom and responsibility of the individual, the foundation of all moral living; to him it was due more than to any one else that, in spite of all trials to faith, religious minds could hold fast to a belief in God's absolute justice.

When his earlier prophecies had been fulfilled by the overthrow of Jerusalem, Ezekiel felt able to enlarge upon other aspects of the truth. Jahveh, holy and righteous, could now reveal Himself as the Shepherd of His people, who would gather the dispersed, and nourish them in a land supernaturally transformed. The Author of life and Giver of all spiritual gifts, He was prepared to regenerate the nation inwardly and outwardly (34<sup>11-15</sup> 36<sup>24-26</sup> 37<sup>1-14</sup>); notwithstanding Israel's breach of faith, the relation between Jahveh and His people was indestructible, and would be secured by an everlasting covenant (37<sup>26</sup>, cp. 16<sup>60</sup>).

It cannot be said that Ezekiel looks forward to a Messiah in the proper sense of the term. He does indeed contemplate an ideal David, not, however, as a righteous ruler or captain, but as the necessary head of a restored and united nation (34<sup>23. 24</sup> 37<sup>15-24</sup>, cp. 21<sup>32</sup> n). The prospect which fills the last part of the Book is that of a new community. When he argued the freedom and responsibility of the individual (18 33<sup>10-20</sup>), Ezekiel had no thought of preaching an individualistic type of religion; if he is now to become a *watchman*, warning every man of danger and pointing out the way of safety (33<sup>2-7</sup>, cp. 3<sup>17</sup>), it is with the aim of building up a society of men and women whose hearts were turned to God, a nation organized



on the principle of holiness and brought into regular contact with the temple, where the divine Presence dwells and radiates holiness throughout the land (40-42 43<sup>1-12</sup> 44<sup>1-8</sup> 47<sup>1-12</sup>). This ideal of a nation converted into a church took possession of the best minds; it dictated the priestly legislation of a subsequent age, so that in a real sense Ezekiel may be regarded as the father of Judaism. None of the prophets exercised such a far-reaching influence upon the religious life of his people. He had his limitations; they were the limitations of a temper naturally austere and uncompromising. It was no time to dream of Israel's mission to the world outside; the moment called for concentration, not expansion; if the true religion was to be saved from foundering among the ruins, it must be safeguarded at all costs. Under God's providence Ezekiel was the man inspired to meet the crisis, and by his unshaken constancy to preserve the faith and hand it on for further revelations.

One point remains to be noticed: the connexion between Ezekiel and the book of Jeremiah. It is evident that Ezekiel has borrowed from his predecessor many turns of language as well as figures.\* Their ideas often coincide, as, for instance, in their opinion of contemporary prophecy, their attitude towards the Babylonian power, their rooted distrust of Egypt.† As to the certainty of national punishment, both prophets are at one; they set a new value upon the individual; because they believe in the indestructible relation between Jahveh and Israel, they predict the gathering and return of the exiles.‡ At the same time these cases of borrowing and agreement do not rob Ezekiel of his originality. If he adopts a suggestion, it is to develop it in his own way (see pp. 156. 195 f. 242. 375. 400 f.). His visions and acted parables, such features of his teaching as the conception of the new Israel, mark him out as an original genius. In the deepest sense a man's originality is shewn by his convictions, by what he thinks about God and the sins and needs of mankind; applying this test to Ezekiel, the quality of his genius stands out in its true light.

#### § 4. *The Historical Background*

Ezekiel belonged to a priestly family which served the temple in Jerusalem; we may suppose, therefore, that in early life

\* E.g. for turns of language, Ez. 5<sup>17</sup> 7<sup>14</sup>. 26 11<sup>17</sup>. 20 12<sup>24</sup> 13<sup>10</sup> 14<sup>13</sup>. 17. 22, 23 18<sup>5</sup> 20<sup>6</sup>. 8 23<sup>4</sup>. 6 26<sup>10</sup>. 19 28<sup>26</sup> 29<sup>8</sup>. 14 34<sup>12</sup> 39<sup>25</sup>. For figures, see 12<sup>3</sup> 15<sup>2</sup> 22<sup>17-22</sup> 34<sup>2ff.</sup> 36<sup>25</sup>. 33.

† E.g. Ez. 13<sup>2-16</sup> 14<sup>2-11</sup>; 17<sup>11-21</sup> 21<sup>1-32</sup> [20<sup>45</sup>-21<sup>27</sup>]; 29 30.

‡ E.g. 5<sup>12</sup> 14<sup>14</sup> 22<sup>18-22</sup>; 18<sup>2ff.</sup> 30<sup>10ff.</sup>; 34<sup>25</sup> 37<sup>28-28</sup>; 11<sup>17</sup> 20<sup>34</sup>. 41f. 28 30 etc. Numerous parallels with Jeremiah will be found in the notes on these passages. Smend has a list in his commentary, pp. xxiv. f.

he had some knowledge of the events which made the 18th year of Josiah notable, the discovery of the law-book in the temple, and the religious reforms which followed (621 B.C.; 2 K. 22<sup>8-20</sup> 23<sup>1-20</sup>). The critical view, though some recent authorities challenge it, that the book of the law contained the substance of Deut. 12-26, has the solid support of two facts: Josiah's reformation attempted to carry out the principles of Deuteronomy, and Ezekiel's thought and teaching were based upon them. But Josiah had hardly consolidated his measures when he was slain by Pharaoh Necho in circumstances which are obscure. Fresh light, however, is thrown upon the situation by the Babylonian Chronicle, first published in 1923 (Gadd *The Fall of Nineveh*). The empire of Assyria was breaking up under pressure from the Babylonians and their allies, the Medes and Scythians. The king of Egypt, following the policy of his predecessors, set out on a campaign to prop up the falling power of Assyria, not, as the book of Kings states, to fight against it (2 K. 23<sup>29</sup>); his object was to strengthen the only bulwark that could check the danger of a Babylonian invasion. Josiah, it would seem, disagreed with this policy, and perhaps meditated asserting his independence; the Pharaoh 'put him to death when he saw him at Megiddo,' says 2 K. 23<sup>29</sup>; there is no record of a battle.\* After the death of Josiah (608 B.C.), Necho sent the young king Jehoahaz, Josiah's son, as a prisoner from Riblah to Egypt, where he died soon afterwards; and then proceeded to exercise the power of a suzerain over Judah by imposing a tribute on the land, and appointing El-jakim king under the changed name of Jeho-jakim (2 K. 23<sup>31-35</sup>, Jer. 22<sup>10-12</sup>, Ez. 19<sup>2-4</sup>).

With the fall of Nineveh in 612 B.C. the empire of Assyria collapsed, and the neo-Babylonian or Chaldaean empire became heir to its possessions. Pharaoh Necho resolved to make one last attempt to resist the Babylonian advance; he penetrated with an army as far N. as Carchemish on the Euphrates, and there, in 605 B.C., he was defeated by Nebuchadrezzar, son and successor of Nabo-polassar, Jer. 46<sup>2</sup>. Fortunately for the Egyptians, Nebuchadrezzar did not follow up his victory, because he was recalled to Babylon to secure his succession

\* Josephus *Ant.* x. 5, 1 agrees with this interpretation of the Bab. Chronicle, Gadd l.c. 16. Herodotus ii. 159 mentions a victory won by Necho over the Syrians at Magdalos, followed by the capture of Kadytis, ?=Kadesh on the Orontes; this suggests a battle in N. Syria. The tradition given in 2 C. 35<sup>20-24</sup> may contain an element of truth, but the Chronicler identifies this expedition with the later Egyptian campaign which ended at Carchemish 605 B.C. See Robinson *Hist. of Isr.* i. 424. Prof. Welch remarks, 'What happened at Megiddo was not so much a battle as a court-martial,' *ZATW.* 1925, 257.



as king. After Carchemish Egypt gave up attempting to pursue her policy in Asia; her failure and the withdrawal of her troops made a deep impression on Judah (Jer. 46<sup>3-12</sup>); Nebuchadrezzar became undisputed master of Syria and Palestine from the Euphrates to the Egyptian frontier (2 K. 24<sup>7</sup>), and Judah became a Babylonian province.

About the conditions there during this eventful period we learn much from Jeremiah. He saw clearly that trouble was in store for Jerusalem (Jer. 12<sup>7-17</sup>), and did his utmost, by warnings and symbols, to prepare the people (Jer. 13<sup>1-14</sup>, 18, 19 25<sup>8-11</sup>). In the city itself feeling was divided; a loyal circle no doubt shared Jeremiah's faith; a larger circle, not unfriendly to the principles of the law-book, deluded themselves into thinking that they had a pledge of security in the possession of the temple (Jer. 7<sup>4</sup> 26<sup>1-9</sup>); more numerous was the party of reaction, which looked upon the untimely death of Josiah as a sign that the reforms would bring no good: there was more to be gained by propitiating the dominant powers, and returning to the heathen practices which Manasseh had introduced (Jer. 7<sup>16-20</sup> 13<sup>27</sup> 17<sup>1-4</sup>). Ezekiel paints a dark picture of the religious state of the country as he knew it, Ez. 16 20<sup>27-38</sup> 23. Nothing in the way of leadership was to be expected from the king, Jehoiakim, whom Jeremiah describes as a selfish and oppressive ruler (Jer. 22<sup>13-30</sup>). In his fifth year, 603/2, the political situation became so threatening that a general fast was proclaimed (ib. 36<sup>9</sup>), but the king treated Jeremiah's grave warnings with contempt (ib. 36<sup>20ff.</sup>). Perhaps it was at this time, 2 K. 24<sup>1</sup> says vaguely 'in his days,' that Jehoiakim refused to pay his tribute, and Nebuchadrezzar retaliated by stirring up the neighbouring peoples to attack Judah (ib. v.<sup>2</sup>); in 598 B.C. he brought an army himself into Palestine. Jehoiakim died, possibly by violence, before the blow fell, and his young son Jehoiachin had to bear the brunt of the attack. Resistance was hopeless. Nebuchadrezzar carried off the young king and his court and some 8000 principal citizens with their families (with few exceptions, Ez. 24<sup>21</sup>). Jehoiachin, whose fate Jeremiah laments in 22<sup>28-30</sup>, remained a prisoner in Babylon for thirty-seven years (2 K. 24<sup>8-16</sup> 25<sup>27</sup>). Among the captives in 597 was the youthful priest Ezekiel.

Nebuchadrezzar made Mattaniah, uncle of Jehoiakim,\* king

\* 2 K. 24<sup>17</sup> describes Mattaniah as *uncle* of Jehoiakim, i.e. a son of Josiah; but 2 C. 36<sup>10</sup> makes him a *brother* of Jehoiakim, so Josephus *Ant.* x. 7, 2 and 6 in 2 K. 24<sup>17</sup>. But 6 gives 'Iwakiem as the name both of Jehoiakim (2 K. 23<sup>30</sup>) and of Jehoiachin (2 K. 24<sup>8</sup>), and thereby introduces confusion; in this respect not much reliance can be placed upon 6 as against 11. See further the footnote on p. 205 infra.

over the depleted state, and changed his name to Sedekiah. The new king took an oath of allegiance to the Babylonian overlord (Ez. 17<sup>13</sup>), and for a time kept his word. He seems to have been a man of good intention, at any rate he had the grace to consult and protect Jeremiah; Ezekiel speaks of him with impatience, if not contempt (Jer. 37. 38, Ez. 12<sup>10-16</sup> 17<sup>11-12</sup> 21<sup>30-32</sup> [25-27]). He was unable to withstand the ruinous advice of his counsellors to make a bid for independence and to rely upon Egypt for support. A general revolt of the neighbouring nations, Moab, Ammon, Edom, Tyre and Sidon, was set on foot, and envoys arrived in Jerusalem to secure the co-operation of Judah; the folly of the course was denounced by Jeremiah, but prophets in Jerusalem foretold the speedy break-up of the empire scarcely yet consolidated (Jer. 27-29). In 594, the fourth year of Zedekiah, it appears that a rumour of the plot had reached the Babylonian court; Zedekiah sent a deputation, perhaps to carry the tribute and allay suspicion—he may even have gone himself (Jer. 51<sup>59</sup>)—at any rate charged with a letter from Jeremiah, advising the Judæan exiles to settle down, and pay no attention to the prophets who were falsely raising their hopes (Jer. 29<sup>1-23</sup>).

Meanwhile in Egypt Pharaoh Necho died in 594; his successor, Psammetich II., 594-588, does not seem to have interfered in the affairs of Syria. With the accession of Pharaoh Hophra' in 588 Egyptian ambitions revived, and, it is significant, the party in Jerusalem which looked to Egypt for help was roused to fresh activity. Zedekiah could not resist the pressure brought to bear upon him; in 588, the ninth year of his reign, he took the fatal step, and rebelled against the king of Babylon (2 K. 24<sup>20</sup>, Ez. 17<sup>15-18</sup>). The moment appeared to be propitious. The two leading powers, Egypt and Tyre, the two singled out by Ezekiel for special denunciation, were evidently determined to resist the threat of Babylonian supremacy. Nebuchadrezzar at once retaliated in full force. He moved his armies into N. Syria, and made Riblah on the Orontes his headquarters, whence he could launch campaigns against states of Phœnicia and the rebels farther south. He marched with the main army against Jerusalem in 588.

The city, in spite of famine and alarm, held out for two and a half years. A brief respite came when the long-expected help from Egypt seemed to be on the way; Pharaoh Hophra' advanced so far into Palestine that Nebuchadrezzar had to withdraw from the siege in order to deal with him. Jeremiah describes the relief of the inhabitants, excessive but short-lived (Jer. 34<sup>8ff.</sup> 37<sup>5-10</sup>); he shared none of the popular hopes; he adhered to what he had always said, that nothing could save



the city, and that the only right course was to surrender it. This sounded thoroughly unpatriotic; to look upon the Babylonians as agents of Jahveh's righteous will and Nebuchadrezzar as His servant (Jer. 25<sup>9</sup> 27<sup>6</sup> 43<sup>10</sup>) was too high a doctrine for king and people. Accordingly Jeremiah had to bear in prison the stigma of preaching treason (Jer. 37<sup>11-21</sup>), but his behaviour throughout the crisis admits of a very different explanation. He took the long view; he saw that in the interests of religion the nation must be preserved, surrender and exile were preferable to the risk of annihilation, even though the city and temple were destroyed, religion would survive; a divine purpose lay behind the visitation; let the divine will be accepted! \* In July 586, the nineteenth year of Nebuchadrezzar (according to 2 K. 25<sup>8</sup>, Jer. 52<sup>12</sup>), † the end came; a breach was made in the walls, and the Chaldeans entered the city. Zedekiah with some of his guard tried to escape and make his way across the Jordan, but he was captured 'in the plains of Jericho' and carried prisoner to Riblah, where the Babylonians decreed his fate; his sons were slain before his eyes, he himself was blinded, taken to Babylon, and imprisoned till his death (2 K. 25<sup>1-7</sup>, Jer. 39<sup>1-7</sup> 52<sup>4-11</sup>, Ez. 12<sup>12</sup>. 13 21<sup>24-28</sup> 19-23] 24<sup>2</sup>. 25-27 33<sup>21</sup>). The destruction of the temple and city followed a month later; a majority of the inhabitants of Judah were carried into exile, and the leading citizens were put to death at Riblah (2 K. 25<sup>8-21</sup>, abridged from Jer. 52<sup>12-27</sup>). No estimate of the number is given in 2 K. 25; but from vv. 11. 12 it may be inferred that the city population was deported, while of the rural inhabitants of Judah only the poorest were left behind to till the land. In Jer. 52<sup>28-30</sup> (not found in G) we find exact figures for three deportations, in 598, 587, 582. The precision of the figures, which amount to a total of 4600 persons, at first sight suggests a good authority for the statement; on the other hand, a third Babylonian campaign is nowhere else mentioned in the O.T., and the only allusion to anything of the kind occurs in Jos. *Ant.* x. 9, 7, which speaks of a campaign against Coele-Syria, an attack on the Moabites and Ammonites, and then on Egypt and a deportation of Jews resident there. The last allusion, however, does not confirm the third captivity of Jer. 52<sup>30</sup>, which surely cannot refer to

\* CAH. iii. 400 points out the striking parallel in Josephus *War* V. 9, 2-4, VI. 2, 1. The Jewish historian tells how, during the siege of Jerusalem in A.D. 70, he maintained that God was on the side of the Romans, and that Jerusalem was being punished for its sins; repeatedly he counselled surrender, *ὅνα γνῶτε μὴ μόνον Ῥωμαίους πολεμοῦντες ἀλλὰ καὶ τῷ θεῷ* (V. 9, 4).

† According to Jer. 52<sup>20</sup> the eighteenth year, i.e. 587; the author of this fragment followed a different reckoning.

the Jews in Egypt. It is not certain how the passage is to be understood. Begrich (*Chronologie* 201) shews good reason for treating Jer. 52<sup>20</sup> (the third captivity) as a doublet of 52<sup>29</sup> (the second captivity), following different systems of counting which vary by four years. If this is correct, the total, 832 + 745, will be 1577 persons, corresponding to 300 or 400 heads of families; this must be only a portion of the exiles. Kittel (*Geschichte* iii. 61 f., edn. 1927) calculates that in 586 some 15,000 men, 30-40,000 including women and children, went into exile with Zedekiah; counting the 20-30,000 of the previous captivity, this will make a total of some 50-70,000 transported to Babylonia. The population left behind may be reckoned at about 3500 men, or 20,000 souls in all.

Thus Israel's career as an independent nation came to an end. Gedaliah was appointed by the Babylonians governor of the province, and for a short time he contrived to establish himself at Mizpah. At first there seemed to be some prospect of security for the survivors. We hear of pilgrims coming to Jerusalem with offerings in their hands, for though the temple lay in ruin, the sanctity of the place was recognized, and the altar still existed (Jer. 41<sup>5</sup>, cp. Lam. 4<sup>1</sup>). But Gedaliah was treacherously murdered by Ishmael, a descendant of the royal house and a protégé of the Ammonite king who took the Babylonian side. Fear of reprisals induced the Jewish community to emigrate into Egypt, whither they forced Jeremiah to accompany them; and there presumably he died (Jer. 40-44, 2 K. 25<sup>22-26</sup>).

From various hints we gather that the neighbouring peoples took advantage of Judah's helpless condition to pour into the country, and thus introduced a number of foreign elements. The Edomites in particular seized the opportunity to vent their ancient spite (Ez. 25<sup>12ff.</sup> 35<sup>1-15</sup>, Obad. 12-14, Ps. 137<sup>7</sup>, Lam. 4<sup>21f.</sup>). Unoccupied lands lay at the mercy of invasions from the East. The Ammonites, who had joined in the revolt against Babylon (Jer. 27<sup>2ff.</sup>), but afterwards thought better of it and submitted in time (Ez. 21<sup>33-37</sup> [25-32]), exulted over the fall of Jerusalem, and took some share in the murder of Gedaliah; though nominally they were vassals of Babylon, yet they had designs upon the land of Israel, and in the course of time managed to obtain a footing and practise hostile intrigues, as we learn from Neh. 2<sup>10</sup> 6<sup>17ff.</sup> 13<sup>4f.</sup>. The Philistines were ready enough to take vengeance for former humiliations by occupying the Judæan highlands (Ez. 25<sup>15</sup>). At this period a movement of Jerahmeelites and Calebites into the neighbourhood of Bethlehem is most likely to be placed (1 C. 2<sup>25-33</sup>. 42-50).

Besides Egypt, Phœnicia was the power most capable of



resisting the advance of Babylonia in Ezekiel's time. From Herodotus ii. 161 we learn that Apries, as he calls Pharaoh Hophra', 'made war upon Sidon, and engaged the king of Tyre in battle by sea'; this happened probably in 588 B.C., and as a result of the engagement Phoenicia joined Egypt in the war which ended with the fall of Judah. About the year 585 Nebuchadrezzar found himself compelled to turn his attention to the chief stronghold of the Phoenician power, and began the siege of Tyre. It lasted for a long while, without any decisive victory; for Ezekiel, who at the time of Jerusalem's capture had prophesied a similar fate for Tyre (ch. 26), frankly admitted in after years that his prophecy had not been fulfilled, and that Nebuchadrezzar had gained nothing from 'the service which he had served against' the impregnable city (29<sup>17-20</sup>, dated 571). Josephus tells us that the siege lasted 13 years, *c. Ap. i. 21*; he dates the beginning of it in the *seventh* year of Nebuchadrezzar, but the text is open to question, and *seventh* may be an error for *seventeenth*.\* In the end the city, exhausted but not overthrown, was spared, it seems, on the condition of recognizing the Babylonian supremacy, and, at least after 570, had to submit to a resident Babylonian official, who is referred to in certain contract-tablets of the period (Unger *ZATW.* 1926, 214 ff.). Nebuchadrezzar's own inscriptions are silent on the subject. After the siege Tyre lost its predominance, and Sidon took its place as the chief city of Phoenicia.

In the prophecy just referred to Ezekiel maintains that though the Babylonians had earned no wages in Jahveh's service against Tyre, they will receive in compensation the spoils of Egypt (29<sup>19, 20</sup>). At a later period, in 567-8, Nebuchadrezzar determined to measure strength with the Pharaoh Amasis. He appeared on the frontier of Egypt, and reached the Delta; but at this point his inscription is broken off (Langdon *Neubab. Königsinschr.* 206 f.). Of his further success all that can be said is that Amasis gave up attempting to instigate revolts in Palestine, and Nebuchadrezzar was statesman enough to be content with what he had gained (Breasted *Hist. of Anc. Egypt* 415 f.). There is no evidence that he conquered Egypt, or inflicted the disasters which Ezekiel had foretold (see pp. 325 ff. *infra*). †

The state of the Jews in Babylonia is nowhere described,

\* So Thackeray *Jos.* vol. i. 227 (in Loeb's classics), following Ewald and others; Niese *Jos. Op.* V. 30 proposes to read 'in the seventh year of the reign of Ithobal began Neb. to besiege Tyre.' Hölscher *Hesekiel* 20 ff., relying on the text of Josephus, dates the siege 598-586, and discredits Ez. 29<sup>17-20</sup> as a late supplement.

† The account of a conquest of Egypt in Neb.'s twenty-third year (582) in *Jos. Ant.* x. 9, 7 is probably an exaggeration of the partial success won against Amasis.

though something about it can be learned from incidental allusions. The two Hebrew words for exiles, *gôlâ*, *gâlûth*, mean properly *emigrants*, *migration*, rather than *captives*, *captivity*; they do not suggest people loaded with chains or shut up in prison. Some prominent persons, like Jehoiachin and Zedekiah, were no doubt kept under restraint; the majority, however, were reduced to serfdom, and driven to support themselves by manual labour in the fields, or on Nebuchadrezzar's buildings, or in other forms of industry. As time went on a good many became slaves (Ezra 2<sup>65</sup>), others engaged in commerce and became prosperous, as the contract-tablets from Nippur have revealed (see pp. 4 f. 42). From the letter which Jeremiah addressed to the exiles of 597 it may be gathered that they were free to settle down and live with their families and make homes; the prophet counselled them to seek the peace of the city where they dwelt, and to pray for it, 'for in the peace thereof shall ye have peace' (Jer. 29<sup>1-7</sup>). From Ezekiel we learn that the Jews were allowed to form colonies, in which they had houses of their own, and were free to come and go within the settlements, and to maintain their traditional organization into clans, with elders at the head (Ez. 3<sup>15</sup>. 24 8<sup>1</sup> 14<sup>1</sup> 20<sup>1</sup> 33<sup>31</sup>). Yet we cannot doubt that their lot was hard. The toilsome journey of 700 miles across the desert left its mark of suffering; forcible banishment from home and possessions, a sense of defeat and subjugation to an alien power outside the land of Jahveh, were bitter trials, and the cries wrung from them still pierce our hearts (Lam. 1<sup>3-6</sup>. 12. 19<sup>f</sup>. 51<sup>1-5</sup>, Is. 42<sup>22</sup> 51<sup>23</sup>, Pss. 129. 137). To a great extent the national religion had already broken down. In the latter days of the Judæan monarchy foreign beliefs and practices had been introduced; so Jeremiah tells us in his word 'concerning all the Jews which dwelt in the land of Egypt' (Jer. 44), and what became of their religion a century later we know from the letters of the Jewish colonists at Elephantinê (Cowley *Aramaic Papyri* Nos. 7. 21. 22. 30-32. 44). Such people in Babylon, already half paganized, were soon 'mingled among the heathen and learned their works.' They succumbed and were lost in the crowd.

On the other hand, it is equally clear that a certain number remained true to the higher religion. The principles of Deuteronomy and the spiritual teaching of Jeremiah had not been altogether fruitless. Ezekiel himself was a tower of strength; and though few might accept his interpretation of the national calamities, yet he was consulted; he could always count on an audience, however unpalatable his words might be, and however startling his acted parables (Ez. 12<sup>1ff</sup>. 14<sup>1</sup> 20<sup>1ff</sup>. 33<sup>30-33</sup>). It is



significant that, like Jeremiah, he regarded the exiles as the hope of the future (see pp. 60. 124. 364). Amid all their grief, some there were who cherished a proud love of their country, and kept alive the national spirit (Ez. 24<sup>21</sup>). Such exercises of religion as were possible in a foreign land continued to be practised by the faithful; particularly we notice that a new emphasis was laid upon the observance of the Sabbath and the rite of circumcision, as signs which distinguished Jews from heathen (Ez. 11<sup>16</sup> 20<sup>12</sup> 28<sup>10</sup> 31<sup>18</sup> 32<sup>19</sup>). There were prophets, too, among the Gôlâ, who readily caught the ear of their countrymen when they announced a speedy return and the break-up of the Babylonian power; the authorities punished them severely, Jeremiah at home repudiated their delusions, and Ezekiel did the same, though perhaps he had chiefly in mind the false prophets of Jerusalem (Jer. 29, and see pp. 138. 150). The exiles of 597 had brought with them misleading guides as well as true ones; among the last was Ezekiel himself, and he was allowed to fulfil his ministry without hindrance. The priests who were carried away from temple and altar must, of course, have found the greater part of their duty gone; but there is evidence that they turned their attention into other directions. The observance of Sabbath and circumcision, abstinence from unlawful meats, came under their supervision, perhaps also a certain amount of moral instruction (Ez. 44<sup>23f.</sup>); as the temple ritual could no longer be carried out, we may date from this period the rise of a non-sacrificial worship consisting of prayer and reading and psalmody, which afterwards developed into the worship of the synagogue. And in those circles which had the aims of Deuteronomy at heart priestly activity took the form of collecting national traditions and records, and passing judgement on them from the Deuteronomic point of view. Moreover, there was always the future to be kept in prospect. Ezekiel himself committed to writing a measured plan for a new temple, together with regulations for its ministry. And he was not alone in this effort of reconstruction, theoretical as it had to be; for the analysis of chs. 40-48 reveals a process of experiment and discussion going on in priestly circles, and carrying further the task which he had begun. These labours in the course of several generations ripened into official recognition as the Priestly Code.

Thus it appears that, to a large extent, the Jews of Babylonia were left free to maintain their traditions and practise their religion. The hardships of the exile seemed to some a proof that Jahveh was unable to protect His own; the better minds discovered that though temple and altar were gone, Jahveh was not gone; He could make known His will and character



even outside His land. As a matter of fact, Israel's loss of political independence marked the beginning of its religious life as a community pledged to the service of the one true God, and destined to preserve the essence of religion for the benefit of mankind at large.

### § 5. *Text and Versions*

In the Hebrew Bible perhaps no book, except 1 and 2 Samuel, has suffered more injury to its text than Ezekiel. The causes which led to this misfortune have been indicated above, p. xxvii.; our problem is to recover a text which shall be free from alterations and corruptions, and so far nearer to the original. It becomes necessary, therefore, to examine the Versions, which were translated from an earlier form of the Hebrew text than that which we have in our Bible. First in importance stands the Alexandrian Greek Version or Septuagint (Σ), made in the 2d cent. B.C., centuries before the Massoretic text (M) reached its present state in the 5th-8th cents. A.D. Other translations into Greek were produced in the 2d cent. A.D. by Aquila, Symmachus and Theodotion ('A, Σ, Θ). These are known mainly through the work of Origen, who copied them into his *Hexapla*,\* of which only the Septuagint column, with insertions from Theodotion, has survived, and that in a Syriac rendering (S<sup>h</sup>) of the 7th cent. A.D. Fragments of these Greek versions exist also in quotations from the Fathers, especially St. Jerome, who is fond of quoting Symmachus, and in some MSS of Σ, especially Cod. Marchalianus. The other versions in Syriac (S), Latin (L and V), Arabic (A), Ethiopic (E), have their importance, but directly or indirectly they are dependent upon Σ; the Old Latin (L) † rarely differs from Σ; Jerome's translation (V), though made from the Hebrew, was influenced by Σ and 'A Σ Θ. The Targum (T) ‡ stands by itself; it is not so much a translation into Aramaic as a paraphrase, designed for purposes of edification; the Hebrew text which it implies hardly differs from the Massoretic.

The characteristic features of the Versions of Ezekiel have been so thoroughly investigated by Cornill in the *Prolegomena* to his *Commentary* that there is no need to restate them.

\* *Field Origenis Hexaplorum quae supersunt* (Oxford, 1875). The renderings of 'A Σ Θ are taken from this edition, Tom. ii.

† In Sabatier's edn. 1743; the Weingarten MS. of the Prophets, 5th cent., ed. by Ranke 1868, and the Würzburg MS. of the Prophets, 5-6th cent., ed. by Ranke 1871; both exist only in fragments.

‡ The text used is that of Lagarde *Prophetæ Chaldaice*, Leipzig, 1872.

But since the publication of Cornill's work in 1886 much has been done to place the evidence of  $\mathfrak{S}$ , the primary Version, before the student in a convenient form. Swete's edition, *The O.T. in Greek* vol. iii. (1894, 21899), prints the text of Cod. Vaticanus ( $\mathfrak{S}^B$ ), with a brief apparatus below shewing the variants of Cod. Alexandrinus ( $\mathfrak{S}^A$ ), and Cod. Marchalianus ( $\mathfrak{S}^C$ ), and fragments of Cod. Cryptoferratensis ( $\mathfrak{S}^F$ ). Thackeray's three articles in *JTS.* iv. (1903), his *Grammar of the O.T. in Greek* (1909), his *Septuagint and Jewish Worship* (Schweich Lectures 1920), are of special value for the study of Ezekiel; Jahn's Commentary (1905) attempts a thoroughgoing restoration of the Hebrew on the basis of  $\mathfrak{S}$ ; Herrmann's treatise *Die Gottesnamen im Ezechieltexte* (1913) has established results which have a bearing not only upon the criticism, but upon the history of the text.

In the following pages two objects have been kept in view. First, by comparing  $\mathfrak{S}$  with  $\mathfrak{M}$  when they disagree, we may hope to find out which offers the better reading; the comparison will often bring to light the alterations and corruptions which the text of  $\mathfrak{M}$  has undergone. Only clear instances are given; for details, reference must be made to the critical notes. The second object is to illustrate the general character of  $\mathfrak{S}$ . We must understand the nature of our weapon before we use it. Let the evidence of  $\mathfrak{S}$  and  $\mathfrak{M}$  be weighed in each case and considered on its merits, without a bias in favour of one side or the other.

A. *The superiority of  $\mathfrak{S}$  to  $\mathfrak{M}$  in cases where they differ.*

1.  $\mathfrak{S}$  implies a Hebrew text free from words and phrases which appear to be additions or glosses in  $\mathfrak{M}$ :

18. 11. 14. 16. 24. 27.	18 <sup>24. 32.</sup>	35 <sup>15.</sup>
2 <sup>4a.</sup>	19 <sup>13.</sup>	36 <sup>18.</sup>
3 <sup>1. 5.</sup>	20 <sup>26. 28.</sup>	37 <sup>7. 12. 23.</sup>
4 <sup>6. 13.</sup>	23 <sup>32. 33. 38.</sup>	38 <sup>16.</sup>
5 <sup>14. 15. 16.</sup>	25 <sup>8. 9.</sup>	39 <sup>11. 14. 27.</sup>
6 <sup>12.</sup>	26 <sup>21.</sup>	40 <sup>2. 28. 30.</sup>
7 <sup>20. 27.</sup>	27 <sup>18.</sup>	41 <sup>1.</sup>
8 <sup>2. 11. 18.</sup>	28 <sup>12.</sup>	42 <sup>16. 17. 18. 19.</sup>
10 <sup>12. 14.</sup>	29 <sup>19. 20.</sup>	43 <sup>3. 11. 27.</sup>
11 <sup>11. 12. 15.</sup>	30 <sup>3. 4. 13.</sup>	44 <sup>7.</sup>
13 <sup>7. 20.</sup>	31 <sup>3. 15. 16. 18.</sup>	45 <sup>16.</sup>
15 <sup>2.</sup>	32 <sup>30. 31.</sup>	46 <sup>12. 14. 18. 22.</sup>
16 <sup>22.</sup>	33 <sup>8. 12. 15. 31.</sup>	47 <sup>1.</sup>
17 <sup>9. 20b. 21a.</sup>	34 <sup>2a. 23. 31.*</sup>	48 <sup>10.</sup>

\* 34<sup>2a</sup> i.e. 34<sup>2</sup> in cod. A; so throughout these lists.

2. **Ⲅ** implies a Hebrew text free from the scribal errors, corruptions, displacement or omission of words, which **Ⲛ** exhibits :

1 <sup>13. 15.</sup>	27 <sup>3. 16.</sup>	41 <sup>3. 6. 7. 9.</sup>
2 <sup>7</sup> 44 <sup>6.</sup>	28 <sup>16. 23.</sup>	41 <sup>22.</sup>
3 <sup>19.</sup>	30 <sup>13.</sup>	42 <sup>4. 6. 10. 16. 17.</sup>
5 <sup>4.</sup>	31 <sup>3. 15.</sup>	43 <sup>6. 10. 11. 13. 15.</sup>
11 <sup>7.</sup>	32 <sup>9. 27.</sup>	44 <sup>6.</sup>
13 <sup>22.</sup>	33 <sup>31.</sup>	45 <sup>1. 2. 5. 12.</sup>
16 <sup>7. 31. 36. 53.</sup>	35 <sup>11.</sup>	45 <sup>20. 21.</sup>
18 <sup>17. 18. 31.</sup>	36 <sup>14.</sup>	46 <sup>6. 9. 16. 17.</sup>
21 <sup>20. 22</sup> [ <b>Ⲛ</b> 24. 27].	37 <sup>16. 23.</sup>	47 <sup>9. 13. 15.</sup>
22 <sup>4. 24. 25.</sup>	38 <sup>14.</sup>	47 <sup>18. 19. 20.</sup>
23 <sup>21A. 41. 43. 44.</sup>	40 <sup>2. 12. 16. 19.</sup>	48 <sup>11. 13. 16.</sup>
24 <sup>10.</sup>	40 <sup>22. 26.</sup>	48 <sup>21. 28.</sup>
25 <sup>7.</sup>	40 <sup>23. 32. 36. 37.</sup>	48 <sup>29. 34.</sup>
26 <sup>15. 19. 20.</sup>	40 <sup>43. 44. 48. 49.</sup>	

3. **Ⲅ** implies a Hebrew text which did not contain the dittographs or doublets now standing in **Ⲛ** :

1 <sup>20. 23. 25b.</sup>	19 <sup>14.</sup>	32 <sup>22. 25. 28.</sup>
5 <sup>13.</sup>	20 <sup>40.</sup>	33 <sup>8.</sup>
7 <sup>11b.</sup>	21 <sup>16. 20</sup> [ <b>Ⲛ</b> 21. 24].	35 <sup>6.</sup>
12 <sup>3.</sup>	23 <sup>42.</sup>	40 <sup>6. 8.</sup>
13 <sup>5.</sup>	24 <sup>12.</sup>	42 <sup>11.</sup>
16 <sup>6.</sup>	27 <sup>18. 19.</sup>	43 <sup>1.</sup>
17 <sup>5. 10.</sup>	29 <sup>4. 10A.</sup>	44 <sup>19.</sup>
18 <sup>9. 32.</sup>	30 <sup>9.</sup>	48 <sup>16.</sup>

### B. The superiority of **Ⲛ** to **Ⲅ** in cases where they differ

I. **Ⲅ** confuses similar Hebrew words :

1 <sup>7.</sup>	21 <sup>14. 23</sup> [ <b>Ⲛ</b> 19. 28].	35 <sup>5A.</sup>
6 <sup>9.</sup>	23 <sup>34. 41. 43.</sup>	40 <sup>7. 41. 49.</sup>
7 <sup>6</sup> [ <b>Ⲛ</b> 9]. 23 9 <sup>9.</sup>	24 <sup>17. 25.</sup>	40 <sup>19. 25. 40.</sup>
7 <sup>26.</sup>	25 <sup>15.</sup>	41 <sup>11. 12. 13. 15. 16.</sup>
8 <sup>3. 5.</sup>	27 <sup>7. 16. 19. 35.</sup>	42 <sup>1.</sup>
9 <sup>7.</sup>	29 <sup>5.</sup>	43 <sup>2. 3. 10.</sup>
13 <sup>14.</sup>	31 <sup>7.</sup>	44 <sup>11. 18.</sup>
16 <sup>2.</sup>	32 <sup>32.</sup>	45 <sup>11.</sup>
17 <sup>3.</sup>	33 <sup>32.</sup>	47 <sup>2. 11. 15.</sup>
20 <sup>4. 6. 13. 15. 31.</sup>	34 <sup>6. 29.</sup>	48 <sup>15. 35.</sup>

2. **Ⲅ** confuses similar Hebrew letters :

- ⲁ with ⲃ, and *vice versa*, 3<sup>25</sup> 12<sup>19</sup> 27<sup>33</sup> 31<sup>7</sup> 32<sup>6. 12</sup> 44<sup>17</sup> 48<sup>28</sup>.  
 ⲁ with ⲅ, and *vice versa*, 7<sup>5. 7</sup> [**Ⲛ** 8. 3] 19<sup>10</sup> 20<sup>38</sup>.  
 ⲁ with ⲉ, and *vice versa*, 19<sup>12</sup> 20<sup>6-15. 46</sup> 21<sup>2</sup> [**Ⲛ** 7] 34<sup>11</sup> 36<sup>8</sup>.



- 1 with  $\gamma$ , ἐπιτηδεύματα = עלילה for גלילים 6<sup>9</sup> 14<sup>6</sup> 20<sup>43</sup>. 44 21<sup>24</sup>  
 [M 29] 36<sup>31</sup>; I3<sup>5</sup> 27<sup>4</sup>. 20. 28.  
 1 with ב, 20<sup>47</sup> [M 21<sup>3</sup>] 28<sup>10</sup> 29<sup>15</sup>.  
 1 with ב, and *vice versa*, 7<sup>14</sup> 23<sup>23</sup> 36<sup>12</sup>.  
 1 with ג, and *vice versa*, 3<sup>9</sup> 7<sup>25</sup> 10<sup>11</sup> I3<sup>5</sup>. 9. 18. 20 I6<sup>4</sup>. 7. 8  
 17<sup>3</sup> 19<sup>10</sup>. 12 20<sup>39</sup>. 46 21<sup>12</sup>. 16 [M 17. 21] 23<sup>17</sup>. 21. 34  
 27<sup>6</sup>. 11. 35 32<sup>5</sup>. 6. 12. 29. 30 34<sup>11</sup>. 16. 23<sup>A</sup> 41<sup>26</sup> 48<sup>14</sup>.  
 1 with ה, 22<sup>30</sup>.  
 1 with ה, and *vice versa*, 3<sup>7</sup>. 8 I6<sup>22</sup> 24<sup>23</sup> 45<sup>13</sup> 47<sup>9</sup>.  
 1 with ו, and *vice versa*, I6<sup>22</sup> 24<sup>13</sup> 43<sup>12</sup> 47<sup>18</sup>. 19.  
 1 with י, 7<sup>13</sup> 25<sup>13</sup> 48<sup>10</sup>. 35.  
 1 with י, 32<sup>27</sup>.  
 1 with ש, I6<sup>30</sup>.  
 1 with ך, 19<sup>10</sup>.  
 1 with כ, 47<sup>22</sup>.

3. Ⓞ, owing to the absence of vowel signs in the Hebrew text, confuses words written with the same consonants, but pronounced differently:

I2 <sup>4A</sup> .	I6 <sup>30</sup> . 59. 61.	39 <sup>11</sup> .
5 <sup>6</sup> .	24 <sup>12</sup> . 17.	40 <sup>40</sup> .
7 <sup>24</sup> I2 <sup>23</sup> I6 <sup>41</sup> 23 <sup>27</sup> . 48	26 <sup>10</sup> .	42 <sup>20</sup> 48 <sup>15</sup> .
3 <sup>410</sup> .	27 <sup>4</sup> . 6. 13. 21. 32.	43 <sup>7</sup> .
9 <sup>2</sup> .	32 <sup>30</sup> .	47 <sup>11</sup> . 12.
II <sup>15</sup> 35 <sup>15</sup> .	33 <sup>32</sup> .	48 <sup>35</sup> .
I3 <sup>10</sup> . 11. 14. 15 22 <sup>28</sup> .	34 <sup>3</sup> .	
I3 <sup>11</sup> .	35 <sup>5</sup> .	

4. Ⓞ misunderstands or guesses the sense of M:

3 <sup>7</sup> . 8. 15.	22 <sup>5</sup> . 12.	41 <sup>20</sup> . 21. 25.
4 <sup>5</sup> . 7.	23 <sup>15</sup> . 43.	41 <sup>22</sup> . 26.
7 <sup>4</sup> [M 7] 12. 14. 23.	24 <sup>9</sup> . 16. 17. 22. 23.	42 <sup>3</sup> . 5.
9 <sup>2</sup> . 3. 11 I0 <sup>4</sup> . 18 <sup>A</sup> 47 <sup>1</sup> .	27 <sup>9</sup> . 27.	42 <sup>7</sup> . 10. 12.
II <sup>16</sup> . 17.	27 <sup>15</sup> . 17. 24. 25.	43 <sup>7</sup> . 9.
I2 <sup>10</sup> . 11. 14.	28 <sup>12</sup> . 13. 16.	43 <sup>11</sup> .
I3 <sup>5</sup> . 11.	32 <sup>2</sup> . 4. 6. 18.	44 <sup>2</sup> . 20.
I4 <sup>4</sup> . 5.	33 <sup>12</sup> .	45 <sup>3</sup> . 5.
I5 <sup>4</sup> . 5.	34 <sup>2</sup> .	45 <sup>7</sup> . 10. 19. 20.
I6 <sup>3</sup> . 4. 10. 27. 30. 31. 33.	36 <sup>7</sup> .	46 <sup>12</sup> . 19.
43.	37 <sup>19</sup> .	47 <sup>2</sup> .
I7 <sup>9</sup> .	38 <sup>9</sup> . 11.	47 <sup>12</sup> . 13. 19.
I8 <sup>10</sup> .	39 <sup>4</sup> . 9. 13.	47 <sup>23</sup> .
I9 <sup>11</sup> . 14.	40 <sup>6</sup> .	48 <sup>1</sup> .
20 <sup>1</sup> . 6. 47.	41 <sup>6</sup> .	48 <sup>12</sup> . 20.
21 <sup>9</sup> . 12. 15. 21. 30 [M 14.	41 <sup>13</sup> . 14.	48 <sup>28</sup> .
17. 20. 26. 35].	41 <sup>19</sup> .	

C. The following passages illustrate some of the *characteristics* of ⑥; they do not necessarily imply a different text.

I. ⑥ gives a free rendering of 𐤀:

3 <sup>3</sup> .	17 <sup>9. 15</sup> .	33 <sup>6. 22. 27. 28. 30</sup> .
5 <sup>17. 14<sup>15</sup></sup> .	18 <sup>11. 18</sup> .	34 <sup>14. 21. 26. 27</sup> .
7 <sup>10. 19</sup> .	20 <sup>30. 31</sup> .	37 <sup>7. 8</sup> .
8 <sup>3. 17</sup> .	21 <sup>7</sup> [𐤀 <sup>12</sup> ].	39 <sup>8. 18</sup> .
9 <sup>2. 4. 5</sup> .	22 <sup>6. 30</sup> .	40 <sup>3. 4. 40</sup> .
12 <sup>24</sup> .	23 <sup>3. 8. 12</sup> .	41 <sup>18</sup> .
13 <sup>13. 18</sup> .	25 <sup>3</sup> .	42 <sup>7. 20</sup> .
14 <sup>14. 16. 20</sup> .	27 <sup>32</sup> .	43 <sup>6</sup> .
16 <sup>3</sup> 29 <sup>14</sup> .	31 <sup>15</sup> .	48 <sup>8</sup> .
16 <sup>16. 34. 44</sup> .	32 <sup>21</sup> .	

2. ⑥ adds explanatory words or phrases :

1 <sup>4. 7. 23</sup> .	21 <sup>28</sup> [𐤀 <sup>33</sup> ].	37 <sup>1. 11. 17. 21. 23</sup> .
2 <sup>2</sup> .	23 <sup>10. 20</sup> .	38 <sup>23</sup> .
3 <sup>23</sup> .	24 <sup>14</sup> .	39 <sup>4</sup> .
4 <sup>4. 9. 14</sup> .	25 <sup>5. 8. 16</sup> .	40 <sup>7. 8. 9. 19. 21. 40</sup> .
9 <sup>9</sup> .	26 <sup>16</sup> .	40 <sup>41. 47</sup> .
10 <sup>6. 7. 9. 22</sup> .	27 <sup>5. 12A. 34</sup> .	41 <sup>3. 4. 6. 15</sup> .
11 <sup>2</sup> .	28 <sup>13. 17. 25. 26</sup> .	42 <sup>5. 7. 11. 13. 14. 16</sup> .
14 <sup>22</sup> .	29 <sup>20</sup> .	43 <sup>1. 2. 3. 8. 14. 20</sup> .
16 <sup>24. 25. 32</sup> .	30 <sup>13. 17</sup> .	44 <sup>15. 24</sup> .
17 <sup>10. 23</sup> .	31 <sup>18</sup> .	45 <sup>7. 22</sup> .
18 <sup>8. 23</sup> .	32 <sup>17. 31</sup> .	46 <sup>8. 15. 20</sup> .
20 <sup>14A. 22A</sup> .	33 <sup>20. 33</sup> .	47 <sup>11. 20</sup> .
20 <sup>15. 36A</sup> .	34 <sup>12. 19. 25</sup> .	48 <sup>8. 11. 21</sup> .

3. ⑥ alters 𐤀, or makes changes, to suit the translators' view :

1 <sup>20. 21</sup> 10 <sup>17</sup> 37 <sup>5. 6</sup> .	20 <sup>4. 6. 16</sup> .	39 <sup>6. 11. 21. 27</sup> .
1 <sup>26</sup> .	21 <sup>3. 4. 27</sup> [𐤀 <sup>8. 9. 32</sup> ].	40 <sup>1. 6</sup> .
4 <sup>5. 9</sup> .	28 <sup>16. 19. 22. 23</sup> .	41 <sup>4. 7. 17</sup> .
5 <sup>2. 12</sup> .	29 <sup>1</sup> .	42 <sup>1. 3. 14. 15</sup> .
7 <sup>27</sup> 16 <sup>13</sup> .	30 <sup>24</sup> .	43 <sup>2. 22</sup> .
8 <sup>1. 7. 8. 16</sup> .	32 <sup>1</sup> .	43 <sup>20-24. 26</sup> .
9 <sup>6</sup> .	33 <sup>21</sup> .	44 <sup>7. 13. 25</sup> .
10 <sup>1. 21</sup> .	34 <sup>4</sup> .	45 <sup>8. 13. 14. 15</sup> .
11 <sup>24</sup> .	35 <sup>7</sup> .	46 <sup>11. 13. 23</sup> .
16 <sup>24. 57</sup> .	36 <sup>12</sup> .	48 <sup>9. 13</sup> .
16 <sup>54</sup> .	37 <sup>22. 24</sup> 43 <sup>7. 9</sup> .	48 <sup>10. 35</sup> , but see
17 <sup>12. 13. 15</sup> .	38 <sup>18</sup> .	B. <sup>2</sup> .

4. **ס** renders the same Hebrew word in different ways. The following are specimens:

- אבני אלנביש λίθους πετροβόλους εἰς τοὺς ἐνδέσμονας αὐτῶν 13<sup>11</sup>;  
τ. λίθους τ. πετροβόλους 13<sup>13</sup>; λίθους χαλάζης 38<sup>22</sup>.  
אנפֿים τοὺς ἀντιλαμβανομένους αὐτοῦ 12<sup>14</sup>; ἐν παρατάξει αὐτοῦ  
17<sup>21</sup>; οἱ περὶ αὐτόν (σέ) 38<sup>6</sup>. 9 39<sup>4</sup>; τοὺς μετ' αὐτοῦ  
38<sup>22</sup>.  
איפה μέτρον 45<sup>10. 13</sup> 46<sup>14</sup>; πέμμα 45<sup>24</sup> 46<sup>5. 11</sup>; οἶφί  
45<sup>13</sup>.  
ברים τὸν ποδήρη 9<sup>2. 3. 11</sup>; τὴν στολήν 10<sup>2</sup>.  
בח χοῖνιξ 45<sup>10. 11</sup>; κοτύλη 45<sup>14</sup>.  
נבול γείσος 43<sup>13. 17</sup>; βάσις 43<sup>20</sup>.  
נלולים εἶδωλα 6<sup>4</sup> etc. [12 times]; ἐπηγεύματα 6<sup>9</sup> etc. [6  
times]; ἐνθυμήματα 14<sup>5</sup> etc. [15 times], ἐπιθυμή-  
ματα 23<sup>30A</sup>; διανοήματα 14<sup>3. 4</sup>; βδελύματα 30<sup>13A</sup>.  
הזהיר διαπειλείσθαι 3<sup>17</sup>; διαστέλλεσθαι 3<sup>18-21</sup>; σημαίνεισθαι  
33<sup>8</sup>; φαλάσσεσθαι 33<sup>4-6. 8</sup>.  
המון πλήθος 7<sup>12-14A</sup> 26<sup>13</sup> 29<sup>19A</sup> 30<sup>10. 15</sup> 31<sup>2. 18</sup> 32<sup>32</sup>; ισχύς  
31<sup>18</sup> 32<sup>12. 16. 18. 20. 26. 31</sup>; δύναμις 32<sup>24</sup>; πολυάνδριον  
39<sup>15. 16</sup>; ἁρμονία 23<sup>42</sup>; θόρυβος 7<sup>11</sup>; ἀφορμή 5<sup>7</sup>.  
העביר [באש] ἐν τῷ ἀποτροπιάζεσθαι σε 16<sup>21</sup>; ἐν τῷ διαπορεύεσθαι  
με [?] μοι 20<sup>26</sup>; ἐν τοῖς ἀφορισμοῖς οἷς 20<sup>31</sup>;  
διήγαγον αὐτοῖς δι' ἐμπύρων 23<sup>37</sup>.  
חיק κόλπωμα 43<sup>13</sup>; κόλωμα 43<sup>14</sup>; κύκλωμα 43<sup>17</sup>.  
חלונות אטמות θυρίδες κρυπταί 40<sup>16</sup> 41<sup>26</sup>; θυρίδες δικτυωταί 41<sup>16</sup>.  
חמר γομόρ 45<sup>11. 13. 14</sup>; κόρος 45<sup>13</sup>.  
יהודה ἡ Ἰουδαία 21<sup>20</sup> [41<sup>25</sup>]; Ἰουδας 4<sup>6</sup> 8<sup>1. 17</sup> 9<sup>9</sup>; 25<sup>3. 8. 12</sup>  
27<sup>17</sup> 37<sup>16. 19</sup> 48<sup>7. 8. 22. 31</sup>; Ἰουδά 27<sup>17A</sup>.  
יחדל [ו] πτοηθῶσι 2<sup>5. 7</sup>; ἐνδῶσιν 3<sup>11</sup>; ἀπειθείτω 3<sup>27</sup>.  
כליל [ה] συντετελεσμένον 16<sup>14</sup>; περιέθηκα ἐμαντῇ 27<sup>3</sup>; στέ-  
φανος 28<sup>12</sup>.  
כתף כתפות νῶτον 40<sup>18. 40</sup> etc.; κλίτος 47<sup>1</sup>; ἐπωμίδες 41<sup>2. 3</sup>;  
ὀροφώματα 41<sup>26</sup>.  
לשכה ἐξέδρα 40<sup>44-46</sup> 41<sup>10f.</sup> 42<sup>1. 4. 7-13</sup> 44<sup>19</sup> 46<sup>19</sup>; παστο-  
φόρια 40<sup>17</sup>; περίπατος 42<sup>5</sup>.  
מועד ἑορτή 36<sup>38</sup> 44<sup>24</sup> 45<sup>17</sup> 46<sup>9</sup>; πανήγυρις 46<sup>11</sup>.  
מלך ἀρχων 37<sup>22. 24</sup>; βασιλεύς 17<sup>12</sup> 26<sup>7</sup>.  
מלכים βασιλείς 26<sup>7</sup> 27<sup>23. 35</sup> 28<sup>17</sup> 32<sup>10</sup>; οἱ ἡγούμενοι 43<sup>7. 9</sup>.  
מנחה θυσία 42<sup>13</sup> 44<sup>29</sup> 45<sup>15. 17. 23 [24]</sup> 46<sup>5</sup>; μαναά<sup>B</sup> μαννά<sup>A</sup>  
45<sup>25</sup> 46<sup>5. 7. 11. 14. 15. 20</sup>.  
מעלות ἀναβαθμοί 40<sup>6. 49</sup>; κλιμακῆρες 40<sup>22. 26. 31. 34. 37</sup> 43<sup>17</sup>.  
מערב ἐπὶ δυσμᾶς δυσμῶν 27<sup>9</sup>; τὴν ἐμπορίαν σου 27<sup>13</sup>; οἱ  
σύμμικτοί σου 27<sup>17. 19. 25. 27. 33f.</sup>.  
ננקמו בפניהם [ו] κ. κόφονται πρόσωπα αὐτῶν 6<sup>9</sup> 20<sup>43</sup>; κ. προσοχθεῖτε  
κατὰ πρόσωπον αὐτῶν 36<sup>31</sup>.



נשיא	ἀρχων 7 <sup>27</sup> 19 <sup>1</sup> 26 <sup>16</sup> 27 <sup>21</sup> 30 <sup>13</sup> 32 <sup>29</sup> 38 <sup>2f.</sup> 39 <sup>1. 18</sup> ; ὁ ἡγούμενος 45 <sup>7</sup> ; ὁ ἀφηγούμενος 21 <sup>12. 25</sup> [¶ 17. 30] 22 <sup>6</sup> 45 <sup>8f. 18f. 22</sup> 46 <sup>2. 4. 8. 10. 12. 16. 18</sup> 48 <sup>21f.</sup> .
עזרה עלילות	ἱλαστήριον 43 <sup>14. 17. 20</sup> ; ἱερόν 45 <sup>19</sup> . ἐνθυμήματα 14 <sup>23</sup> 24 <sup>14</sup> ; ἐπιτηδεύματα 20 <sup>43. 44</sup> 21 <sup>24</sup> [¶ 29]; εἰδωλα 36 <sup>17</sup> ; ἁμαρτία <sup>B</sup> ἀνομία <sup>A</sup> 36 <sup>19</sup> .
צמח	ἐπίλεκτα <sup>B</sup> ἐκλεκτα <sup>A</sup> 17 <sup>3</sup> ; ἐκλεκτα <sup>B</sup> ἐπίλεκτα <sup>A</sup> 17 <sup>22</sup> ; ἀρχή 31 <sup>3. 10. 14</sup> .
צנה	θυρεοί 23 <sup>24</sup> ; ὄπλων 26 <sup>8</sup> ; κοντοῖς 39 <sup>9</sup> .
צר	Σόρ chs. 26 27 [10 times]; Τύρος chs. 28 29 [5 times].
קבץ	συνάγειν 16 <sup>37</sup> etc. [7 times]; εἰσδέχεσθαι 11 <sup>17</sup> etc. [5 times]; ἀθροίσω 36 <sup>24</sup> .
ראשיה	ἀπαρχή 20 <sup>31</sup> [¶ 118] 40 44 <sup>30</sup> ; πρωτογενήματα 44 <sup>30</sup> 48 <sup>14</sup> .
רמה	ἔκθεμα 16 <sup>24</sup> ; τὰ πορνεία σου 16 <sup>25</sup> ; τὴν βάσιν σου 16 <sup>31. 39</sup> .
שרל	σίκλοι 4 <sup>10</sup> 45 <sup>12</sup> ; στάθμῳ 45 <sup>12</sup> .
חרומה	ἀπαρχή 20 <sup>40</sup> 44 <sup>30</sup> 45 <sup>1</sup> [and 15 times]; ἀφαιρέματα 44 <sup>30</sup> ; cp. 45 <sup>15</sup> 48 <sup>8</sup> .
חרשיש	θαρσεῖς 1 <sup>16</sup> ; ἀνθραξ 10 <sup>9</sup> 28 <sup>13</sup> ; Καρχηδόνιοι 27 <sup>12. 25A</sup> 38 <sup>13</sup> ; ἔμποροι 27 <sup>25BA</sup> ; Θαρσός 27 <sup>25A</sup> .

5. ¶ contains double renderings. Some instances are:

12<sup>3</sup> 3<sup>6</sup> 9<sup>9</sup> 13<sup>11</sup> 16<sup>14. 30. 31. 38A. 49</sup> 17<sup>23</sup> 20<sup>13A. 18</sup> 21<sup>20</sup> [¶ 25] 23<sup>29</sup> 26<sup>8</sup> 27<sup>25A</sup> 31<sup>15A</sup> 32<sup>29A</sup> 34<sup>14</sup> 41<sup>16</sup> 42<sup>10b</sup> 43<sup>17</sup> 44<sup>24</sup> 47<sup>19. 20</sup>.

The following are some cases of dittography:

3<sup>12</sup> 20<sup>28</sup> 31<sup>18</sup> 32<sup>26</sup> 40<sup>6. 7</sup> 47<sup>20</sup>.

6. ¶ transliterates Hebrew words which were unintelligible, or had no equivalents in Greek:—

ἀβανά 20 <sup>29</sup> ct. 6 <sup>6</sup> 16 <sup>16</sup> .	θαρσεῖς 1 <sup>16</sup> ct. 10 <sup>9</sup> 28 <sup>13</sup> .
αἶλ 40 <sup>48</sup> 41 <sup>3</sup> ; αἰλεύ 40 <sup>9. 21. 24ff.</sup> .	τὸ θεέ, θαιηλαθά, τὰ θεείμ 40 <sup>6A. 7ff.</sup> .
αἰλάμ [אֵילָם] 8 <sup>16</sup> 40 <sup>6. 7. 9. 16. 22. 31. 48</sup> 41 <sup>2</sup> ; αἰλαμμών 40 <sup>21-29. 33-38</sup> .	τὸ θραέλ 41 <sup>8</sup> .
ἀριήλ 43 <sup>15. 16</sup> .	τὸ μαναά <sup>B</sup> μαννά <sup>A</sup> 45 <sup>25</sup> 46 <sup>5. 7. 11. 14f. 20</sup> .
γελεγέλ 10 <sup>13</sup> ct. v. 2.	ἡ μνᾶ 45 <sup>12</sup> .
γομόρ 45 <sup>11. 13. 14</sup> .	ῥαμμοθ <sup>A</sup> λαμμώθ καὶ χορχόρ 27 <sup>16</sup> .
εἴν 45 <sup>24</sup> 46 <sup>11</sup> .	σίκλοι 4 <sup>10</sup> 45 <sup>12</sup> ct. 45 <sup>12</sup> .
ζεμμά 24 <sup>13A</sup> .	τὸ χερούβ 10 <sup>9</sup> 28 <sup>14. 16</sup> 41 <sup>18</sup> ; τὰ χερουβείν 10 <sup>1ff. 20</sup> 41 <sup>18. 20. 25</sup> .

In the following cases the Hebrew word is not only transliterated but given an intelligible meaning in Greek :

ἡ Ἀραβία (הערבה) 47 <sup>8</sup> .	κριτὰς Σιδῶνος <sup>A</sup> Κρητὺς (כרתים)
ἁρμονία (חמון) 23 <sup>42</sup> .	25 <sup>16</sup> .
[ὑδωρ] ἀφέσεως (מי אפסים) 47 <sup>3</sup> .	ἐν ὀρμῇ (בחמה) 3 <sup>14</sup> .
βάρβαροι (בערים) 21 <sup>31</sup> [ββ 36].	ἐπὶ τῶν ὀρμῶν (על חומותיה) 27 <sup>11</sup> .
βόθρος (בור) 26 <sup>20</sup> 31 <sup>14</sup> .	οὐαὶ ἐπὶ οὐαί (הוה על הוה) 7 <sup>26</sup> .
ἡ Γαλιλαία (הגלילה) 47 <sup>8</sup> .	[ζώνη] σαπφείρου (הספר) 9 <sup>2</sup> .
	τέμενος (חמן read תמן) 6 <sup>4. 6</sup> .





# ANALYSIS

## PART I.

### THE SINS OF ISRAEL, AND THE APPROACHING PUNISHMENT: CHS. 1-24.

- a. *Ezekiel's Call in Babylonia*, 1<sup>1</sup>-3<sup>27</sup>.
- b. *Prophecies in Act*, 4<sup>1</sup>-5<sup>17</sup>.
- c. *Against the Mountains of Israel*, 6<sup>1</sup>-14.
- d. *The End is come!* 7<sup>1</sup>-27.
- e. *The Vision of Idolaters in the Temple; Punishment by Slaughter and Fire; the final Departure of Jahveh from the Sanctuary*, Chs. 8-11.
- f. *Prophecies against Jerusalem*, Chs. 12-19.
- g. *Further Denunciations*, Chs. 20-24.

## PART II.

### ORACLES AGAINST FOREIGN NATIONS: CHS. 25-32.

- a. *Against Ammon, Moab, Edom, the Philistines*, Ch. 25.
- b. *Three Oracles against Tyre*, Chs. 26-28.
- c. *Seven Oracles against Egypt*, Chs. 29-32.

## PART III.

### ISRAEL'S RESTORATION: CHS. 33-48.

- a. *Transitional to Part III.*, Ch. 33.
- b. *Israel brought back; its land transformed*, Chs. 33-37.
- c. *An Apocalypse*, Chs. 38. 39.
- d. *The Temple and Community of the Future*, Chs. 40-48.



# COMMENTARY

## PART I.

### THE SINS OF ISRAEL, AND THE APPROACHING PUNISHMENT: CHS. 1-24.

#### a. EZEKIEL'S CALL IN BABYLONIA, 1<sup>1</sup>-3<sup>27</sup>.

**Ch. 1, 1-3. Introduction and Title.**—The opening verse is written in the first person, and is evidently meant to be the prophet's own Introduction to the narrative of his call. He gives a date to the vision which transformed his life; but *the thirtieth year* was found to be not generally intelligible, and some annotator inserted an explanation, v.<sup>2</sup>, identifying the obscure date in v.<sup>1</sup> with a well-known era: the call took place in *the fifth year of king Jehoiachin's captivity*, i.e. in 593 B.C. Then, in v.<sup>3</sup>, follows the Title, written in the third person and referring to Ezekiel by name; it is cast into the form which usually serves as a heading to collections of prophetic writings, e.g. Jer., Hos., Joel, Mic., Zeph., Hag., Zech., and comes from an editorial hand; in the present case, however, the customary date (cp. Jer. 1<sup>2</sup>, Hos. 1<sup>1</sup>, Mic. 1<sup>1</sup> etc.) is not mentioned, no doubt because the editor found v.<sup>2</sup> already in the text. The first three verses, therefore, reveal a combination of as many sources, which has the result of breaking the connexion between v.<sup>1</sup> and v.<sup>4</sup>. If with several Hebr. MSS & S we read at the end of v.<sup>3</sup> *and the hand of Jahveh came upon me there*, instead of ~~his~~ *upon him*, the sentence will belong to the Introduction, not to the Title.

1. *Now it came to pass in the thirtieth year, in the fourth (month), on the fifth of the month*] Many attempts have been made to find a clue to this mysterious date: see the Additional Note pp. 6f. Our first impression is that by reckoning back thirty years from 593 B.C., the date of Ezekiel's call according to v.<sup>2</sup>, we should arrive at some event which was used to mark the beginning of a new era; but no such event is known to us. The most plausible explanation is that which has been suggested



by Begrich, *Die Chronologie der Könige von Isr. u. Juda*, 1929, 206 f. He points out that, as the month and the day are the same in vv.<sup>1, 2</sup>, it is probable that the year referred to in both verses is the same also. By a process which is too intricate to be unfolded here, he has discovered that varying systems of chronology have been followed in Kings and Chron.; between two of these systems there is a difference of twenty-five years, which corresponds with the difference between the thirtieth year and the fifth year of the captivity.—*in the fourth (month)*] i.e. Tammuz, mid-June to mid-July. In old Israel the months were called by their Canaanite names, such as Abib, Bul, Ethanim, and the year began in the autumn, Ex. 23<sup>16</sup> E 34<sup>22</sup> J; but towards the end of the pre-exilic period a change was introduced, probably under the influence of Babylonian custom; the year was made to begin in the spring, and the months were called by numbers, not by names. So always in Ez. and in Jer., the compiler of Kings, Hag., Zech., Chr., P (e.g. Ex. 16<sup>1</sup> 19<sup>1</sup> etc.). A further change appears in the post-exilic literature, and the Bab. names of the months came into fashion, with or without the numbering, e.g. Zech. 1<sup>7</sup> 7<sup>1</sup>, Neh. 1<sup>1</sup> 2<sup>1</sup>, Ezr. 6<sup>15</sup>, Esth. 3<sup>7</sup>.—*among the exiles*] lit. *in the midst of the Gôlâ*, not necessarily in a crowd, for *in the midst* can have a general sense, e.g. Lev. 17<sup>8, 10, 13</sup>, 2 K. 4<sup>13</sup>. That Ez. was alone when his call came may be inferred from 3<sup>15</sup>; when the ecstasy seized him in the company of others, he mentions the fact, 8<sup>1</sup> 20<sup>1</sup>.—*beside the river Kēbar*] where the Jewish colony was settled, in a foreign country among the heathen; Jahveh can reveal Himself there as well as at Sinai or in Israel, cp. Jer. 29<sup>13, 14</sup>. The *river Kēbar* (v. 3<sup>15, 23</sup> 10<sup>15, 20, 22</sup> 43<sup>3</sup>) can be identified with some probability. On two contract-tablets found at Nippur, one dated the 22nd, and one the 41st year of Artaxerxes I., i.e. 443 and 424 B.C., occurs the Babylonian equivalent of Ez.'s phrase, *nāru kabari*=the great river, the grand canal (Hilprecht-Clay *Bab. Exped. of the Univ. of Penns.* ix., 1898, pp. 26 ff., Nos. 4 and 84). This was probably the artificial watercourse which started from the Euphrates above Babylon, ran first in a S.E. direction, and after about 60 miles passed through Nippur, where it still divides the site into almost equal parts; and it can be traced more or less through the interior of the country till it joins the Euphrates again below Ur. Centuries of neglect have allowed this *great river* to become dry and silted up, but in Ez.'s time it must have brought fertility into the wide alluvial plain enclosed by the Euphrates and Tigris. The Sumerians called it *the Euphrates of Nippur* (*Purât Nippur*); the Babylonians and Jews, *the great river* (*nāru kabari, nēhar kēbâr*); its modern name among

the Arabs is *the river Nile (Shatt en-Nil)*. Recent excavations at Nippur have discovered abundant evidence of Jewish settlements in the neighbourhood, from the 5th cent. B.C., and perhaps earlier, down to the 7th cent. A.D. See Haupt in Toy's *Ezekiel (SBOT.)* 93 f.; Hilprecht *Explorations in Bible Lands*, 1903, 411 ff.—*the heavens were opened*] Elsewhere in the O.T. the heavens are opened for destruction and judgement Gen. 7<sup>11</sup> P, Is. 24<sup>18</sup>, or for blessing Mal. 3<sup>10</sup>; but here for the vision of God, as in later apocalyptic writings 3 Mac. 6<sup>18</sup>, Ap. Bar. 22<sup>1</sup>, T. Levi 2<sup>6</sup> 5<sup>1</sup> 18<sup>6</sup>, T. Jud. 24<sup>2</sup> (for the outpouring of the Spirit); in the N.T. Mt. 3<sup>16</sup>, Mk. 1<sup>10</sup>, Jn. 1<sup>51</sup>, Acts 7<sup>56</sup> 10<sup>11</sup>, Rev. 4<sup>1</sup>. Strictly speaking, it was a storm, not an opening of the heavens, which preceded this first vision; but the expression is applicable to the whole series of similar disclosures.—*and I saw visions of God*] i.e. visions in which God was seen, as v.<sup>28</sup> implies; the gen. is objective. We must take this to mean that the prophet was allowed to see, not God directly, but *visions of God, an appearance of the glory of Jahveh* (v.<sup>28</sup>). A distinction is to be observed. In His absolute Being God surpasses the reach of human apprehension; but there is a relative aspect of His Being, which He has revealed in vision to prophets and saints; 'the large face and the small face,' as the Talmud puts it (*Hag.* 13b). Scripture expresses the distinction by means of opposite statements; e.g. in the O.T. Ex. 33<sup>20. 23</sup> and 24<sup>10</sup>, Is. 6<sup>5</sup>; in the N.T. Jn. 1<sup>18</sup> 14<sup>9</sup>, 1 Tim. 6<sup>16</sup>, 1 Jn. 4<sup>12</sup>. The prophetic vision, in the N.T., is granted to all who are filled with the Spirit of Christ, Acts 2<sup>18-18</sup>. The phrase *visions of God* occurs again in 8<sup>3</sup> 40<sup>2</sup>, but with a different meaning (Co. 163); the gen. is subjective, 'visions which God bestows,' in which the prophet is transported from Babylonia to Jerusalem. The difference was perceived by T, which renders here, 'and I saw in the vision of prophecy which rested upon me the glorious vision of the Shekinâ of Jahveh'; while the other passages are paraphrased, 'and brought me in the vision (8<sup>3</sup>), in the spirit (40<sup>2</sup>) of prophecy which rested upon me from before Jahveh.'—2. A gloss on *the fifth day of the month* in v.<sup>1</sup>, explaining *the thirtieth year*.—*the exile of king Jehoiachin* took place in 597 B.C.; see 2 K. 24<sup>10-16</sup>, and, for the use of this era, 2 K. 25<sup>27</sup>=Jer. 52<sup>31</sup>. Ezekiel was among the inhabitants of Jerusalem carried away by Nebuchadrezzar, 33<sup>21</sup> 40<sup>1</sup>.—3. The editorial Title of the Book.—*The word of Jahveh 'which' came*] *ff* has *coming it came* i.e. *verily came*, EV. *came expressly*; but the emphatic repetition of the verb is unsuitable in the present case, and is probably due to the scribe who inserted the Title, and wished to connect it with v.<sup>2</sup>. Like other prophetic books, Hos., Joel, Mic., Zeph., this originally started with the formula *the word of J' which came*; so Budde.



The *coming* of the divine message is frequently mentioned in Jer. (29 times); in Ez. it is specially emphasized, and with the addition *unto me* (48 times, ct. Jer. 11 times), not merely because the Book is written in the first person; the prophet lays stress on the objective character of the message, and the frequent access of his inspiration.—*unto Ezekiel, the son of Buzi, the priest*] Evidently from an editor's hand, for the prophet himself always uses the first person. In one other place he is referred to by name in the third person, viz. 24<sup>24</sup>; but there Jahveh is speaking. *Ezekiel* (יְחִזְקִאל) = 'God strengthens'; also a priest's name, 1 C. 24<sup>16</sup>. Proper names of this type, formed by an imperfect preceding the divine Name *El*, are comparatively late and very rare, when borne by individuals as distinct from tribes; the only instance in the period just before the exile is *Ishmael* Jer. 40<sup>38</sup>, which in earlier usage was a tribal name, Gen. 16<sup>11</sup> J. Rather more common are names formed by an imperfect followed by *Jah*, e.g. *Hezekiah* (יְחִזְקִיָּהוּ) = 'Jah strengthens,' but none earlier than the 8th cent. Does the *priest* refer to the son or to the father? The analogy of 'Isaiah, the son of Amos, the prophet,' Is. 37<sup>2</sup> 38<sup>1</sup>, cp. Jer. 28<sup>1</sup>, Zech. 1<sup>1</sup>, makes it probable that the designation belongs to the person named first. This is generally the case, e.g. 1 S. 22<sup>11</sup>; 1 K. 4<sup>2</sup>, cp. 1 C. 5<sup>36</sup> [6<sup>10</sup>]; Jer. 21<sup>1</sup>, cp. 2 K. 25<sup>18</sup>; Ezr. 8<sup>33</sup>, cp. Neh. 3<sup>4</sup>; though sometimes the office goes with the second name, e.g. 1 C. 27<sup>5</sup>, 2 C. 24<sup>20</sup>, sometimes it is applicable to either, e.g. Ex. 38<sup>21</sup>, 1 K. 14<sup>2</sup>, Jer. 20<sup>1</sup>. *Buzi* is not mentioned again; the *Buzite* Job 32<sup>2, 6</sup>, a tribal name, is different.—The editorial Title defines *beside the river Kēbar* v. 1 by *in the land of the Chaldaeans* 12<sup>13</sup>.—*and the hand of Jahveh came upon him there*] Ez. is accustomed to describe in this way the sudden seizure which plunged him into an ecstasy, 3<sup>22</sup> 8<sup>1</sup> *there fell* 33<sup>22</sup> 37<sup>1</sup> 40<sup>1</sup>; cp. also 3<sup>14</sup>, Is. 8<sup>11</sup>, 1 K. 18<sup>46</sup>, 2 K. 3<sup>15</sup>; he was peculiarly sensitive to the divine pressure, or 'hand,' 2<sup>9</sup> 8<sup>3</sup>. As the text stands, the words must belong to the Title; but there is some uncertainty about the reading; 12 Hebr. MSS & S have *upon me*; if this be original, the words will belong to the Introduction, and they are characteristic of Ez.'s own writing. The insertion of the Title may have brought about the change of *upon me* to *upon him*.

A combination of sources in vv. 1-3 is now generally recognized, e.g., without mentioning the commentaries, by Peters *AJBL*. xi. (1892) 38 f.; Winckler *ATUntersuchungen* (1892) 94 ff.; Rost *OLZ*. (1904) 390; Budde *Exp. Times* xii. (1900-1901) 39 ff., *Gesch. d. althebr. Lit.* (1906) 150<sup>2</sup>, *AJBL*. l. (1931) 20 ff.; Berry *AJBL*. li. (1932) 54-57.

*Additional Note on 'the thirtieth year.'*—(a) Counting back



from 593 B.C., the only event of importance which happened c. 623, so far as the records go, was the discovery of the Book of the Law in the 18th year of Josiah, c. 621, 2 K. 22<sup>8</sup>; and *the thirtieth year* was understood to refer to this by  $\mathfrak{T}$ , and by Jerome in loc., 'a duodecimo [2 C. 34<sup>3</sup>] anno Josiae, regis Juda, quando inventus est liber Deuteronomii in templo Dei.' But the finding of the Book is never used for purposes of dating, though Herrmann thinks that, in the priestly circle to which Ez. belonged, the adoption of Deut. as the law of the state may have seemed to mark the beginning of a new age. (b) Kimhi in loc. says that his father Joseph explained the date to be the thirtieth year of the current jubile-period; there is no evidence, however, for a reckoning by jubiles. (c) Something might be said for a Babylonian era, if one were known; such, for instance, as the foundation of the neo-Bab. empire by Nabopolassar in 625 B.C., though it is unlikely that Ez., of all men, would have dated his call by an event in an alien world. Rothstein (*Comment.*) thinks that originally the sentence ran *in the thirteenth year of Nebuchadrezzar king of Babylon*, on the analogy of Jer. 52<sup>29, 30</sup>; this would be exactly 593 B.C.; later accidents or corrections may have reduced the text to its present form. (d) Duhm makes the suggestion (*Jeremia* 202), developed by Marti *Enc. Bibl.* col. 775, and adopted by Bertholet (*Comment.*) and Hölscher (*Hesekiel* 44), that the true reading is *in the fifth year*, cp. v.<sup>2</sup>; this was altered to *the thirtieth year* i.e. of the exile, by a scribe who, on the assumption that the exile lasted seventy years, imagined that thirty had passed when Ez. received his call, and in this way reconciled Jer.'s seventy years (25<sup>11</sup> 29<sup>10</sup>) with Ez.'s forty (4<sup>6</sup>). (e) Origen seems to have been the first to explain *the thirtieth year* as referring to the prophet's age: 'Ezechiel cum triginta esset annorum, apertos vidit coelos,' and he goes on to quote Lk. 3<sup>23</sup>, *Hom. in Ez.* i. § 4 (*PG.* xiii. 672). In recent times Co., Kr., Budde, have revived this ancient opinion. No other prophet, it is admitted, begins by mentioning his age when the call reached him; but the plea that no other prophetic book begins quite like Ezekiel's hardly meets this objection; moreover, the text must be altered if it is to mean 'when I was thirty years old.' Josephus declares that the prophet was a lad ( $\pi\alpha\iota\varsigma$   $\acute{\omega}\nu$ , *Ant.* x. 6, 3) at the time of his call; but this is merely an inference from the case of Isaiah and Jeremiah.

Ch. 1, 1. ירי at the beginning of a book has lost its sense of connexion or consequence, and means no more than *Now*, cp. Josh., Jud., 1 and 2 S., Jon., Ru., Esth.—[בשליש שנה] The structure of the v. resembles that of 8<sup>1</sup>, Neh. 1<sup>1b</sup>. The Hebr. for *thirty years old* is בן שלשים שנה, Gen. 41<sup>46</sup>, Num. 4<sup>3</sup>; and to fit this meaning into the syntax of v.<sup>1</sup> we must read





recognized, though he hardly dared to put it into words, the Presence of *the glory of Jahveh*, vv.<sup>27. 28</sup>.

Like other prophets, Ezekiel began his ministry by a direct, personal encounter with Jahveh. This experience not only convinced him of the Supreme Reality, but imparted the truth which he was to proclaim. The revelation of God's Being and purpose came to him in the form of a vision, seen in a state of ecstasy, and it constituted his call to the work of a prophet. Moses, Amos, Isaiah, Jeremiah received their call in the same way (Ex. 3, Am. 7<sup>15</sup>, Is. 6, Jer. 1<sup>4-10</sup>); but Ezekiel describes the spiritual event much more fully than any of his predecessors. The central Object of the vision is the Glory of the divine Presence, seated in splendour yet not stationary, for the Living Creatures with their wings, the wheels and the spirit which impels them, are engaged in giving movement to the throne: it is as though Jahveh, Lord of heaven and earth, had travelled to reveal Himself in distant Babylonia.

The impressiveness of the climax, however, is somewhat marred by the accumulation of intervening details. Ezekiel, we may suppose, was more concerned to note down every feature of the vision than to produce a literary effect, with the result that his narrative lacks the solemn grandeur of Is. 6. To some extent the obscurity of vv.<sup>4-28</sup> is due, not to the prophet, but to the incorporation of glosses (in vv.<sup>4. 20. 21. 23. 24. 25</sup>), accidental repetitions (in v.<sup>11</sup> of vv.<sup>8b 9a</sup>, in v.<sup>12</sup> of v.<sup>9b</sup>, in v.<sup>14</sup> of v.<sup>13</sup>, in v.<sup>25</sup> of vv.<sup>26a. 24b</sup>, in v.<sup>27a</sup> of v.<sup>27b</sup>), and the corruption of Hebrew forms (e.g. v.<sup>18</sup>). With the help of G and the other Versions it is possible to recover more intelligible readings (e.g. vv.<sup>5. 11. 13. 15. 16. 20. 23. 24. 25. 27</sup>); but even then the text remains difficult, owing to the difficulty of the matter with which it deals. Such marvels had never been seen before, and the prophet labours to make distinct to his readers what was dazzlingly clear to his own eyes.

Herrmann would account for the awkward structure of the narrative by connecting vv.<sup>4. 5</sup> with vv.<sup>27. 28</sup>, and regarding this as the original draft, and vv.<sup>6-26</sup> as an after-thought introduced by the prophet himself; but the explanation, though attractive at first sight, has not been adopted for reasons which will appear below.—4. *And I looked, and behold*] So 2<sup>9</sup> 8<sup>2. 7. 10</sup> 10<sup>1. 9</sup> 44<sup>4</sup>, to mark the prophet's general perception, or perception of fresh details, during the trance; similarly in the visions of Zechariah (2<sup>1. 5</sup> 5<sup>9</sup> 6<sup>1</sup>) and Daniel (8<sup>3</sup> 10<sup>5</sup>). The impf. with waw consecutive occurs at stages in the narrative, vv.<sup>15. 24</sup> [25]. 27.—*a tempestuous wind*] or hurricane, such as accompanied a theophany, cp. 1 K. 19<sup>11</sup>, Job 38<sup>1</sup> 40<sup>6</sup>, Zech. 9<sup>14</sup>. Sudden storms of great violence are apt to arise in the Euphrates



valley during the cold season \* ; the prophet may have watched one in his waking hours, and unconsciously allowed it to determine the form of his vision.—*coming from the north*] i.e. from the direction in which he happened to look. It is questionable whether *the north* has any special significance. Some would find an allusion to the Babylonian idea of the north as the home of the gods, cp. Is. 14<sup>13</sup> (see Gressmann *Eschatologie* 115); or to the north as the quarter from which trouble might be expected, cp. 26<sup>7</sup> 38<sup>6, 15</sup> 39<sup>2</sup>, Jer. 1<sup>13n</sup>. 4<sup>6</sup> 6<sup>1</sup>; but Ezekiel would never connect a manifestation of Jahveh with pagan mythology, and the present vision cannot be interpreted as a presage of calamity. A Jew in Babylonia might look for Jahveh's coming from the south, either the far south (Dt. 33<sup>2</sup>, Jud. 5<sup>4</sup>, Hab. 3<sup>3</sup>, Zech. 9<sup>14</sup>) or Jerusalem (21<sup>8</sup> [20<sup>47</sup>], the scene of judgement); but His approach from the north, if significant at all, shewed that He had no local dwelling-place; it may be a hint at His transcendence.—*a great cloud*] The sense requires a conjn.; read 'and' a great cloud, with 8 Hebr. MSS & V. For the cloud cp. the theophanies described in Ex. 19<sup>16</sup>, Ps. 18<sup>11f.</sup> [10f.] 77<sup>18</sup> [17]. Logically and grammatically *and it had a brightness round about* should come next, as in &, for *it* (mas.) must refer to *the cloud*. The *brightness* & φέγγος is distinguished from *the fire* & πῦρ as a diffused light is distinguished from a flame; so in vv.<sup>13, 27</sup> 10<sup>4</sup>, Ps. 18<sup>13</sup> [12]=2 S. 22<sup>13</sup>; cp. Hab. 3<sup>4</sup>—*and a streaming fire*] lit. 'a fire taking hold of itself' i.e. forming a continuous stream; RVm. paraphrases *flashing continually*; only again Ex. 9<sup>24</sup> J; & in both places πῦρ ἐξασπάσσει.—*and in the midst of it*] i.e. the fire (fem.).—*as the gleam of electrum*] The Hebr. *hashmal*, only here and v.<sup>27</sup> 8<sup>2</sup>, denotes some kind of bright metal; it is a foreign word, and most likely identical with the Akk. *ešmarû* = polished bronze, and the Egypt. *hesmen* ? = bronze (W. M. Müller *Enc. Bibl.* col. 1227). The Versions render *electrum*, which was applied by the ancients to two different things, (1) an artificial or natural alloy of gold and silver, pale yellow in colour, and highly valued; and (2) yellow amber imported from the Baltic: in the latter sense *electrum* is used by Homer, and this may be the meaning intended

\* Cp. Chesney *Narr. of the Euphrates Expedition*, 1868, 251-7. 'Dense masses of black clouds, streaked with orange, red, and yellow, appeared coming up from the WSW., and approaching us with fearful velocity. . . . The clouds by this time were quite terrific. Below the darkest of them there was a large collection of matter, of a dark crimson colour, which was rolling towards us at an awful rate. . . . All became calm and clear as before, and barely 25 minutes had seen the beginning, progress, and termination of this fearful hurricane. This whirlwind of the desert had swept across the river *only*, extending but very little above and below the spot where the steamers were.'

by the Vrs. here (Ridgeway *Enc. Bibl.* col. 134), but not by the Hebr. *hashmal*, for there is no evidence that amber was imported into Palestine as early as the 6th cent. B.C.; and the cognate words in Akkadian and Egyptian certainly denote a metal. To render *as the appearance* or *as the colour* RV., lit. *eye*, fails to do justice to the metaphor: in similar connexions *the eye* implies a sparkling surface, vv.<sup>7. 16. 22. 27</sup> 8<sup>2</sup> 10<sup>9</sup>; cp. Dan. 10<sup>6</sup> (from v.<sup>7</sup> here), Num. 11<sup>7</sup>, Pr. 23<sup>31</sup>.—The v. seems to have been expanded by several additions. Originally perhaps it ran *And I looked, and behold a tempestuous wind coming from the north, and a great cloud and a streaming fire.* As noted above and it (lit. *he*) *had a brightness round about* does not fit its position; the phrase, together with *like the gleam of electrum*, occurs again in v.<sup>27</sup>, where both are in place; *and in the midst of it . . . in the midst of the fire* has all the appearance of a gloss on *and in the midst of it* v.<sup>5</sup>. So He. Hō., Sprank *Stud. zu Ezech.* (1926) 31 f.—5. *And in the midst of it*] referring to *the fire* v.<sup>4</sup>.—*The likeness of four living creatures*] mentioned again only in this ch., and in 3<sup>13</sup> 10<sup>15. 17. 20</sup>. The prophet does not call them Cherubim, for they were unlike the figures which he remembered in the temple at Jerusalem; he gives them a vaguer, general name, *hayyōth* ‘living beings,’ a designation adopted later for creatures of the same symbolic character, though with different functions, in Dan. 7<sup>3. 17</sup>, Rev. 4<sup>6-9</sup>, 5<sup>6. 8. 14</sup> (ζῶα) etc. Not till 10<sup>15. 20</sup> are the *hayyōth* recognized as Cherubim. In the description of his visions Ez. has to search for analogies in the world of sense; how inadequate he feels them to be is shewn by his constant use of the word *likeness* (15 times). The Living Creatures are *four* in number, because, as will presently appear, they stood facing the four quarters, one on each side of a square; at the same time, the number gives symmetry to the structure of the moving throne.—*and this was their appearance*] may refer to what precedes, e.g. Job 14<sup>3</sup> 18<sup>21</sup> 20<sup>29</sup>, or to what follows, e.g. ch. 43<sup>13</sup> (pl.) 47<sup>15</sup>, Ex. 3<sup>12</sup>; here prob. to the latter.—*the likeness of a man was theirs*] They were standing upright, and so far the human form predominated in their aspect, though the next vv. portray figures unlike anything human. E represents *was theirs* lit. *was to them* by ἐν αὐτοῖς, S om.; see phil. note.—6. Each of the Living Creatures had *four faces* and *four wings*. The four faces (vv.<sup>10f.</sup>), we may imagine, looked towards the four quarters; the four wings were used for motion and support (vv.<sup>11. 23f.</sup>). No doubt a recollection of what he had seen or heard of in a waking state determined the forms which the prophet saw in ecstasy. He would remember the two-winged Cherubim in the temple (1 K. 6<sup>27</sup>), perhaps also the six-winged



Seraphim in Isaiah's vision; while the conception of supernatural beings as half-human and half-animal was widely spread in the ancient Semitic world. Ez. may not have been thinking directly of the composite monsters carved on Babylonian palaces and temples, but the traditional forms of Egyptian and Babylonian sculptures were familiar enough, and must have affected his imagination. For illustrations of gods or genii with two or four wings, and composite in form, see Jeremias *O.T. in the Light of the Anc. East* Figs. 65-7, 122, 193-9; Gressmann *T. u. B.*<sup>2</sup> Abb. 367, 378-83 \*.—(*belonging*) to each, to them] Not (*belonging*) to each of them, which would be differently expressed in Hebr.; probably to them, which  $\mathfrak{E}\mathfrak{V}$  omit, is a faulty repetition of the preceding word.—7. The text and meaning of the v. are doubtful. The first three words=lit. *and their feet (were) an upright foot*. We might render *feet* by *legs*, for the word is sometimes used of the lower limbs, e.g. Gen. 49<sup>10</sup>, Is. 6<sup>2</sup> 7<sup>20</sup> etc., but even then the grammar can hardly stand.  $\mathfrak{E}\mathfrak{S}$  give *their legs were upright*, and this perhaps is as good a restoration as any. The following sentence runs lit. *and the sole of their feet was as the sole of a calf's foot*.  $\mathfrak{T}'\mathfrak{A}$  Co. and others read the last words differently, *the sole of their feet was rounded*; but *rounded* (see 1 K. 7<sup>23</sup>. 31 10<sup>19</sup>) cannot properly describe the sole of the foot. The original form of the text is beyond recovery: what the writer means to say is that the Living Creatures presented a combination of human and animal types.—*and they sparkled like the gleam of burnished bronze*] Probably referring to *their legs*, so Dan. 10<sup>6</sup>, Rev. 1<sup>15</sup>, though the genders disagree, *sparkled* being mas. and *legs* lit. *feet* always fem. The meaning of the vb. (only here) is decided by that of the same root in Arabic; the noun derived from it occurs in Is. 1<sup>31</sup>, hence  $\mathfrak{E}$  renders 'and (there were) sparks as flashing brass.'  $\mathfrak{T}\mathfrak{V}$  (condens, so Rashi) agree in this guess at the meaning of *kālāl*, from a root=be slight, swift; as applied to metal the epithet probably had a technical sense, like the *polished bronze* of 1 K. 7<sup>45</sup>. In Dan. 10<sup>6</sup> the expression is imitated from here.  $\mathfrak{E}$  after rendering *kālāl* by ἐξαστράπτων,

\* Nothing quite like the four faces or heads has so far been discovered. A certain analogy may be seen in the Egypt. capitals carved on each of the four sides with the face of the goddess Hat-hor (Petrie *Researches in Sinai* Figs. 101-4, 111; Proksch in Budde's *Festschr.*, 1920, 145 n.); and in two Hittite reliefs, one from Senjerli in NW. Syria, representing the guardian of the city-gate as a winged lion with two heads (*Ausgr. in Sendschirli* iii. Pl. xliii. No. 1, dating from 10-8 cent. B.C.; Garstang *Land of the Hittites* 294; Jeremias l.c. Fig. 201); and a similar relief from Carchemish (Hogarth *Carchemish* i. Pl. B. 14). The fullest treatment of the subject is given in Ebert *Reallexikon der Vorgeschichte* viii. (1927) 195 ff. s.v. Mischwesen.



adds a second translation as an attempt to give a more strictly etymological equivalent, 'and their wings were light,' i.e. swift; Co. takes this to be the original form of the text, but the sense is poor, and Dan. 10<sup>6</sup> supports H. Though it is not expressly stated, we may picture the Creatures with two legs and two feet each, since they are standing upright and have human hands (Herrm.). See next note.—8. *And the hands of a man were upon their four sides*] might mean that each of the Creatures had four hands (so Kr.); but this can hardly be intended. The phrase (cp. v.<sup>17</sup> 10<sup>11</sup> 43<sup>16, 17</sup>) may equally well mean *upon the sides of the four of them*, their sides as they stood in a square; and 10<sup>71</sup> shews that the hands could be used in human wise. The Babylonian genii are similarly represented with two hands and two legs; see Gressmann l.c. Abb. 367, 379. The hands were *below their wings* and visible on each side, because one pair of wings was extended. For *the hands of a man* (Qerê, Kim., & *hand*) the Kethib reads wrongly *and his hand (that) of a man*, which the Rabbis explain mystically as the hand of Jahveh, 'which is spread out under the wings of the Living Creatures to receive penitent sinners,' TB. *Pesahim* 119a.—In the text of vv.<sup>8b, 9</sup> as it stands two sentences have become entangled; the simplest way of clearing up the confusion is to transfer *and their faces* from v.<sup>8b</sup> to v.<sup>9b</sup>, and to substitute these words for *and their wings* in v.<sup>9a</sup>. Read therefore, *and their wings belonging to the four of them* (<sup>8b</sup>) *were joined one to another* (<sup>9a</sup>); *and their faces* (<sup>8b</sup>) *turned not when they went* (<sup>9b</sup>). Both statements are repeated in v.<sup>11</sup> and in v.<sup>12</sup>; prob. the repetition is due to the accidental mistakes of copyists and the zeal of annotators. & does not recognize the sentence about the wings, and connects *their faces* (<sup>8b</sup>) with *turned not* (<sup>9b</sup>).—9. The four pairs of wings seemed to be *coupled together* (cp. Ex. 26<sup>3</sup>), touching one another at the tips, cp. 1 K. 6<sup>27</sup>: thus they formed a square.—*each one went in the direction of his face*] towards which he looked, i.e. straight in front, v.<sup>12a</sup> 10<sup>22</sup>: for *direction* lit. region, side, cp. Ex. 25<sup>37</sup>, Josh. 22<sup>11</sup>. Though the Hebr. word for *living creatures* is fem., no consistency is observed in the use of genders; sometimes the pronouns (in Hebr. pronominal suffixes) which refer to the *hayyôth* are fem., e.g. in vv.<sup>5, 9, 10, 11, 12</sup>, but more often mas., e.g. in vv.<sup>6, 7, 8, 9, 10, 11, 13</sup> etc., partly because the predominating aspect was that of male figures, partly because Hebr. writers instinctively preferred mas. forms to fem.; perhaps, too, the author or the copyist had the mas. *cherubim* in his mind all the time. St. Jerome finds a mystical significance in the mixture of genders, particularly in the Hebr. idiom used in vv.<sup>9, 23</sup> (איש and אישה, *each and other*, lit. *man, woman*): 'ideo

post mulierem virum posuit in persona eadem, ne sexum in coelestibus putaremus, cum in uno atque eodem juxta proprietatem Hebraicam, idem et vir et mulier appellatur' (on v.<sup>23</sup>).—*they turned not round when they went*] In whatever direction they moved, the Living Creatures presented the same front: there was no need to turn round.—10. The four faces. Their positions from the point of view of the spectator are mentioned only in the case of the second and of the third. Evidently the text is disarranged; by restoring the second half of the v. so as to agree with the first, we obtain *the face of a man and the face of a lion were on the right of the four of them, and the face of an ox and the face of an eagle were on the left of the four of them* (so He.). A less satisfactory expedient is to supply 'in front' and 'behind' in the case of the first and fourth faces (Co. Siegf. Ro. etc.) In 10<sup>4</sup> the order is cherub, man, lion, eagle; in Rev. 4<sup>7</sup>, lion, calf, man, eagle; only the last holds the same place in the three lists. The symbolism of the faces is well explained by the Rabbis: 'man is exalted among creatures; the eagle is exalted among birds; the ox is exalted among domestic animals; the lion is exalted among wild beasts; and all of them have received dominion, and greatness has been given them, yet they are stationed below the chariot of the Holy One,' Midr. R. *Shemoth* § 23 (on Ex. 15<sup>1</sup>); similarly TB. *Hagiga* 13b. Christian writers interpreted the four faces as symbols of the Evangelists, foreshadowing τετραμορφον τὸ εὐαγγέλιον (Iren.), τετράγωνον εὐαγγέλιον (Orig.). Irenaeus seems to have been the first to play with this fancy; he identified the man with Matthew, the lion with John, the ox with Luke, the eagle with Mark. A different series of identifications, however, became more popular: man—Matthew, lion—Mark, ox—Luke, eagle—John: so Jerome (in loc.), Ambrose (*Prol. in Luc.*), Gregory the Gt. (*Hom. iv. in Ezech.*), and Adam of St. Victor, in his two hymns *de SS. Evangelistis*. Athanasius thinks differently: man—Matthew, lion—Luke, ox—Mark, eagle—John (*Op. t. ii.* 155). Augustine (*Op. t. iii.* 546), followed by Bede, makes yet another transposition: man—Mark, lion—Matthew, ox—Luke, eagle—John. Trench, *Sacred Latin Poetry* 60-70, gives the text of the hymns and reff.—11. Apparently this v. mentions, first, a characteristic of all four Living Creatures, and then certain particulars about each. But the text is unintelligible as it stands. The opening word *and their faces* has crept in by mistake, perhaps from v.<sup>8b</sup>; it is omitted by *Gr* 1; the RVm. rendering *And thus were their faces* merely attempts to make some kind of sense. After *upwards* *Gr* inserts *to the four of them*, which stands in v.<sup>8b</sup>, and should be repeated here; the ungrammatical sentence which follows must be corrected



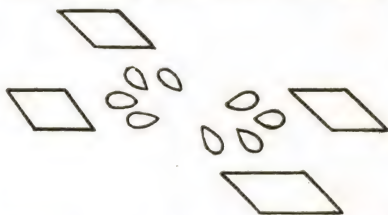
to agree with v.<sup>9a</sup>, so G.S. Read, then, *And their wings were spread out upwards (the wings belonging) 'to the four of them'; in each, two were coupled 'one with another.'—and two covered their bodies*] Similarly v.<sup>23</sup>; for G's reading see phil. n. In Is. 6 the Seraphim have six wings, using two to cover their faces since they are engaged in adoration; the same is said of the ζῶα in Rev. 4<sup>8</sup>. Here, however, the Creatures are not worshipping, but giving support and movement to the throne; this may account for the difference in the number of their wings. Dante notes that the *animali* of his vision had six wings, so that he agreed with John, who differed from Ezekiel, *Purg.* xxix. 100ff.—12. Again a repetition (cp. v.<sup>9b</sup> and v.<sup>8b</sup>), with a further particular added: whichever way their faces turned, the Living Creatures moved by a common impulse. They could move in any direction, and not only towards one of the four quarters, without changing their position.—*the spirit*] i.e. the vital energy or impulse by which God from His throne acted upon them; cp. v.<sup>20</sup> 10<sup>17</sup>: 'for within them Spirit lived, Attendant on their Lord,' says Milton *Par. L.* vii. 204 f. God's action upon nature (Gen. 1<sup>2</sup>), and upon His people (ch. 39<sup>29</sup>, Is. 44<sup>3</sup>, Zech. 12<sup>10</sup>), takes effect similarly by *the spirit* which proceeds from Him. In Ez.'s ecstasies *the spirit* impels his movements, 2<sup>3</sup> 8<sup>3</sup> n.—*as they went*] G.S. om.; but H agrees with v.<sup>9</sup> 10<sup>11</sup>.—13. And 'between' the living creatures was 'an appearance' as of burning coals of fire, as the appearance of 'torches' moving to and fro between the living creatures. So far at least, with the help of G, the text must be emended to make grammar and sense. Perhaps this does not go far enough: as the appearance of torches may be a gloss on an appearance as of coals, or a mere doublet; and it was moving to and fro between the living creatures another gloss, explaining how the fire could be compared with torches (Peters, Toy, Kr.); thus reading *and between the living creatures was an appearance as of burning coals of fire*. But the glosses, if they be such, were already in the text used by G; moreover the torches and moving to and fro add an unexpected, vivid detail, such as the mere annotator does not usually insert. The v. as a whole mentions another remarkable element in the vision, namely, the fire, radiating a diffused light (cp. v.<sup>4</sup>), and sending out flashes, from the centre of the square formed by the Living Creatures: it is alluded to again in 10<sup>7</sup>. So elsewhere in descriptions of a theophany: with the burning coals of fire cp. Ps. 18<sup>9</sup> [8]; with the torches cp. Gen. 15<sup>17</sup> JE, Ex. 20<sup>18</sup> E; with the lightning cp. Ps. 18<sup>15</sup> [14] 77<sup>19</sup> [18].—14. In v.<sup>13</sup> the torch-like flames move to and fro between the Living Creatures, and the central fire sends out lightning; here the Living



Creatures themselves dart about like lightning. The v. seems to be merely a miswritten gloss on the last words of v.<sup>13</sup>;  $\mathfrak{C}^a$  omits it altogether; so most moderns.—15. Vv.<sup>15-21</sup> describe the wheels.\* *And I saw the living creatures, and behold, a wheel was on the ground beside the living creatures, appertaining to 'the four of them.'* On a nearer view, the prophet discerned a fresh feature.  $\mathfrak{C}$  om. *the living creatures* in cl. a; but the word is not superfluous if we take it to indicate the point of departure: 'looking again at the living creatures, I saw, and behold' etc. The *ground* is perhaps not the earth, but the supernatural plane on which the vision rested. Judging from 10<sup>2</sup> the Creatures stood rather higher than the wheels, at the height, say, of their axles.  $\mathfrak{H}$  reads the last two words of the v. (*appertaining*) to *his four faces*, which is supposed to mean 'on the front side of each of the four'; but *his faces* is om. by  $\mathfrak{C}^a$  and  $\mathfrak{L}^a$ , and has arisen by corruption. The wheels ('ophannim') appear in later apocalyptic literature. Thus in Dan. 7<sup>9</sup> the author mentions them because he is borrowing from Ez., but they no longer have any function, since the throne is not in motion but *set* upon the firmament; similarly En. 14<sup>18</sup>, which imitates Dan. Sometimes the wheels are left out, e.g. T. Levi 3<sup>4a</sup>. 5<sup>1</sup>; but where they remain, it is in a new character. As Ophannim they are personified, and become an order of angels, ranking with the Cherubim and Seraphim, En. 61<sup>10</sup> 71<sup>7</sup>; and with the Seraphim and the holy Hayyôth and the ministering Angels in the seventh heaven, TB. Hag. 12b, 13b (where *the wheel* is explained as 'a certain angel'), Rosh Hash. 24b, Derek-'Ereš R. ch. 2, and Jewish Prayer Book, at the *Qedûshâ* in the Morning Service (Singer's edn. 39). See Weber *Jüd. Theol.*<sup>2</sup> 168, 205; Schechter *Aspects of Rabb. Theol.* 28, 32; Charles *Rev.* i. 120.—16. The appearance (cl. a) and construction (cl. b) of the wheels: they gleamed with a yellow radiance, and, viewed from the angle at which the spectator stood, they seemed to revolve one within another. The account is confused by two insertions, *and their construction* in cl. a, and *their appearance* in cl. b; both are om. by modern editors following  $\mathfrak{C}$ : cp. the similar incongruities in vv.<sup>8b</sup> 11<sup>a</sup>. Read, *And the appearance of the wheels* ' ' *was as the gleam of tarshish, and the four of them were alike, ' ' and their construction was as though one wheel were in the midst of another.* In appearance the 'fervid wheels' shone with a bright colour (cp. Dan. 7<sup>9</sup>, En. 14<sup>18</sup>), like that of *tarshish*, a precious stone of some kind: the name

\* Perhaps solid discs, like those of the chariot illustrated in Meissner *Bab. u. Ass.* ii. Abb. 21. On the other hand, the wheels of Assyrian, Hittite, and Egyptian war-chariots were spoked; Gressmann *T. u. B.*<sup>3</sup> Abb. 105, 106, 137; Hogarth *Carch.* i. Pl. B 10.

tells us where it came from, but nothing as to its colour or quality. *Chrysolite* is the equivalent generally given by the Vrs., thus  $\text{E}$  in 28<sup>13</sup>, Ex. 28<sup>20</sup> 39<sup>13</sup> [ $\text{E}$  36<sup>20</sup>];  $\text{A}$  here and 10<sup>9</sup>, Dan. 10<sup>6</sup>; so Joseph. *Ant.* iii. 7, 5, *War* v. 5, 7;  $\text{Y}$  chrysolithus 10<sup>9</sup> 28<sup>13</sup> and Ex., Dan. 11.cc. But what did the ancients understand by chrysolite? More than one kind of stone may have been called by this name. Petrie argues in favour of the bright-yellow opaque jasper, which was engraved in Egypt and Babylonia at all periods (*HDB*. s.v. Stones, Precious); Myres (*Enc. Bibl.* col. 4807) prefers a yellow transparent stone, called chrysolithus by the later Greeks, of which large specimens were found in Spain, aureo fulgore translucetes (Pliny *HN.* xxxvii. 42 f.); this was probably the citrine or yellow quartz called topaz in modern trade, to be distinguished from the precious or Brazilian topaz, which was unknown to the ancients. The tradition that Tarshish is to be looked for in the furthest west (cp.  $\text{E}$ 's rendering *Carthaginians* in 27<sup>12</sup>. 25 [cod.<sup>A</sup>] 38<sup>13</sup>), and identified with Tartessus in S. Spain, has much to recommend it still, in spite of recent opinions to the contrary (Ramsay *Pauline and other Studies* 276; Cheyne *Enc. Bibl.* col. 4898); see Skinner *Genesis* 198 f.; Gray *Isaiah* 56.—as though one wheel were in the midst of another] So 10<sup>10</sup>. Probably it is a mistake to picture the wheels as bisecting each other at right angles (as in the illustration given by Toy *Ezek.* 95); for one revolved beside each Creature (v.<sup>15</sup>), and the four Creatures stood in a square, as is implied by the position of their outstretched wings (vv.<sup>8b</sup>. 9a. 11) and of the central fire (v.<sup>13</sup> 10<sup>6</sup>. 7); hence the wheels, which were not connected by any mechanism, formed another square outside. The prophet was looking at the whole group from an angle, because he could see all four wheels at the same time; seen from this point, they would appear to be revolving one within another. The accompanying plan attempts to shew the relative positions.\*—17. *They moved on each of their four sides* 'and' turned not when they moved] i.e. all four wheels moved together in whatever direction the throne travelled; like the Living Creatures (vv.<sup>9b</sup>. 12), they had no need to turn in order



\* Schmidt *Eucharisterion* i. (1923) 122 gives a design based upon the same view as that taken, independently, above. The plan drawn by Proksch *Die Berufungsvision Hesekiels* in Budde's *Festschrift*, 1920, 149 is similar.



to face the particular direction taken. The supernatural world is not governed by the laws of the world we live in : no wonder that the prophet's sentences are far from clear, and that he finds it difficult to convey any intelligible idea of movements so contrary to all known laws. The word paraphrased *their sides*, lit. *quarters* cp. 43<sup>16, 17</sup>, must refer to the four sides of the square formed by the Living Creatures (*their fem.*). &S omit the first *when they moved* ; the word belongs to the end of the v. The wheels moved together without changing their relative positions. In cl. b S adds 'to the place towards which their principal head turned to go they followed it,' an interpolation based upon 10<sup>11</sup>.—18. The opening words read, *And their backs, and they had height, and they had terror*. The text is corrupt, and can only be restored by conjecture, with some help from the Versions. Clearly *and their backs* (ונביהן) is a miswritten form of *felloes, rims* (נבוח) ; *and height was to them* (ונבה להם) looks like a dittograph of the preceding word (ונביהן) ; *and terror was to them* (ויראה להם) is represented in & by *and I saw them* (= וארא להם), and both S and Y treat the word as a derivative of the verb *to see*. We may restore, *And I looked, and behold* (cp. vv.<sup>4, 15</sup>) *they had felloes* ; or, keeping closer to the text, *And they had felloes, and I looked at them, and behold their felloes were full of eyes* etc. The eyes on the rims of the wheels may symbolize life and intelligence (Kr.). Ch. 10<sup>12</sup> seems to say that not only the wheels, but the Living Creatures too, were *full of eyes*, apparently exaggerating or misunderstanding the present passage ; so Rev. 4<sup>8</sup> ; cp. Dante *Purg.* xxix. 94 ; Milton *Par. L.* xi. 129 f.—19. The point insisted upon in this and the next two vv. is the unity between the Living Creatures and the wheels *close to them* (v.<sup>15</sup>), *parallel to them* (v.<sup>20</sup>), *below them* (10<sup>2</sup>), in their movements : it was due to an impulse common to them all.—20. This v. repeats what has been said in v.<sup>19</sup>, with the addition of a reference to *the spirit*, already associated with the Hayyôth, and now introduced to account for the movements of the wheels ; so again in v.<sup>21</sup> 10<sup>17</sup>. Obviously an overloaded passage. The second *thither the spirit* (*inclined*) *to go* is to be omitted with some Hebr. MSS &S as a gloss on *whither*. The subj. of *they went* is the Hayyôth in v.<sup>19</sup> ; but by altering the position of the conj., & makes *the wheels* the subj., and thus improves the text. Read, *Whithersoever the spirit* (*inclined*) *to go the wheels went, 'and' they were lifted up alongside of them, for the spirit of the living creature(s) was in the wheels*. Contrary to the usage of this ch. *the living creature(s)* is in the sing., which may be explained here and in v.<sup>21</sup> 10<sup>15, 17, 20</sup> as a collective ; to get rid of this irregularity by altering the text is to obliterate what



may well be a token of the secondary character of vv.<sup>20. 21</sup>.—  
 21. Again, the unity between the Living Creatures and the wheels, explained in the same way. The v. says nothing more than v.<sup>20</sup>, but says it with greater force. Probably both vv. are early alternative glosses on v.<sup>19</sup>, of which v.<sup>21</sup> is the better preserved (Herrm.); in the parallel description in ch. 10 it will be noticed that 10<sup>16. 17</sup> reproduce vv.<sup>19. 21</sup>, and pass over v.<sup>20</sup>. The prons. in vv.<sup>19-21</sup> (*beside them, parallel to them, when they moved* etc.) are mas. though they refer to a fem. subject, the *hayyôth*; see v.<sup>9</sup> n.—22. Over the heads of the Living Creatures appeared what looked like a firm and level *platform*; presently this is seen to furnish the base of Jahveh's throne (v.<sup>26</sup>). Each of the more impressive features of the vision is described by a comparison, vv.<sup>5. 10. [13]. 22. 26. 28</sup>. In speaking of supernatural realities the prophet can only suggest a *likeness* to familiar things. For *the living creature* we should read the plur.; the sing. may be defended in vv.<sup>20. 21</sup>, but not here. The rendering *firmament*, *ἡ στερέωμα*, *U* *firmamentum*, hardly does justice to the Hebr. *rāḳî'a* vv.<sup>23. 25. 26</sup>, which means something made firm and flat by stamping. In later literature the word is used of the sky, by P in Gen. 1, and in Ps. 19<sup>2[1]</sup> 150<sup>1</sup>, Dan. 12<sup>3</sup>, Sir. 43<sup>8</sup> [Hebr.]. *Ἐ* reads *as it were a firmament*, which may be original; for, as Co. observes, Ezekiel uses the word in its strict sense of a firm, levelled surface; but when later on the word was applied to the sky, it would be natural for a copyist to drop the particle of comparison.—*as the gleam of 'ice'* in colour and brilliance. The rendering *ice* (so *Ἐ*) is well established by etymology and usage, cp. Job 6<sup>16</sup> 37<sup>10</sup>, Ps. 147<sup>17</sup>; but *crystal*, so called from its resemblance to ice, is also possible, and in this sense the word was understood by *Ἐ*SV, and taken over in Rev. 4<sup>6</sup>. The epithet *terrible* is not appropriate either to *ice* or to *crystal*, and should be omitted with *Ἐ*; it may be a miswritten form of the word which follows.—*spread out upon (or above) their heads*] *Ἐ* 'upon their wings,' probably by a misunderstanding; for it is nowhere stated that the firmament was supported by the wings; see vv.<sup>23. 24</sup>.—  
 23. *And underneath the platform the wings were (extended) straight one towards another*] A pregnant construction, with a verb understood. The outstretched wings of each Creature joined the tips of the next pair of wings on either side, as stated in vv.<sup>9a. 11</sup>; below the *rāḳî'a* the wings extended horizontally. In the same way the colossal Assyrian genii are sometimes represented with the upper edge of their wings in a straight line; see Gressmann *T. u. B.*<sup>2</sup>, Abb. 378, 381, and the Hittite sculptures, ib. Abb. 390, and Garstang *Land of the Hittites* Pl. lxxxi. 1. Instead of *straight* *Ἐ* has two words, 'stretched

out, flapping,' the latter an addition from 3<sup>13</sup>, the former a free paraphrase of  $\mathfrak{H}$ , or else a translation of the word which belongs properly to v.<sup>22b</sup> and is repeated by  $\mathfrak{E}$  here.—The other pair of wings was used to cover the body; the whole of cl. b seems to be derived from a marginal reference to v.<sup>11</sup>, where the fact has already been pointed out. The sentence is too clumsy to be original:  $\mathfrak{E}$  read it in a simpler form, [*and*] *each had two covering their bodies*, which gives the sense required.—24. Yet one more feature to be mentioned, before the climax is reached: the thunderous sound of the wings. It is compared to the *sound of many waters* (cp. 43<sup>2</sup>, Is. 17<sup>12</sup>) in a place where cataracts and streams abound Ps. 42<sup>8</sup> (7) 93<sup>4</sup>. Whether the other comparisons are original may be doubted; they add little to the effect, and all three are omitted by  $\mathfrak{E}^B$ . Thus *like the voice of Shaddai* may be an insertion from 10<sup>5</sup> (see n.); *the noise of a storm-wind* (?), *as the noise of a camp*, in spite of the uncommon word for *storm-wind* (?), are slipped into the sentence in a way that suggests an after-thought; see next v.—*when they stood still they slackened their wings*] i.e. they let them sink. For grammatical reasons *their wings* should be the subj.; read, therefore, with  $\mathfrak{E}$ , 'and' *when they stood still their wings* 'became slack.'—25. As the text stands, another *voice* is heard coming from above the firmament. It cannot be the divine voice, for Jahveh does not speak till v.<sup>28b</sup>. Kr. proposes to take over the words which seem to be superfluous in v.<sup>24</sup>, reading, 'And there came a noise from above the firmament which was over their heads, a noise of a storm-wind (?); as the noise of a camp'—i.e. the noise made by the mustering of the heavenly host, cp. Gen. 32<sup>3</sup>. But this is to introduce an episode out of keeping with the rest of the vision, and to build too much upon an insecure text. For the v., which is omitted entirely by 9 MSS and in part by 3, owes its existence to a series of scribal errors. Thus *voice* may be due to an inadvertent copyist who had already written the word twice in v.<sup>24</sup> (as originally read); *and behold a voice* is all that  $\mathfrak{E}$  contains; then followed the accidental repetitions, of cl. a from v.<sup>26</sup> and of cl. b from v.<sup>24</sup>; finally *and behold* (וַיִּהְיֶה) was wrongly copied as *and there came* (וַיָּבֹא). Reading, then, *And behold* with  $\mathfrak{E}$ , continue with v.<sup>26</sup>, dropping the conjn. in  $\mathfrak{H}$ : *And 'behold,' 'above the platform* etc.—26. Avoiding definite outlines, and with the reticence of a holy fear, Ez. describes the throne and the Form upon it. The features of the vision already seen, together with the current conception of Jahveh as seated upon the Cherubim (2 K. 19<sup>15</sup>=Is. 37<sup>16</sup>, Ps. 80<sup>2</sup> (1)), would have prepared the prophet's mind for what was coming:—the vision of Jahveh on the *throne* of supreme dominion (cp. Is. 6<sup>1</sup>, 1 K. 22<sup>19</sup>=



2 Chr. 18<sup>18</sup>, Dan. 7<sup>9</sup>), usually imagined as established in heaven (cp. Is. 66<sup>1</sup>, Ps. 11<sup>4</sup>, 103<sup>19</sup>), but here seen in motion (cp. Ps. 18<sup>11</sup> (10)), approaching the earth for the purpose of a revelation. The throne, resting upon the platform, seemed to be made of *sapphire*, like the pavement under the feet of Jahveh in Ex. 24<sup>10</sup>. Some lustrous blue marble is meant, such as lapis lazuli, which was highly valued in the ancient world, and suits the descriptions of 'sapphire' given by Theophrastus (*Fragm.* ii. § 23 ὥσπερ χρυσόπαστος 'as it were sprinkled with gold dust') and Pliny (*HN.* xxxvii. § 39 in his [sappiris] enim aurum punctis collucet caeruleis); the precious stone now called sapphire was almost unknown before the time of the Roman empire. E alters the description to make it agree with Ex. 24<sup>10</sup>, reading 'as the appearance of a sapphire stone, the likeness of a throne above it'; the sapphire thus becomes the basis, not the material, of the throne. But there is no occasion to alter ~~the~~—*a likeness as the appearance of a man*] Cp. v. 5 8<sup>2</sup>; E ὁμοίωμα ὡς εἶδος ἀνθρώπου. No doubt in Hebr. religion God was thought of as wearing a human form, supernaturally glorified, e.g. Am. 7<sup>1-7</sup>, Is. 6<sup>1. 2</sup>, Ex. 33<sup>17-23</sup>, Jer. 1<sup>9</sup>, Zech. 1<sup>8. 10</sup> (?), Dan. 7<sup>9</sup>, and such is the idea underlying the language of Gen. 1<sup>26f.</sup>. The natural instinct to conceive of God in this way, though immeasurably below the truth, yet had something prophetic about it; in the N.T. the divine Christ is said to have laid aside His glory, ἐν ὁμοιώματι ἀνθρώπων γενόμενος Phil. 2<sup>7</sup>.—27. The Form on the throne. 'Royal his shape majesty, a vast shade In midst of his own brightness' (Keats *Hyperion*). Two degrees of light seem to be indicated: the upper part of the Form shone with *the gleam of electrum* (cp. v. 4), the lower with *the appearance of fire* (cp. 8<sup>2</sup>). The first of these comparisons is duplicated by the addition of *as the appearance of fire which had a covering* (lit. *a house*) *round about*; this may mean that the upper part looked like a fire enclosed and so far dimmed, while the lower part glowed like an open fire (Ehrlich). But the words are doubtful both in sense and grammar; E<sup>B</sup> om. them, and they may be an incorrect form of the final sentence of the v., which they resemble closely. T avoids all mention of the *loins*, and renders 'an appearance of glory (*jekâr*) such as the eye cannot see nor bear to look upon,' and says this twice for greater emphasis.—*and he had a brightness round about*] The mas. pron. shews that the reference is to Jahveh in a burning ring of light; cp. v. 4.—28. This light resembled the colours of a rainbow; so Rev. 4<sup>3</sup> from here; there can be no allusion to the sign of the covenant, for Gen. 9<sup>12</sup> comes from P. As he reaches the climax, the prophet is careful to 'keep the door of his lips': *it*, i.e. the entire subject of these



last vv., *was the appearance of the likeness of the glory of Jahveh*. He will not name Jahveh directly, but resorts to a circumlocution. Cp. the description in Enoch 14<sup>18f.</sup>, based upon the present passage. In Ezek. *the glory of Jahveh, the glory of the God of Israel*, denotes an outward manifestation of the divine Presence, seen by the prophet in ecstasy, but invisible to the natural eye, 3<sup>12</sup>. 23 8<sup>4</sup> 9<sup>3</sup> 10<sup>4</sup>. 18f. 11<sup>22f.</sup> 43<sup>2</sup>. 4. 5 44<sup>4</sup>. With the possible exception of Ex. 33<sup>17-23</sup> ?J, this meaning first occurs in the present passage. In the earlier literature *the glory of Jahveh* meant something quite different: the power and majesty of Jahveh displayed in nature and history, a fundamental conception with Isaiah and his followers, Is. 6<sup>3</sup> 3<sup>8</sup>, Hab. 2<sup>14</sup>, and prob. Num. 14<sup>21</sup> JE; outside the visions of Ez. the term occurs once in this sense, 39<sup>21</sup>, cp. 28<sup>22</sup> 39<sup>13</sup>. But within the visions *the glory of Jahveh* is always an appearance of light and splendour indicating the divine Presence. From Ez. this usage was taken over by writers of the Priestly School, though they apply it to a manifestation visible to the natural eye: the fire in which Jahveh appeared at the Giving of the Law, Ex. 24<sup>16-18</sup>, and the fiery glow which shone through the cloud resting upon the tabernacle, Ex. 16<sup>10</sup> 29<sup>43</sup> 40<sup>34f.</sup>, Lev. 9<sup>8</sup>. 23, Num. 14<sup>10</sup> 16<sup>16</sup> 17<sup>7</sup> [16<sup>42</sup>] 20<sup>6</sup>; similarly in passages based upon P, 1 K. 8<sup>11</sup>=2 C. 5<sup>14</sup> 7<sup>2</sup>. The influence of Ez. may further be traced in Is. 40<sup>5</sup> 58<sup>8</sup> 60<sup>1.2</sup>. See Gray *HDB*. ii. 184-6; Kautzsch *ib.* v. 639 f.; and Morgenstern *Hebr. Union Coll. Annual* vi. (1929) 35 f. for the possible connexion between the Glory and the ceremony at Mašsoth and Sukkoth; cp. 44<sup>2</sup> n., 45<sup>25</sup> n., and Ps. 24<sup>7f.</sup> 118<sup>10f.</sup>. Later Jewish theology used δόξα (N.T. e.g. Rom. 9<sup>4</sup>), *jekārâ* (T), *shekinâ* (Talm., Midr.) as equivalents for *the glory of Jahveh* in the sense which is characteristic of Ez. and P; see Abelson *Immanence of God in Rabb. Lit.* App. ii. In the N.T. this *glory* belongs to the manifestation of Christ, Lk. 9<sup>32</sup>, Jn. 1<sup>14</sup>, Tit. 2<sup>13</sup>, Jas. 2<sup>1</sup>, 1 Pet. 4<sup>14</sup>.—*when I saw it I fell upon my face*] So again after a similar appearance, 3<sup>23</sup> n. 11<sup>13</sup> 43<sup>3</sup> 44<sup>4</sup>. In his state of ecstasy the prophet saw the vision *before* he fell upon his face; the ecstasy, therefore, was not brought on by a cataleptic seizure, as some think (Herrm. *Ezechielstudien* 73).

Ezekiel himself does not call 'the fiery-wheelèd throne' a chariot (*merkābhâ*); in later times, however, the word came to be applied not only to the throne, but to the whole vision. The first step in this direction can be seen in 1 C. 28<sup>18</sup>, where the ark with the cherubim is called *the chariot* (ἡ μαρκεβή των χερουβείμ), but Εὐ τὸ ἄρμα τῶν χερουβείμ; a further stage is illustrated by Εὐ's text in ch. 43<sup>3</sup> ὁ ὅρασις τοῦ ἁρματος. By the time of Ben Sira the usage had established itself, thus Ecclus. 49<sup>8</sup> 'the vision

of glory which he (God) shewed him upon the chariot of the cherubim,' but in the Hebr. text 'and he (Ez.) described the mixed beings (יְרִי lit. kinds) of the chariot'; and in an early Mishnâ (*Hag.* ii. 1) the *Chariot* i.e. Ez. 1 is combined with the *Creation* i.e. Gen. 1 to denote the two matters which are to be expounded only to a prudent person. To this day the Synagogue reads Ez. 1 in Hebrew only, on the first day of the Feast of Weeks. A whole cycle of legends gathered round the objects of Ez.'s vision, which became a favourite topic for speculation. See Streane *Chagigah* 55; *Jew. Enc.* viii. art. Merkabah, and iii. art. Cabala. The angelic Throne Bearers in the Kur'an 69, 17 and 40, 7 come ultimately from Ezekiel; see Klein *Rel. of Islâm* (1906) 66.

Ch. i. 4. אִשׁ סֹחֲלֹקֶתָ [אש סחלקתה] For the reciprocal Hithp. cp. יִחַלְכוּ Job 41<sup>9</sup>.—חֲסֵל With an uncommon *ā* in the second syll., cp. אָסֵל v. 16 Ps. 6<sup>8</sup>, B-L. § 26 n. On philological grounds the connexion between חסל and the Akk. *ešmarû* need not be questioned; Brockelmann *Kurzgef. vergl. Gr.* 104. The Eg. *hesmen* is prob. the same word; Kön. ii. 99. In Akk. *ešmarû*, often with *ibbu* 'shining,' has not been found earlier than the 8th cent. B.C.; see KB. ii. 202; Langdon *Neubab. Königsinschr.* 316. The word seems to be foreign in Akk. itself, though the original source cannot be discovered; Landersdorfer thinks of a Sumerian derivation, without giving any actual instance of the word in use; *Sumer. Sprachgut im AT.* 70 f.; Zimmermann *Akk. Fremdw.* 59. The Rabbis explained חסל as an acrostic for either חִיּוּ אֵשׁ סֹחֲלֹלֹת 'fiery beings who speak,' or עָתִיד חִיּוּ אֵשׁ סֹחֲלֹלֹת 'at times silent, at times speaking.' In the Talm. there is a curious story to illustrate the dangerous properties of חסל, *Hag.* 13 a; see Ra. and Kim. in loc.—[סֹחֲקֵי הָאֵשׁ] & adds καὶ φέγγος ἐν αὐτοῖς, a superfluous gloss.—5. רָמָה Contr. from רָמָה, the ר being radical, cp. רָמָה, נִוּה, שְׂבֹחַ. The ending מ' to denote an abstract becomes common in the later language under the influence of Aramaic; but so far as the form goes, there is no evidence that רָמָה is borrowed from Aram.; Driver *Journ. Phil.* xi. 216; Kautzsch *Aram. im AT.* 106. Outside Ez. the word occurs 2 K. 16<sup>10</sup>, Gen. 1<sup>26</sup>, 5<sup>1</sup>. <sup>3</sup> P+5 times in late literature.—[מִרְאִיָּה] Sing., with the original *ay* of the termination contr. to *š*; so in Gen. 41<sup>21</sup>, Nah. 2<sup>5</sup>, Dan. 1<sup>15</sup>.—[לְחֵקָה] So v. 23 bis, 42<sup>9</sup>, Zech. 5<sup>9</sup> (all); see v. 11 n. The longer forms of the suffs. 3 pl. m. and f. are found only with preps., e.g. מִהֵנָּה 16<sup>61</sup> 42<sup>5</sup> etc., and, with the exception of Gen. 41<sup>19</sup>, occur mostly in P and not earlier than Jeremiah. For לָהֶנָּה & here has ἐπ' αὐτοῖς, which, according to Co. Herrm., implies עליהן above them. Adopting this correction, Herrm. maintains that רָמָה אֵשׁ = רָמָה אֵשׁ אֵשׁ, i.e. that the reference is to Jahveh Himself. But does ἐπ' αὐτοῖς imply עליהן? In v. 26, as Sprank points out (*Studien z. Ez.* 29), & renders על by ἐπὶ with the gen., ἐπὶ τοῦ θμοσιώματος, while to express above unequivocally Ez. uses a stronger idiom, עליו אלמעה, v. 28, which & renders ἀνωθεν; cp. also v. 25, where על . . . סָעַל = & ὑπερᾶνωθεν . . . ὑψέ. Thus it is not prob. that ἐπ' αὐτοῖς implies an original עליהן; it is only a little more expressive than αὐτοῖς, 'belonging to them in outward semblance.'—6. פָּנִים The pl. = not face as usually, but faces; so 10<sup>14</sup>. 21 41<sup>18</sup> and 21<sup>8</sup>.—[אֲרָעָה כְּנָפִים] The dual is used for pl., because the wings were thought of in pairs, so 10<sup>21</sup>, Is. 6<sup>3</sup>, and cp. ch. 7<sup>17</sup>. Two pairs of wings are meant, as v. 11<sup>b</sup> shews. In Philo of Byblus' exposition of Phoen. mythology the god Kronos has four wings, δύο μὲν ὡς ἰπτάμενα,







In  $\Xi$   $\epsilon\pi\alpha\nu\omega$  often merely =  $\epsilon\pi\iota$ , e.g. 10<sup>1</sup>; see Thackeray *Gr. of O.T. in Greek* 25. Therefore  $\epsilon\pi\alpha\nu\omega$  need not imply  $\text{למעלה}$ , nor does  $\Xi$  necessarily mean that the wings covered the upper part of the body, as Co. thinks. The form of the suffix 3 fem. pl.  $\text{גְּיִתְהֶנָּה}$  (-*hinna*, -*hind*, -*hin* usually -*hen*) occurs again in  $\text{בְּחִתְהֶנָּה}$  16<sup>53</sup>  $\text{בְּחִתְהֶנָּה}$  1 K. 7<sup>37</sup>, all in pause. A similar form of the suffix 3 mas. pl. is  $\text{אֲלִיָּהֶם}$  40<sup>18</sup> (s.v.l.); and another unusual form in Ez. is the suffix 2 fem. pl. in -*kinna*, -*kéna*, for the normal -*ken*, e.g.  $\text{לְכָן}$  13<sup>18</sup>,  $\text{בְּחִתְהֶנָּה}$  13<sup>20</sup>,  $\text{בְּחִתְהֶנָּה}$  23<sup>48</sup> (in pause) 40; see Stade *Lehrbuch* §§ 348, 352, 358; B-L. 256 f. The accent remains where it would be in the usual forms ( $\text{גְּיִתְהֶנָּה}$ ,  $\text{בְּחִתְהֶנָּה}$  etc.), but its effect on the penultimate short vowel of the suffix varies, either securing it ( $\text{גְּיִתְהֶנָּה}$ ,  $\text{בְּחִתְהֶנָּה}$ ), or lengthening it ( $\text{אֲלִיָּהֶם}$ ), or reducing it further ( $\text{בְּחִתְהֶנָּה}$ ); the Massora is careful not to double the  $\text{נ}$  or  $\text{ס}$ , and marks them with  $\text{rāphē}$  (exc.  $\text{בְּחִתְהֶנָּה}$  13<sup>20</sup>). Kön. ii. 447 suggests that in the case of the 3 pers. pl. suffs., mas. and fem., and the instance of  $\text{לְכָן}$  vv.<sup>6</sup> 23 42<sup>9</sup> may be mentioned here, the forms of the separate pron.  $\text{הֵם}$ ,  $\text{הֵנָּה}$ , were occasionally substituted for those of the suffixed pron., as possibly happens now and then in old Aram. (see NSI. 191); but since this cannot apply to the 2 pers. fem. pl. forms, it is safer to explain these peculiarities as variations, prob. dialectal or local, which Ez. and a few other writers affected.—12.  $\text{רוּחַ}$  Mas. in the sense of *spirit*, Num. 5<sup>14</sup>, Josh. 5<sup>1</sup>, 1 K. 22<sup>21</sup>, Job. 4<sup>15</sup>, and of *wind*, Ex. 10<sup>13</sup>, Jer. 4<sup>11</sup>, Job. 8<sup>2</sup>; otherwise generally fem., and always fem. in pl.—13.  $\text{רוּחָם}$   $\Xi$   $\text{καὶ ἐν μέσῳ}$ , so  $\text{מִבְּיָנוֹם}$  as in 10<sup>6</sup>. The confusion between  $\text{רוּחָם}$  and  $\text{בְּיָנוֹם}$  might easily have occurred when the text was written in archaic characters; and since  $\Xi$  found  $\text{בְּיָנוֹם}$  in  $\text{מִבְּיָנוֹם}$ , the form  $\text{רוּחָם}$  must have arisen in the interval between  $\Xi$  and the adoption of the square character; Peters *Am. JBL*. xi. (1892) 42.— $\text{מִבְּיָנוֹם}$  In appos. to  $\text{רוּחָם הַחַיִּים}$ ; but the awkwardness of the syntax (Kön. iii. § 333 f) is really due to textual corruption. Read  $\text{מִבְּיָנוֹם}$   $\Xi$ , or  $\text{מִבְּיָנוֹם}$  S.— $\text{בְּיָנוֹם}$  is mas. in form, it has a fem. ending in sing.  $\text{בְּיָנָהּ}$  (cp.  $\text{בְּיָנָהּ}$  etc.), and is construed with a fem. ptcp., cp. 7<sup>18</sup>; Kön. iii. § 252 l. It is hardly necessary to read  $\text{בְּיָנוֹם}$  Kr.— $\text{מִבְּיָנוֹם}$   $\Xi$   $\text{הַחַיִּים}$  The v. seems to speak of three things, (a) burning coals of fire sending out torch-like flames between the  $\text{חַיִּים}$ , (b) the fire again, diffusing light, presumably the fire mentioned in 10<sup>7</sup>, (c) the lightning which issued from the fire, distinguished from the torch-like flames between the  $\text{חַיִּים}$ , because it flashed outside the group of figures. Clearly  $\text{מִבְּיָנוֹם}$ , which refers to  $\text{אֵש}$ , is not right, for the fire did not move to and fro, but was continually burning at the centre of the square, 10<sup>7</sup>.  $\Xi$  gives a consistent sense by reading  $\text{ὡς εἶδος λαμπάδων συστρεφόμενων}$  prob. =  $\text{מִבְּיָנוֹם}$   $\Xi$   $\text{לפירים מִבְּיָנוֹם}$ , omitting  $\text{הַחַיִּים}$  and  $\text{הַחַיִּים}$  (a dittogr. of the preceding  $\text{הַחַיִּים}$ ); the irregularity in the gens. can be the more easily admitted, as the ref. is to  $\text{בְּיָנוֹם}$ . But how are we to account for  $\text{מִבְּיָנוֹם}$ 's  $\text{הַחַיִּים}$ ? The fem. pron. does not seem to = *id est*, introducing a gloss (Peters and others), because  $\text{מִבְּיָנוֹם}$  is not an alternative or an explanation; rather,  $\text{מִבְּיָנוֹם}$  looks like a correction made by a reader who took  $\text{מִבְּיָנוֹם}$  to refer to the *coals of fire*, and not to the torches.  $\text{מִבְּיָנוֹם}$   $\Xi$   $\text{הַחַיִּים}$  'the flaming fire,' prob. reading  $\text{מִבְּיָנוֹם}$   $\Xi$   $\text{הַחַיִּים}$  (Co. 129).—14.  $\text{רוּחָם}$  Hardly the inf. abs. of  $\text{רוּחַ}$ , which is  $\text{רוּחַ}$ , but a mistake for  $\text{רוּחַ}$ ; then read the proper idiom  $\text{רוּחָם}$ , as Gen. 8<sup>7</sup>; G-K. § 113 s note. Kr. reads  $\text{רוּחָם}$ , but the fin. vb. is wanted. S freely, 'and the living creatures were running and not turning.'— $\text{רוּחָם}$  Recensions of  $\Xi$  guess: 'A  $\text{ἀπορροίας} \Sigma \text{ἀκτίνας}$  or al.  $\text{ὡς εἶδος ἀκτίνας ἀστραπήs}$   $\Theta$   $\text{ὡς εἶδος τοῦ βεζέκ}$ , so codd.<sup>49</sup>.  $\Xi$   $\text{רוּחָם}$   $\text{fulgur}$  coruscans; similarly TB. Hag. 13b, Kim., taking it as =  $\text{רוּחָם}$ . By an ancient slip of the pen  $\text{רוּחָם}$  was written  $\text{רוּחָם}$ . Cohen, *Am. JSL*. xl. (1924) 163, tries to defend  $\text{רוּחָם}$  by the use of  $\text{רוּחָם}$  in Rabbinic; but in the Mishn. and Midr.  $\text{רוּחָם}$  = crush, crumble; where it is used of lightning,





transcribers'; *Oxf. Lex.* 41 a. And for these reasons: (a) על and לא are interchanged in the same verse, e.g. 21<sup>12</sup> 44<sup>13</sup>, Is 22<sup>16</sup>, Jer. 18<sup>11</sup> etc.; (b) in parallel phrases in different books, e.g. 2 S. 6<sup>10</sup> || 1 C. 13<sup>13</sup>, 1 K. 22<sup>6</sup> || 2 C. 18<sup>6</sup>, 2 K. 18<sup>27</sup> || Is. 36<sup>12</sup>, Mic. 4<sup>1</sup> || Is. 2<sup>2</sup>; sometimes in the same book, e.g. Ez. 1<sup>12</sup> אשר לא and v.<sup>20</sup> אשר על, v.<sup>3</sup> and 33<sup>22</sup>, 18<sup>6</sup>. 11 and v.<sup>16</sup>; in some cases the MSS differ, e.g. 23<sup>42</sup> 44<sup>13</sup> 45<sup>19</sup>; (c) על as a rule has *enī* when לא=על. Berry, in *Am. JBL.* xxxiv. (1915) 25, observes that the interchange is more marked in the last section of Ezekiel than in the earlier chs.; for example, in chs. 1-3 לא=unto 22 times, =upon once; על=upon 14 times, =unto twice; whereas in chs. 40-48 לא=unto 73 times, =upon 39 times, and על=upon 40 times, =unto 3 times; thus in the sense of upon לא occurs almost as often as על in the chs. last named. In the original text of Ez. על and לא were distinguished, but by the beginning of the 2nd cent. B.C. the soft sound of *y* lost its force and became identical with that of *w*. The Mass. text of Ez. belongs to the period of confusion. Peters *ib.* xii. (1893) 52. For עשׂ ל. עשׂו. על סוד אֵן הָיָה נֶפֶשׁ לָהּ, ἐκεῖ τὸ πνεῦμα τοῦ πορεύεσθαι, with ἡ νεφέλη added to make the meaning clearer.—[לענחם] parallel to them, 3<sup>13</sup> 10<sup>19</sup> 11<sup>22</sup> (of the wheels and hayyōth) 42<sup>7</sup> 45<sup>6</sup>. 7 48<sup>12</sup>. 18. 21.—[רוח החיה] Following על πνεῦμα ζωῆς (so v.<sup>21</sup> 10<sup>17</sup>), Hitzig renders 'spirit of life'; but this would be רוח החיים. In all three places Hō. would read רוח חיה 'a living spirit'; so Sprank l.c. 63, who finds here the initial stage of the process by which the Ophannim came to be personified. Kr. רוח אחא 'one impulse'; but that is sufficiently expressed by the text as it stands. חיה is either a coll. sing., or distributive, 'each living creature,' the writer thinking of the one beside each wheel (Be.).—22. על ראשי החיות l. על ראשי החיה. על ראש, as in vv.<sup>25</sup>. 28 10<sup>1</sup>. For החיה 3 Hebr. MSS Vrs. החיות.—[קצץ] The form implies a pass. sense, like קצץ, קצץ, קצץ etc. In קל =קע=(a) to stamp 6<sup>11</sup> 25<sup>6</sup>, and trans. stamp upon 2 S. 22<sup>43</sup>; (b) to make firm e.g. the earth, Is. 42<sup>6</sup> 44<sup>24</sup>, Ps. 136<sup>6</sup>. In Piel the word means to hammer out metal, overlay, hence קצץ plates Num. 17<sup>3</sup>, and Phoen. קצץ plating, NSI. 75 f.; in Hiph. it is applied to the skies Job 37<sup>18</sup>, as solid and wide. But it is the Pi. which expresses the idea of extension, while the קל denotes rather firmness, and קצץ is derived from the קל. See Skinner *Genesis* 21 f.—[הקרה] ice; so in Akk. ḫarāhu=be cold, ḫarhu=cold; Klauber *Am. JSL.* xxx. (1914) 278.—[הנראה] Kr. נראה was seen, cp. 10<sup>1b</sup>; but a verb would hardly be idiomatic in this position.—23. לאיש שחם סכסום להנה] The repetition gives a distributive sense; but the repeated words are prob. a dittograph, and om. by 12 Hebr. MSS על. Moreover, in the second sentence the grammar is strained: 'covering them—their bodies,' with the accus. in appos. to להנה. על for both sentences has simply ἐκάστω δὺς ἐπικαλύπτουσαι τὰ σώματα αὐτῶν i.e. לאיש שחם סכסום, om. להנה; ש implies לאיש שחם סכסום אה נוחיהם אה נוחיהם, om. להנה, but maintaining the repetition. על points to the original form of the text. How, then, did להנה get in? It may have been a marginal note, referring to the second pair of wings already mentioned in v.<sup>11</sup>, and from the margin it slipped into the text; finally the whole sentence, with להנה in it, was inadvertently recopied. על after ט'. αὐτῶν adds τῷ σώματι τὰ πρόσωπα αὐτῶν, i.e. each had a pair covering their faces, making six wings in all: an attempt to conform the description to that of Is. 6<sup>2</sup>. On the form להנה see v.<sup>5</sup> n.—24. על om. פתנה . . . בקול שרי, but על αὖς φωνῆν ἱκανοῦ ἐν τῷ πορεύεσθαι αὐτὰ φωνῆ τοῦ λόγου ὡς φωνῆ παρεμβολῆς, a hexaplaric insertion from Θ; with this interpretation of להנה as=λόγος, i.e. להנה על and Jews agree; F multitudinis, i.e. להנה. In Jer. 11<sup>18</sup>, the only other place where the word (להנה) occurs, על renders περιτομῆς αὐτῆς=להנה, על and Rashi as=להנה, SF Kim. as=להנה. In Ar. the له=to weep copiously; it is also used



of the sky shedding continuous, but not violent rain; this hardly suggests noise, which the context here and in Jer. requires; hence *storm-wind* is only an approximate rendering.—[אֶרְפָּיִהּ 1. אֶרְפָּיִהּ Kal, as  $\text{ἄ}$  *katépanon ai* *πτέρυγες αὐτῶν*,  $\text{ἄ}$ <sup>A</sup> in v.<sup>25</sup> *ἀνέvento ai πτ. αὐτῶν*, so  $\text{ἄ}$  in both places; כִּנִּי is fem. and should govern the vb., while חיות is mostly construed with mas., e.g., בעמדם, בלכחם, בנפיהם (cl. a).—25. The whole v. is om. by 6 MSS Kenn. and 3 de R., cl. b by 3 MSS de R.  $\text{ἄ}$ <sup>B</sup> *καὶ ἰδοὺ φωνὴ* (v.<sup>26</sup>) *ὑπεράνωθεν τοῦ στερεώματος*,  $\text{ἄ}$ <sup>AQΘ</sup>  $\text{ἔ}$ <sup>E</sup> supply the remainder of the v., see Co. 69, 73. Thus  $\text{ἄ}$  recognizes only קול הנה קול in v.<sup>25</sup>, and  $\text{ἄ}$ 's קול ויהי may well be a corrupted form of קול והנה, which again was originally ויהנה alone. Herrm. accounts for ראשם על ראשם as a gloss from the margin, referring to כנפיהם חרפיהם כנפיהם v.<sup>24b</sup>; the gloss, with the words to which it referred, found its way into the text. But this does not explain why  $\text{ἄ}$  rendered קול והנה and no more.—[אֶל לְרָקִיעַ] So Gen. 1<sup>7</sup>; אֶל chiefly in late passages, Jon. 4<sup>6</sup>, Mal. 1<sup>6</sup>, but also 1 S. 17<sup>30</sup>; the more classical idiom uses אֶל v.<sup>26</sup>, Gen. 22<sup>9</sup>, Is. 6<sup>3</sup>, (על + קן) אֶל became first an adv., then a prep. by the addition of ל, cp. ל, קפחח ל, קחח ל. G-K § 119 c.—26. רמח כסא [עליו מלמעלה— $\text{ἄ}$  *ὁμοιωμα θρόνου ἐπ' αὐτοῦ*  $\text{ἄ}$  *αὐτῷ*, transferring עליו from cl. b.—מלמעלה— $\text{ἄ}$  *upon it* (the throne), *upwards*; על epexegetical of עליו. The combination of על with מלמעלה is in Ez.'s manner, cp. v.<sup>22b</sup> 10<sup>10</sup> 11<sup>22</sup> 37<sup>8</sup>.—27. בְּיָת לִי Ps. 58<sup>4</sup>; but it is better to point בְּיָת לִי constr. st. before a prep., as אֶל לִי Ps. 58<sup>4</sup>; בְּיָת לִי refers to אֶל. For בְּיָת = *holder, receptacle* cp. Ex. 25<sup>27</sup> 26<sup>20</sup>, 1 K. 18<sup>32</sup>. The rendering *within*,  $\text{ἄ}$ <sup>A</sup> *ἄθ' ἔσθ' αὐτοῦ*  $\text{ἄ}$  *הנה*, has no support from usage; *within* is בְּיָת לִי Ex. 26<sup>33</sup>, 1 K. 7<sup>8</sup> etc.  $\text{ἄ}$ <sup>B</sup> om. the entire sentence, which may be a faulty repetition of בְּיָת לִי in cl. b.—28. הִקְשָׁה. Only again Gen. 9<sup>13</sup>. 14 P=*rainbow*;  $\text{ἄ}$  *τόξον*; in Rev. 4<sup>3</sup> 10<sup>1</sup> 19<sup>15</sup>.

### A Note on the Vision.

A man sees that which by temperament and training he is prepared to see. In Ezekiel's case, we may believe, a natural sensitiveness to the reality of the invisible world, and the habit of reflecting upon the holiness and supremacy of Jahveh, enabled him to see the vision which changed his life. The symbolic figures of the vision took shape in his own imagination, though, at the same time, he experienced the contact of a Power outside himself; just as in other cases, the word which the prophet has to deliver comes from God and yet bears the stamp of the prophet's own mind. Here, we may suppose, the form which the vision took was created by the prophet himself, and determined by the influences which affected him. What were they in the present case?

Probably they were the influences in which he had been brought up. At any rate the accompaniments of the theophany, cloud, fire, light, thunder, were derived from Hebrew sources (see pp. 10, 15, 20). And the same may be said of the throne, supported or attended by supernatural beings (see p. 20), an idea which must have been familiar to Ezekiel, not only in the current phrase 'Jahveh enthroned on the cherubim,' but as

outwardly embodied in Solomon's temple. There the two Cherubim stood in the inner sanctuary, guarding the ark with their outstretched wings (1 K. 6<sup>23-28</sup>). Some think that the ark itself was supposed to represent the throne of Jahveh, and Jer. 3<sup>16f.</sup> lends a certain plausibility to this view; perhaps, however, this was not the original conception, and the Cherubim supporting the mercy-seat (*kappōreth*) represented the throne; then the ark, properly a chest and not a throne, must have been introduced later, and given more significance, until the angelic supporters of the *kappōreth*-throne became mere decorative additions on the lid of the ark. Such is the view put forward by Hans Schmidt; \* but whether it be accepted or not, the divine throne and the Cherubim belonged to the common tradition. There was nothing, however, quite like the four-faced *hayyōth* in the temple at Jerusalem; yet mixed human and animal forms were widely used as religious symbols in Egyptian and Babylonian art (cp. 1 K. 7<sup>29</sup>), and reminiscences of these may have coloured the prophet's thought.†

Ezekiel, like Isaiah, saw Jahveh sitting upon a throne; but in Is. 6, the throne is stationary, here it is seen to travel. The difference corresponds with the situation in each case. Isaiah was in the temple at Jerusalem, Ezekiel far away in Babylonia; and when he saw Jahveh approaching on the throne of heaven, his imagination pictured wheels to account for the movement; a naïve device, but in keeping with the characteristic habit of his mind. Whether the wheels were suggested by some object or idea familiar to the prophet is an open question. Bertholet (12 f.) points to the four-wheeled *stands* or wagons in the temple, ornamented with lions, oxen, and cherubim (1 K. 7<sup>29</sup>) ‡; Gunkel thinks of the popular tales in which Jahveh was supposed to journey in a heavenly chariot (*Das Märchen im A.T.* 1921, 59 ff.); Reitzenstein, of current speculations, influenced by Iranian symbolism, on the movements of the heavenly bodies; § yet another recent theory has been alluded

\* *Eucharisterion* i. (1923) 132 ff. The text of Ex. 25<sup>10-22</sup> 30<sup>6</sup>, Num. 7<sup>89</sup> P has to be treated somewhat freely to yield this sense, as Schmidt allows.

† Schmidt l.c. 124 n., and Sprank *Studien. z. Ez.* (1926) 42 f., question the direct influence of Babylonian sculptures.

‡ See the illustrations in Burney *Hebr. Text of Kings* 90 ff.

§ *Das iranische Erlösungsmysterium* (1921) 248 f. He refers to the activities ascribed to the supreme Persian deity, called in Gk. *Αἰὼν*, and quotes the following verse from Nonnus *Paraphr. of St. John's Gosp.* x. 102 (4-5 cent. A.D.): εἰσέκε μύμνει αὐτομάταις ἀψῖσιν ἐλιξ κυκλοῦμενος Αἰὼν. In R.'s opinion, Nonnus borrowed the image, not from his Bible reading, but from the store-house of Alexandrian poetry, which was tinged with Iranian mythology. R. also mentions Αἰωνόφθαλμος as a title of ἀπλόγητος Αἰὼν. In a full-length review of Reitzenstein, Gressmann



to above (p. 24). None of these explanations is quite convincing.

The preceding notes have called attention to Herrmann's view (1924) that the first draft of ch. 1 consisted only of vv. 4, 5, 27, 28, and that this was filled out later by the prophet himself. Similarly Hölscher (1924) draws a distinction between the vv. which mention the bare fact of the vision and those which describe it in detail. But he pushes his argument further: vv. 4, 28 give the authentic record; Ez. saw only the storm-cloud flashing with light, and fell to the ground in terror, but, like St. Paul on the way to Damascus, he had no sense of the details; vv. 5-27 were added long after by an editor who was merely drawing upon literary sources. Certain features of Ez.'s vision, it is true, resemble other descriptions of a theophany in the O.T.; but the literary sources furnish no precedents for the combination of wonders portrayed in this chapter.

The vision as a whole revealed to the prophet an awful indication of the divine purpose. The fact that it occurred in Babylonia proved that Jahveh is not confined to any one place. And if He can thus travel outside the land of Judah to visit the exiles, though now it is to warn them of coming judgement, at another time it might be to restore them to their home. So far, perhaps, an element of hope, though a faint one, enters into the revelation; but the main object of Jahveh's self-disclosure is to summon the prophet to denounce the sins of Israel, and to proclaim that punishment is about to fall.

No attempt to paint a picture of the vision can ever be successful, for the reason that the imagery is symbolic, not pictorial (cp. Westcott *Epp. of St. John* 335). Raphael, with the instinct of an artist, recognized this; in his well-known picture at Florence, now in the Pitti Palace, he treats the description freely, and selects only such features as can be reproduced on canvas. Representations of the Cherubim and the throne in early Christian art have been collected, in a remarkably complete form, by W. Neuss *Das Buch Ezechiel in Theologie u. Kunst bis z. Ende d. xii. Jahrhunderts* (Münster in Westf. 1912), pp. 154 ff., 159 ff., 190 ff., 230 ff. The same work illustrates from sarcophagi, mural paintings, and illuminated MSS, the temple-vision (ch. 8) and the vision of the dry bones (ch. 37).

**Ch. 2, 1-7. The prophet's commission.** *And he said unto me, Son of man*] So v.<sup>3</sup> 3<sup>1</sup>. 3. 4.<sup>10</sup> in this section. The title *son of man* (*ben 'ādām*) has a special emphasis in Ez.; it occurs

with less caution declares that in Ez. 1<sup>15-21</sup> we have the earliest evidence of the effect produced by Iranian beliefs upon Jewish apocalyptic: *Zeitschr. f. Kirchengesch.* xli. (1922) 172 f.



87 times, when God speaks to the prophet. According to Hebr. idiom *son of* denotes a member of a class (e.g. *son of a foreigner* 44<sup>9</sup>; *son of a prophet* Am. 7<sup>14</sup> etc.), and the second word is a collective. Outside Ez. *son of man*=mankind in general, e.g. Num. 23<sup>19</sup>, Is. 51<sup>12</sup>, Jer. 49<sup>18</sup>, Ps. 85<sup>14</sup>, Job 25<sup>6</sup>; as applied to an individual it is peculiar to Ez.; Dan. 8<sup>17</sup> is based upon the present passage, and the Aram. equivalent in Dan. 7<sup>13</sup> has a different meaning, as the context shews. The title answers to Ez.'s habit of thought: as a creature he receives from his Creator a designation which is all that a mere man can claim; as a prophet he is the mouthpiece, and nothing more, of the divine will.—*stand upon thy feet* 'It is man erect, man in his manhood, with whom God will have fellowship and with whom he will speak' (Davidson). Jacens sermonem Dei audire non poterat, says Jerome, and refers to Ex. 34<sup>2</sup>, Dan. 10<sup>11</sup>. Cp. Acts 26<sup>16</sup>.—2. *And a spirit entered into me*] The divine impulse (see 1<sup>12</sup> n.) is often noted by Ez. in connexion with his ecstasies; thus 3<sup>12</sup>. 14. 24 8<sup>3</sup> 11<sup>1</sup>. 5. 24 37<sup>1</sup> 43<sup>5</sup>. The *spirit* instigates his bodily movements, but does not, except in 11<sup>5</sup>, convey the divine word; that is imparted through visions. See Jepsen *Nabi* (1934) 27.—*according as, or when he had spoken unto me*] The construction as in Gen. 7<sup>9</sup> 18<sup>33</sup> 20<sup>13</sup> etc. GLA om. the words, substituting 'and lifted me up and took me,' from 3<sup>14</sup>.—*and I heard one speaking unto me*] Almost a repetition of 1<sup>28b</sup>; but that is not a sufficient reason for treating 2<sup>1.2</sup> as a later expansion (Hölscher *Hesekiel* 52). The two passages may well describe different stages in the prophetic apprehension. When the vision ended he fell upon his face, and only heard a mysterious voice; now he has risen to his feet, prepared to listen, and he hears one speaking words which he can understand. Not unlike this is Samuel's advance in apprehension at the time of his call, 1 S. 3<sup>4-10</sup>.—3. *I send thee*] So of prophets, Is. 6<sup>8</sup>, Jer. 1<sup>7</sup>; of apostles, Mk. 6<sup>7</sup>, Mt. 10<sup>5</sup>, Lk. 9<sup>2</sup> cp. 10<sup>1</sup>—*unto the sons of Israel*] & *unto the house of I.*, which is the usual phrase on Ez., 83 times, as against *sons of I.* 10 times Jeremiah shews the same preference, though not so strongly marked, *house of I.* 20 times, *sons of I.* 9 times; in Amos and Hosea the occurrences are about equal. Perhaps Babylonian usage, e.g. *bit Humri* ('house of Omri'), *bit Ammanu* ('house of Ammon') had some influence upon Jer. and Ez. Though the prophet could only reach his fellow-exiles, his mission is to the nation as a whole, at home and in Babylonia; see Introduction, pp. xxiii. f., and cp. 3<sup>11</sup> and 4.—*unto the rebellious nations*] The Hebr. is not strictly grammatical; and *nations* can only mean *heathen*, not Israel and Judah (as in 36<sup>13</sup> 37<sup>22</sup>). GLA om. *nations*, reading 'who provoke me,' which makes good sense, though confusing *rebel* (מרד) with *provoke* (מרה). We

may read therefore *unto the rebellious ones*, cp. 20<sup>38</sup> and 17<sup>15</sup>; it is possible that *nations* was inserted to avoid calling Israel 'rebellious' the first time that the name appears; Geiger *Urschrift* 267, and Co., who cps. 2 S. 12<sup>14</sup>.—*they and their fathers have transgressed against me*] Ez. can see no signs of goodness in Israel's past; a theme which he develops in chs. 16 and 23. Jeremiah took a similar view, e.g. Jer. 2<sup>20</sup> 7<sup>24f.</sup> 22<sup>21</sup> 32<sup>30</sup>, and it comes out in the Dtc. compilers of the historical books. But Ez. goes further than any of them in unqualified condemnation.—*to this very day*] Again 24<sup>2</sup> bis 40<sup>1</sup>; lit. *to the bone* i.e. inner substance (cp. Ex. 24<sup>10</sup>, Job 21<sup>23</sup>), *of this day*; the phrase was evidently current in priestly circles, for it occurs 5 times in H, Lev. 23<sup>14</sup>. 21. 28-30, and was adopted by P, Gen. 7<sup>13</sup> 17<sup>23</sup>. 26 etc. (9 times).—4. ¶<sup>31</sup> om. the first half of the v.; it interrupts the connexion, and may have been added from 3<sup>7</sup>. After *they and their fathers* have been condemned in v.<sup>3b</sup>, it seems needless to single out the sons for blame. With *stiff-faced* (not again) cp. *stiff-necked* Ex. 32<sup>9</sup> R<sup>J<sup>28</sup></sup> 33<sup>3</sup> J<sup>5</sup> R<sup>J<sup>28</sup></sup> 34<sup>9</sup> J, Dt. 9<sup>6</sup>. 13, Acts 7<sup>51</sup>.—*thus saith Adonai Jahveh*] Cp. 3<sup>11</sup>. 27, where again Ez. is told to begin his prophesying with these words. The use of the two-fold Name *Adonai Jahveh* is one of the remarkable features of the Book; it has been made the subject of detailed investigation by Herrmann in *AT Studien* dedicated to R. Kittel, 1913, 70-87, *Die Gottesnamen im Ezechieltexte*. The double Name occurs 217 times, and, according to Herrmann's analysis, (a) in the announcement of the divine message, 122 times; (b) at the conclusion of a prophetic oracle, 81 times; (c) when the prophet addresses God directly, 5 times. There remain nine instances: *I am A.J.* 5 times, *the word of A.J.* 3 times, *the hand of A.J.* once. At the same time it is to be noticed that *Jahveh* alone is used just as often, 218 times, (a) in the formula *I am Jahveh, they (or thou, ye) shall know that I am J.*, 87 times; (b) in the gen. after a construct state in such phrases as *the word, the hand, the glory of J.*, 131 times. Thus we can make out a certain distinction in the usage, as Herrmann maintains: where a special emphasis seems fitting, as at the beginning and end of a prophecy, or in addressing the Godhead, the Name is *Adonai Jahveh*; on the other hand, where *Jahveh* Himself is speaking, or where the reference is to a property of God, the Name is *Jahveh* alone. Yet it may be questioned whether any such distinction was always felt or intended; for why should *thus saith J.* be used 4 times as well as *thus saith A.J.* 122 times, *'tis the oracle of J.* 4 times and *'tis the oracle of A.J.* 81 times, *I am J.* and *I am A.J.* both 5 times? Herrmann would explain these divergencies from the normal usage as due to error in the text.



When we turn to the Greek Version, we find that the two-fold Name, so far from being reproduced consistently throughout, is translated in different ways in different sections of the Book. The full equivalent of *Adonai Jahveh* would be κύριος κύριος; but to take  $\mathfrak{E}^B$  alone, in  $\mathfrak{r}^1$ -20<sup>38</sup> κύριος κύριος seldom occurs; in 20<sup>39</sup>-30<sup>22</sup>, only now and then; in chs. 31-39 it predominates; in chs. 40-48 there is no uniformity, though in chs. 43 and 44 κύριος ὁ θεός comes into use (κύριος once), while in chs. 45-48 κύριος θεός appears in every case. Altogether in  $\mathfrak{E}^B$  *Adonai Jahveh* is rendered by κύριος κύριος 56 times, and by κύριος 159 times. This variation in the rendering shews, beyond doubt, that the Gk. translation was made by several hands, a fact which has been established by Dr. St. J. Thackeray, and supported by other evidence (*JTS*. iv. 1903, 398-411); independently Prof. Herrmann, in the treatise referred to above (1913), arrived at the same result; though Thackeray postulates two collaborators, i.e. in 1-27, 40-48 and 28-39 (excepting 36<sup>24-38</sup>), instead of Herrmann's three.

From the figures which have been given it will be seen that  $\mathfrak{A}$  and  $\mathfrak{E}^B$  agree in less than a quarter of the cases where *Adonai Jahveh* occurs; and the question arises, which of the two forms of the text, the Hebrew or the Greek, is the more faithful to the original? In other words, Did Ezekiel himself write the two-fold Name, or is the usage to be ascribed to his editors and copyists? Herrmann believes that in all the 217 instances  $\mathfrak{A}$  represents the original, and the variations of  $\mathfrak{E}$  are due to the preferences of different translators; Cornill and Rothstein, on the other hand, only allow *Adonai Jahveh* to be original where  $\mathfrak{E}$  gives κύριος κύριος; and Cornill makes the suggestion that in chs. 43-48, where  $\mathfrak{E}$  renders κύριος ὁ θεός (43-44) and κύριος θεός (45-48), the original reading was *Jahveh Elohim*, a view which has not met with acceptance. But there is another possibility. *Adonai Jahveh* may be a sort of scribal direction to pronounce *Adonai* where *Jahveh* stands in the text (see Blau *Jewish Enc.* xii. 118, Thackeray *Sept. and Jewish Worship* 121 f.). The custom of substituting *Adonai* for the ineffable Name began earlier than is often imagined; it can be traced perhaps as far back as the fourth cent. B.C., at any rate to a time before the Greek Version was made, for, as Thackeray points out, the translators constantly render *Jahveh* by κύριος i.e. *Adonai*. But when the text of Ez. assumed its present form the rule had not yet become rigid; neither the Hebr. copyists nor the Gk. translators felt at liberty to enforce it in every instance; so that what we seem to discover in Ez. is a tentative, early stage of the movement which ended in the punctuation of *Jahveh* everywhere in the O.T. with the



vowels of *Adonai* or *Elohim*. It is possible, of course, that the prophet himself used the two-fold Name now and again (Cornill, Thackeray); but if such were the case, later scribes have so greatly extended his usage that it can no longer be recovered, and  $\mathfrak{C}$  cannot be relied upon for any help towards identifying the actual instances.—5. *hear . . . forbear*] So v.<sup>7</sup> 3<sup>11</sup>; cp. 3<sup>27</sup>; *forbear* lit. *cease*. Of the alternatives the second is the more probable, as the next clause implies.—*a rebellious house*] Such is Ez.'s invariable estimate of his countrymen, repeated 15 times, 2<sup>5</sup>. 6.<sup>7</sup> [corr.] 8 3<sup>9</sup>. 26. 27 12<sup>2</sup> bis 3. 9. 25 17<sup>12</sup> 24<sup>3</sup> 44<sup>6</sup> [corr.]; cp. Acts 7<sup>51</sup>. The phrase may have been adopted from Is. 30<sup>9</sup> *rebellious people*; the post-exilic term is *rebellious sons* Num. 17<sup>25</sup> [10] P.—*they shall know*] by the fulfilment of his predictions *that a prophet has been among them*: Ez.'s version of the test proposed in Dt. 18<sup>21</sup>, cp. Jer. 28<sup>9</sup>. Neither his fellow-exiles, nor his countrymen left behind in the land of Israel, would listen to him, or if they listened would not take him seriously (see v.<sup>4</sup> 3<sup>7</sup> 21<sup>5</sup>; 12<sup>22</sup>. 27; 33<sup>30-32</sup>). It was always a prophet's lot to be in opposition, and to deliver a message which his people did not want or expect (cp. Is. 6<sup>10</sup>, Jer. 17<sup>11</sup>). But here Ez. is comforted with the assurance, repeated at the beginning of his second period (33<sup>33</sup>), that the truth which he utters and his Lord reveals will in the end be recognized: *they shall know that a prophet* etc. finds its counterpart in *they shall know that I am Jahveh*, which echoes through the Book.—6. *But thou, son of man*] So v.<sup>8</sup>; 23 times in Ez., and usually to introduce a new topic; see v.<sup>1</sup> n.—*be not afraid of them*] Cp. Jer. 1<sup>8</sup>.—*and of their words be not afraid*] An unpleasing repetition, which may be avoided by reading with  $\mathfrak{C}$  *be not dismayed*, thus making cl. a correspond with cl. b; cp. 3<sup>9</sup>. The use of the verbs *afraid*, *dismayed* in parallelism is a point of style affected by the literature of the time, e.g. Dt. 1<sup>21</sup> 31<sup>8</sup>, Josh. 8<sup>1</sup> 10<sup>25</sup>, Jer. 23<sup>4</sup> 30<sup>10</sup> 46<sup>27</sup>; and imitated in 1 and 2 Chr. —*though briers and thorns be with thee*] There is an alliteration in the Hebr., cp. 19<sup>13</sup> 23<sup>33</sup>; and for the expression cp. Gen. 3<sup>18</sup>, Is. 5<sup>6</sup> 7<sup>24</sup>. The meaning of the first noun, which occurs only here, is inferred from the context; that of the second is well supported, cp. 28<sup>24</sup> *a pricking thorn* ( $\mathfrak{C}$  σκόλοψ). The Vrs. render the two words differently; see phil. note.—*and thou sittest upon scorpions*] So rather than *dwellest among*. The prophet must expect hostility even from his companions in exile.—7. *And thou shalt speak*] Repeated 3<sup>11</sup>.—At the end of the v., 27 Hebr. MSS  $\mathfrak{C}$  &  $\mathfrak{S}$  read 'for they are a house of rebellion,' the usual phrase, v.<sup>5</sup> n.; *house* has fallen out by accident, cp. 44<sup>6</sup>.

Ch. 2, 8–3, 3. The manner of the prophet's inspiration. 8. *be not thou rebellious*] Cp. the Servant's words in Is. 50<sup>5</sup>.—

hear . . . unto thee] Cp. 3<sup>10</sup> 44<sup>5</sup>.—and eat] See on 3<sup>1</sup>.—9. And I looked, and behold] See 1<sup>4</sup> n.—a hand stretched forth] Cp. Jer. 1<sup>9</sup>. In Jeremiah's case the contact was direct, in Ez.'s indirect. The two prophets have much in common, but in temperament and religious attitude they were not alike, and the difference comes out in the manner of their inspiration.—the roll of a book] Cp. Jer. 36<sup>2</sup>. 4, Ps. 40<sup>8</sup> [7]; a long and full roll, probably of skin; in Egypt papyrus was used, but not in Palestine or Babylonia. The normal length of a roll was 20 to 30 ft. (Maunde Thompson *Gk. and Lat. Palaeogr.* 46). & renders κεφαλὴς βιβλίου (see phil. n.).—10. written within and without] Cp. Ex. 32<sup>15</sup>, where, however, the wording is different, and Rev. 5<sup>1</sup>. A roll was usually written on one side only; this was so full that its contents ran over the front and covered the back.\*—lamentations and mourning and woe] Lamentations (*kinim*)=elegiac utterances generally, not merely elegies written in the *kinā* measure (19<sup>1</sup>. 14 27<sup>2</sup> 32<sup>2</sup>. 16); mourning, only again Ps. 90<sup>9</sup>=a sigh, Job 37<sup>2</sup>=a rumbling of thunder; and woe implying a slight correction of the text, cp. Am. 5<sup>16</sup>, Jer. 9<sup>9</sup>. The prophecies of the first period, 593 to 586 B.C., are filled with denunciations and threats; then, in the second period, they speak mainly of restoration and the new age; it would follow, therefore, from the present description of its contents that the roll was occupied with the burden of Ez.'s message during the first seven years of his ministry. Hölscher, on the other hand, believes that the 'genuine' Ezekiel dealt only in threats, and prophesied only to the people of Jerusalem; everything in the Book that speaks of restoration and is addressed to the exiles comes from an anonymous prophet of a much later age (*Hesekiel* 40 ff. 51 f.; and briefly to the same effect *Gesch. der isr. u. jüd. Religion*, 1922, § 60). No doubt the Book has been enlarged by later additions, such, for example, as the passages which seek to relieve the threatened doom with a ray of hope, 16<sup>60-63</sup> 18<sup>30-32</sup> 20<sup>40-44</sup>; but Hölscher pushes his theory too far, and fails to do justice to the contents of chs. 12-24, which seem rather to shew that, while Ez. insisted upon the approaching punishment of Jerusalem, he tried also to make his hearers perceive the justice of it. See further Introduction, p. xxx.

Ch. 2, 1. אֶרְכָּא] The prep. אֶרְכָּא with suffs. is thus pronounced in Ez. 19 times (6 times defect., 13 times plenē); the same pronunciation is met with in Jer. (12 times) and in 1 K. 20-2 K. 8 (11 times), and occasionally in

\* Mediaeval theologians found a significance in the writing within and without; thus, 'Liber scriptus intus et foris: foris quantum ad sensum litteralem; intus vero, quantum ad sensum mysticum sub littera latentem.' Nicolas de Lira, Prol. to the works of Walafridus Strabus, Migne *PL.* t. cxlii. p. 33.



later books. It seems to represent a real variation in popular speech, though without special significance; for the usual pronunciation, אָהָה etc., is also found in these books (13 times in Ez.), even in the same verse, e.g. 1 K. 22<sup>24</sup>, 2 K. 6<sup>16</sup>. If the peculiarity were due to a mere whim of the scribes it would appear over a wider area. See Kōn. ii. 296 ff.—2. [ותבא בי רוח]  $\text{\textcircled{E}}$  +  $\text{\textcircled{K}}$  ἀνέλαβέν με καὶ ἐξήρην με, an explanatory addn. from 3<sup>14</sup>, cp. 3<sup>23</sup> n.—[אָהָה אָהָה אָהָה] The sign of the accus. with an indefinite obj. may be intentional, to define and yet to leave something undefined; see 1<sup>28</sup> n.  $\text{\textcircled{E}}$  αὐτοῦ λαλοῦντος? = אָהָה אָהָה, a constr. usually avoided in Hebr.; if αὐτοῦ be not a corruption of τοῦ, cp. v. 8 (Co.). אָהָה Hithp. ptcp., cp. 43<sup>8</sup>, Num. 7<sup>89</sup>, 2 S. 14<sup>13</sup>. In meaning, however, the Hithp. can hardly differ here from the usual Piel; the vocalization prob. originated in some such fanciful reason as Rashi gives in loc.: אָהָה would be used of a man speaking to his companion face to face, but אָהָה of the Shekinā speaking in his own presence in glory.—3. בִּי  $\text{\textcircled{E}}$  [ישראל]  $\text{\textcircled{E}}$  πρὸς τὸν οἶκον τοῦ 'I., as in 35<sup>6</sup> 37<sup>21</sup> 43<sup>7</sup> 44<sup>9</sup>.<sup>15</sup>; and vice versa 'I. בִּי  $\text{\textcircled{E}}$   $\text{\textcircled{O}}$   $\text{\textcircled{I}}$ . 3<sup>1</sup> 12<sup>24</sup> 37<sup>10</sup>. This seems to shew that the Hebr. text which lay before the Gk. translators used the abbreviation ישראל בִּי; further evidence is to be found in the rendering of ישראל by οἶκος τοῦ 'I. in 12<sup>23</sup> 20<sup>6</sup> and by ἐν τοῖς οἴκοις 'I. in 44<sup>28</sup>. For the abbreviation of בִּי cp. [גִּימָה הַמִּדְרִים] Josh. 21<sup>27</sup> with עֲשֵׂתָהּ 1 Chr. 6<sup>66</sup> [71]. The omission of the art. in a case like this can sometimes be explained; see Dr. § 209 (2), G-K. § 126 x; but since there are other objections to גִּימָה besides the grammatical one, it is better to om. the word, with  $\text{\textcircled{E}}$ . The alternative is to read גִּי (G-K. l.c. Kr. Ro. etc.); but *unto a nation of the rebellious ones* is not a probable expression, and גִּי is hardly ever used in the constr. st. before a gen., Zeph. 2<sup>8</sup> being the only clear instance, ? Is. 18<sup>2</sup>.<sup>7</sup>. [פִּשְׁעֵי]  $\text{\textcircled{E}}$   $\text{\textcircled{L}}$  Co. Ro. etc. om.; but  $\text{\textcircled{H}}$  is supported by 20<sup>38</sup>. —5. [והמה . . . וידעו] See Dr. § 123 (a).  $\text{\textcircled{E}}$   $\text{\textcircled{L}}$   $\text{\textcircled{S}}$  om. והמה, so Co. Kr. (metri c.); the pron., however, adds force to the sentence.—[והמה]  $\text{\textcircled{E}}$  ἢ ἡ προσθῶσιν, so  $\text{\textcircled{L}}$   $\text{\textcircled{S}}$ , and similarly in v.<sup>7</sup>, ? = וְהָיָה or וְהָיָה; but in 3<sup>11</sup> ἐνδῶσιν, 3<sup>27</sup> ἀπειθεῖτω, shewing that  $\text{\textcircled{E}}$  understood יהיו correctly. Perhaps in the copy before  $\text{\textcircled{E}}$  יהיו was written indistinctly here and in v.<sup>7</sup>  $\text{\textcircled{S}}$  throughout renders *afraid*, under the influence of  $\text{\textcircled{E}}$ .  $\text{\textcircled{T}}$  in each case, 'whether they will receive instruction, or whether they will withhold themselves from sinning.'  $\text{\textcircled{T}}$  generally tries to tone down the wickedness of Israel.—[היה]  $\text{\textcircled{E}}$  εἰ σὺ, so  $\text{\textcircled{L}}$   $\text{\textcircled{S}}$ , prob. exegetical; but in 33<sup>33</sup> ἦ,  $\text{\textcircled{S}}$  *thou*;  $\text{\textcircled{H}}$  is to be preferred.—6. [ומבניהם אל חתח]  $\text{\textcircled{E}}$  μηδὲ ἐκαστῇ ἀπὸ προσώπου αὐτῶν = חתח אל חתח, so  $\text{\textcircled{L}}$   $\text{\textcircled{S}}$  (= אל חתח), varying the verb, rightly; but  $\text{\textcircled{H}}$ 's *ומבניהם* may be retained, to avoid חתח twice in the same v.—[בני סבבים וסלונים אחת] cp. Is. 54<sup>10</sup>, Jer. 4<sup>30</sup> 14<sup>12</sup> etc. For סלונים cp. Aram. סָלָן *thorn* in Targ. and Talm.; but in Hebr. prob. has the same sense. The  $\text{\textcircled{S}}$  does not occur in O.T.; but in Hebr. Sir. 4<sup>3</sup> האל it = *contradict.*, 41<sup>3</sup> (?); in Aram. it = *contradict.*, *tell lies*. The latter meaning is adopted by the Vrs., which treat the two words as ptcps.,  $\text{\textcircled{E}}$  παροιστρήσουσι καὶ ἐπισυστήσουσιν ἐπὶ σέ 'they will contradict and set against thee,'  $\text{\textcircled{S}}$  'they gainsay and reject thee,' i.e. סָלָן, taking סָלָן from סָלָם Ps. 119<sup>118</sup>, Lam. 1<sup>18</sup>. But Hebr. idiom requires a subj. before the ptcp.; so in spite of the uncertainty about סָלָן, the traditional rendering *briers*, implied by  $\text{\textcircled{H}}$ , may stand, and it agrees well with עָקְרִים in the next cl. For  $\text{\textcircled{E}}$  freely ἐπὶ σέ κύκλῳ.—[ואל עקרבים אחת ישב] Sometimes אל is used with verbs which denote not motion *towards*, but rest *by* or *at*, e.g. 3<sup>15</sup> (with ישב, cp. 1 K. 13<sup>30</sup>) וי<sup>11</sup> 17<sup>8</sup> 31<sup>7</sup> 40<sup>18</sup> 43<sup>3</sup> 47<sup>7</sup>; in some of these cases אל = *על*, and here *by beside, upon* gives a realistic touch.  $\text{\textcircled{E}}$  ἐν μέσῳ, so  $\text{\textcircled{L}}$   $\text{\textcircled{S}}$  = בתוך; Toy Kr. suggest *אח* *with* as the original prep.—8. [שמע . . . אליך]  $\text{\textcircled{E}}$  ἀκούε τοῦ λαλοῦντος πρὸς σέ as in v.<sup>3</sup>, om. אשר אני;  $\text{\textcircled{H}}$  is supported by 44<sup>6</sup>.—9. [והנה בי] Suff. mas.,



though referring to a fem. noun; such disagreement is apt to occur when the words are separated, e.g. 1 K. 13<sup>10</sup>, Jer. 23<sup>4</sup> 31<sup>1</sup>.  $\text{Ἐ} \kappa \alpha \iota \text{ ἔ} \nu \alpha \upsilon \tau \eta$ , so  $\text{Ἐ} \nu$  in qua; but it is unnecessary to alter  $\text{ἔ} \nu$ .— $\text{Ἐ} \kappa \epsilon \phi \alpha \lambda \iota \varsigma \beta \iota \beta \lambda \iota \upsilon$ , cp. in  $\text{Ἐ} \kappa$  31<sup>-3</sup>, Ps. 39<sup>8</sup>, 2 Esdr. 6<sup>2</sup>, Heb. 10<sup>7</sup> (with Westcott's note). The use of  $\kappa \epsilon \phi \alpha \lambda \iota \varsigma$ =roll seems to be confined to  $\text{Ἐ}$  and to quotations of the present passage and of Ps. 39<sup>8</sup> in the N.T. and Fathers. e.g. *Apophthegm. Patrum*, Migne PG. t. lxxv. 168, ἀγγέλων τάρμα . . . ἔχον ἐπὶ χεῖρας κεφαλίδα, τούτέστι τόμον γεγραμμένον ἔσθωθεν καὶ ἐξώθω, quot. by Gardthausen *Griech. Palaeogr.* i. 141. How  $\kappa \epsilon \phi \alpha \lambda \iota \varsigma$  came to=roll is uncertain; perhaps it was an Alexandrine variant of  $\kappa \epsilon \phi \alpha \lambda \alpha \iota \upsilon \nu$ =division of a roll, so a roll. The explanation that  $\kappa \epsilon \phi \alpha \lambda \iota \varsigma$ =the knob of a roller, then the roll itself, is improb., for the knob was called  $\kappa \epsilon \rho \alpha \varsigma$  (Maunde Thompson *l.c.* 47).—10. כְּתוּב אֵלֶיךָ For the idiomatic כְּ after כָּתוּב cp. Jer. 30<sup>3</sup> 36<sup>3</sup> 51<sup>60</sup>. The predicate coming first is in the sg., although the subj. is a compound one and כָּתוּב is pl. For other instances of a pass. ptcp. sg. with a compound subj. see 8<sup>10</sup> 40<sup>17</sup> 41<sup>18</sup> 46<sup>23</sup>. In the latter reff. the ptcp. may be explained as impersonal and the nouns in the accus.; but כָּתוּב here cannot be impersonal. See Kōn. iii. § 348 o. כָּתוּב Pl. mas. only here, usually כָּתוּב; cp. הָלֵל pl. הָלִים and הָלֵל.  $\text{Ἐ} \kappa \Sigma \Theta$   $\theta \rho \eta \nu \circ \varsigma$ , so  $\text{Ἐ} \kappa \Sigma \Theta$ =תְּהִי, cp. sing. כָּתוּב; this is adopted by Co. Ro. He. Hō.—תְּהִי A segholate noun from תָּהַל root, as תְּהִי 16<sup>23</sup>, תְּהִי Ezr. 10<sup>1</sup>, תְּהִי Ps. 81<sup>4</sup>, תְּהִי Is. 2<sup>7</sup>: new forms created on the analogy of the strong forms, תְּהִי etc.; B-L. 579. Barth, however, maintains that these are not segholates, but *hif'al* forms, and should be vocalized תְּהִי etc.; *Nominalb.* § 12.—וְהִי  $\text{Ἐ} \kappa \alpha \iota \text{ οὐ} \alpha \iota$ , so  $\text{Ἐ} \kappa \alpha \iota \text{ et vae}$ , i.e. וְהִי 13<sup>3</sup>. 18 or וְהִי 16<sup>23</sup> 24<sup>6</sup>. 9; but a noun such as וְהִי is more suitable here than an interjection. Kr. believes that vv. 3-7 are composed in metrical form; he finds two strophes, vv. 3-5 (omitting 4<sup>aa</sup>) and 6-7, with nine lines of four beats in each. The scheme looks symmetrical, and some of the vv. undoubtedly have a rhythmical sound, e.g. 5. 6. 7; but it may be questioned whether a strictly poetical form can be imposed upon the passage as a whole, which seems rather to stand on the border-line between the higher prose-rhythm and the measured rhythm of poetry.

Ch. 3, 1. *that which thou findest eat, eat this roll*] Ez. is accustomed to think and act in symbols (see ch. 4<sup>1-3</sup> n.); he receives his message also in a symbolic form. Cp. 2 Esdr. 14<sup>38-41</sup> (based upon this passage), where inspiration is imparted by the act of drinking. The command to eat has been given already in 2<sup>8</sup>, and is twice repeated here: three times is too much, and since *that which thou findest eat* is om. by  $\text{Ἐ}$  and looks like an imitation of Jer. 15<sup>16</sup>, it may be no part of the original text; *eat this roll*, however, is wanted to resume and define the command in 2<sup>8</sup> after the interruption of 2<sup>9</sup>. 10.—*and go, speak to the house of Israel*] The prophecies written on the roll are intended for Judah and Jerusalem, though delivered to the exiles; cp. 2<sup>3</sup> n.—2. *and he made me eat 'the' roll*] It is in keeping with the realism of Ez.'s thought that he imagines the substance of his message as something objective, and conveyed to him in this manner; with characteristic self-effacement he regards himself merely as the organ of the divine decrees.—3. The prophet obeys, and inwardly digests the

scripture. In Ps. 19<sup>11</sup> [10] 119<sup>103</sup> the words of God are 'sweet' in themselves; here they are the reverse, and only found to be 'sweet' when the bitter truth is obediently received. Rev. 10<sup>10</sup> quotes this v., but gives it a different turn by the addition of 'and when I ate it my belly was made bitter,' drawing a contrast, which Ez. does not make, between *my mouth* and *belly*; cp. Dante *Purg.* xxxii. 44 f.

This passage throws some light upon the nature of prophetic inspiration. On the one hand, a prophet does not discover the truth by any reasoning of his own, it is revealed to him by a Power external to himself; on the other hand, it is revealed only to one who has been specially called to receive a word from God. Again, a prophet's inspiration, so far from overwhelming his natural faculties, quickens and uplifts them: not only the language which he speaks, but the particular truth which he has to proclaim, is coloured and to some extent determined by his own individuality. He responds with something of his own to the divine approach; so that the truth which emerges is due neither to God's action alone, nor to man's effort alone; it is due to both.

Ch. 3, 1. חָסַדָּא *findest* in an indef. sense, *meet with, light upon* as in 2 K. 22<sup>3</sup> 23<sup>24</sup> etc. The Kal can hardly have the sense of Hiph. in Lev. 9<sup>12</sup>. 13<sup>18</sup> *which is presented to thee* (Ehrl.).—[בֵּית יִשְׂרָאֵל] 22 Hebr. MSS עֲשֵׂהָ 'שׁ בני v.<sup>4</sup> and 2<sup>3</sup> n.—2. [וַאֲפָתָה] עַל דִּחְנוֹתֶיךָ, perh. to harmonize with the 3 p. in the next vb. There is no need to alter [חֲמֹה] has crept in from v.<sup>1</sup>; עַל om. and most moderns.—3. [חֲמֹה] . . . [חֲמֹה] The jussive in 2 p. is very rare, except after אַל; cp. 1 S. 10<sup>8</sup>, Dan. 9<sup>25</sup>; Dr. § 50 (γ) *Obs.* עַל point the vbs. חֲמֹה . . . חֲמֹה, so *V venter tuus comedat, et viscera tua complebuntur*; the change is no improvement.—[אֲשֶׁר אֵין נָתַן לִי] עַל freely τῆς δεδομένης εἰς σέ.—[וַאֲכָלָה] i.e. [וַאֲכָלָה] עַל καὶ ἔφαγον αὐτήν. G-K. § 49 e.—[לְחֹקֶךָ] The adj. may be neuter, lit. *a sweet thing*, G-K. § 132 a note; but it is better to point as a subs. חֹקֶךָ Jud. 9<sup>11</sup> or חֹקֶךָ Pr. 16<sup>21</sup> 27<sup>9</sup>. For לְ=in respect of, limiting the comparison, cp. Gen. 41<sup>10</sup>, Ex. 24<sup>10</sup>, Dt. 34<sup>10</sup>f.

Vv. 4-9. The prophet's mission.—This passage repeats 2<sup>3-7</sup>, but with greater emphasis on the contumacy of the house of Isr.: they are worse than the barbarians; foreigners would listen, but Israel will not! As the text stands, the prophet is warned, both before and after his act of eating, that the mission on which he is sent will be a difficult one; and it is quite conceivable that the double warning belongs to the original narrative. This, however, has been questioned. Kr. sees in 3<sup>4-9</sup> an alternative version of 2<sup>3-7</sup>; but though the main idea is the same in both, it differs in expression, esp. in 3<sup>5</sup>. 6. 7a. Accordingly Hō. finds in this and similar cases evidence of successive enlargements of the text, and regards 3<sup>4-9</sup> as earlier than 2<sup>3-7</sup>, because superior in style, and connects it directly with



2<sup>1,2</sup>. The problem will meet us constantly throughout the Book: we have to choose between a theory of parallel recensions (Kr. Steuern. etc.), or of later editorial expansions (Hö.), and the possibility that Ez. himself made additions to the first draft of his narrative (He.). A good deal can be said in favour of each of these explanations, but any one of them may be pushed too far. In the present instance there is no sufficient reason for denying Ez.'s authorship of both passages.—4. *hence! go unto the house of Isr.*] See on v.<sup>1</sup> and 2<sup>3</sup>; *ℑ* feeling the difficulty renders, 'go unto the exiles, to the house of Isr.'—*and speak about my words*] An unnatural expression and contrary to idiom; perhaps, with merely a change of pronunciation, it should read *and speak when I speak*, cp. v.<sup>27</sup> (Ehrl.).—5. The prophet is not sent to a nation which talks a barbarous language. *A people of deep lip and heavy tongue* means a people whose speech sounded guttural and thick to Hebrew ears; the Greeks called foreigners βάββαροι for the same reason. The phrase of *deep lip* occurs in Is. 33<sup>19</sup> and may be taken from there; *of heavy tongue*, again in Ex. 4<sup>10</sup>, though in a different sense, 'slow in utterance.' See crit. n.—*unto the house of Isr.*] The words are not properly attached to the sentence, shewing that they are a gloss, recognized, however, by all the Vrs. The mention of Israel is not in place till v.<sup>7</sup>.—6. The prophet is not sent to the heathen world in general. V.<sup>5</sup> speaks of nations whose language sounded barbarous, v.<sup>6</sup> of nations whose language was not understood; cp. Dt. 28<sup>49</sup>. The words of *deep lip* and *heavy tongue* seem to be accidentally repeated from v.<sup>5</sup>; they spoil the contrast which is drawn in the two vv., and are om. by *ℑ*.—*verily, had I sent thee unto them, they would hearken unto thee*] The ambiguous Hebr. must be rendered in this way to suit the allusion to *many nations* in the preceding clause; *they*, unlike Israel, would not reject the prophet's mission. Elsewhere Ez. charges Israel with surpassing the nations in wickedness, 5<sup>6f</sup>. 16<sup>47f</sup>.; cp. Mt. 11<sup>21-24</sup>.—7. *But the house of I.*] Now comes the contrast; cp. Is. 1<sup>3b</sup>.—*they are not willing to hearken*] Cp. 20<sup>8</sup>.—*hard-browed and stiff-hearted*] Cp. 2<sup>4</sup>. The first expression, lit. 'hard of forehead,' suggests a pushing ox or ram, cp. Jer. 5<sup>3</sup>, Is. 48<sup>4</sup>. The prophet will meet with fierce opposition from his own countrymen.—8. Yet he receives encouragement: God will give him hardness equal to theirs. For the thought in this and the next v. cp. Jer. 18<sup>17f</sup>. 15<sup>20</sup>, Is. 50<sup>7</sup>.—*hard . . . hard*] Perhaps there is a play on the prophet's name, Ezeḳiel=*God strengthens, hardens*.—9. *As adamant*] A figure for hardness, Zech. 7<sup>12</sup>, or sharpness Jer. 17<sup>1</sup>; elsewhere the word='a thorn' Is. 5<sup>6</sup> 7<sup>24f</sup>.—The passage ends in the same way as 2<sup>3-7</sup>. To denounce without flinching the sins of the nation,

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and to proclaim the inevitable punishment—such is the hard task laid upon the prophet.

Ch. 3, 4. [וְהָרַגְתָּ בְּרִבְרִי] = *say about*, Dt. 6<sup>7</sup> 11<sup>19</sup> etc., *Lex.* 181, 4.c.; רִבְרִי Dt. 3<sup>26</sup>, 1 K. 13<sup>18</sup>, but in senses which cannot be intended here. The Vrs. imply וְהָרַגְתָּ, but may be rendering freely; if this were the original reading, why was it altered to the difficult בְּרִבְרִי? Ehrl's suggestion to point בְּרִבְרִי is therefore plausible.—5. [עַל עֵסְקִי שָׁמָּה וּבְרִי לִשְׁוֹן] עַל<sup>B</sup> λαὸν βαθύγλωσσον, om. 'ל' וְ. For the sg. coll. with pl. adj. cp. v. 16, 1 S. 13<sup>16</sup>, Is. 9<sup>1</sup>. For 'ש' || 'ל' cp. Is. 28<sup>11</sup> 33<sup>19</sup>; both are in the genit. of specification (=Arab. accus.), cp. 16<sup>26</sup> 17<sup>2</sup>. 6. 7 etc. Kön. iii. § 336 h. Some would om. שְׁוֹן וּבְרִי with עַל<sup>B</sup> as an explanatory gloss from Ex. 4<sup>10</sup>; but the repetition of the phrase in v. 6 favours its presence here.—מִלִּי בִּיתָ [יִשְׂרָאֵל] The asyndeton is harsh; מִלִּי is wanted to give the necessary antithesis; clearly a note from the margin.—6. מִלִּי עַל οὐδέ=מִלִּי, so *LSJ* neque.—[עַל עֵסְקִי שָׁמָּה] Εἰς ἀλλοφώνους ἢ ἀλλογλώσσους, an alternative rendering, cp. Εἰς 1<sup>22</sup> 9<sup>9</sup> 13<sup>11</sup> 16<sup>14</sup> etc.—[וְהָרַגְתָּ מִלִּי מִן הָעַמִּים] After a negative מִלִּי מִן expresses an antithesis, *but*, e.g. Gen. 24<sup>37f.</sup>, Ps. 131<sup>1f.</sup>; when no negative precedes it introduces an asseveration, e.g. 5<sup>11</sup> 35<sup>6</sup> 36<sup>5,7</sup>; taking it in either sense, מִלִּי מִן would mean that Ez. *was* sent to the nations, which is against the context. Literally מִלִּי מִן='if (it be) not (so)'—leaving the aposiopesis to be supplied in thought by 'may I forswear myself'; but this is to push the literal meaning too far. It is better to suppose that מִלִּי מִן had lost its strict sense, and had come to be used for an emphatic *surely*; so G-K. § 149 b; Ewald *Synt.* § 358 b. Then the clause which follows must be taken as a virtual hypothesis, *had I sent thee unto them*; Dr. § 154. The Mass. tradition is against the pointing מִלִּי מִן=the later מִלִּי מִן Koh. 6<sup>6</sup>, Est. 7<sup>4</sup>, suggested by Kön. iii. § 390 x. It has been proposed to read מִן Εἰ καὶ εἰ *LSJ*, or to om. מִן and read מִלִּי, Θ ὁφελον, but the text need not be altered.—8. [וְהָרַגְתָּ מִן הָעַמִּים] Pl. with פִּנְיָ, cp. 21<sup>21</sup>, Gen. 4<sup>9f.</sup>, Is. 29<sup>22</sup>.—[וְהָרַגְתָּ מִן הָעַמִּים] Εἰ καὶ τὸ νεῖκος σου κατισχύουσιν, as in v. 7 φιλονεικοὺς confusing פָּנָה with פָּנָה, and taking קִין as קִין (so Co. Ja.).—9. [וְהָרַגְתָּ מִן הָעַמִּים] Εἰ διὰ πάντος=תָּמִיד; the confusion of י with י is frequent in Ε, e.g. 10<sup>11</sup> 16<sup>4</sup> 19<sup>12</sup> 21<sup>12</sup> 23<sup>21</sup>. Ε<sup>B</sup> om. וְהָרַגְתָּ, so Co. Ja. Ro. ?

Vv. 10–15. The prophet's mission: he goes to fulfil it.—Vv. 10. 11 may be understood as a final charge to the prophet. He has received his message (2<sup>8</sup>–3<sup>3</sup>), and twice he has been warned to look for opposition (2<sup>3-7</sup> 3<sup>4-9</sup>); his mission to the house of Israel (3<sup>4</sup>) is now renewed in the form of a mission to the Gôlâ, 3<sup>10, 11</sup>. The vision departs, and the prophet set out, still under the influence of his ecstasy, so that when he reaches the chief colony of the exiles he continues for some time unable to speak or move, 3<sup>12-15</sup>. The repetitions here, vv. 4 and 11, 2<sup>4</sup>. 5. 7 and 3<sup>11</sup>, raise the question whether the text can be in its original state. Hölscher finds three 'sendings,' 2<sup>3</sup> 3<sup>4, 11</sup>; he reduces them to one, and accounts for the other repetitions in 2<sup>3</sup>–3<sup>15</sup> as also due to successive redactors. But it is an exaggeration to speak of three 'sendings'; at most there are two, vv. 4. 11, the one general, the other particular. Ez. himself may have added a sentence here and there to emphasize certain points; the passage can reasonably be explained very much as it stands.

As he recalled this crisis in his life, the prophet was more concerned to give a faithful account of what happened than to write a perfectly coherent narrative. He was overwhelmed by the vision; he could not at first realize the nature of his task; it needed explanation and his doubts and fears had to be met, more than once. The same hesitation, and the same divine forbearance, is recorded in the case of Jeremiah (1<sup>4-10</sup>. 11-19), 'Daniel' (10<sup>8-21</sup>), and others; cp. Acts 9<sup>10-16</sup>. In the present section v.<sup>13</sup> appears to be a later insertion.—10. *all my words which I shall speak unto thee*] As Kr. points out, the commission to prophesy doom (2<sup>8-10</sup>) must not be interpreted too narrowly; other revelations were to be expected. Cp. Acts 26<sup>16</sup>.—*thy heart*] In Hebr. psychology the heart is the seat, not of the emotions, but of the intelligence (e.g. Is. 6<sup>10</sup>, Ps. 90<sup>12</sup>, Job 34<sup>10</sup>. 34), and of moral purpose and resolve (e.g. 1 S. 7<sup>3</sup>, 1 K. 8<sup>58</sup>. 61).—11. *to the Gôlâ, to the sons of thy people*] The prophet's mission was to *the house of Israel* generally, v. 4; but in practice it was necessarily confined to the exiles, his fellow-countrymen; *the sons of thy people* as in 13<sup>17</sup> 33<sup>2</sup>. 12. 17. 30 37<sup>18</sup>, Dan. 12<sup>1</sup> (all). The latter may mean the people of Judah as distinguished from the people of Israel (2 K. 17<sup>33</sup>); but this is not certain; both may be included.—*thus saith Adonai Jahveh*] See on 2<sup>4</sup>.—*whether they will hear* etc.] Cp. 2<sup>5</sup> n.—12. *and a spirit carried me*] Cp. 2<sup>2</sup> n. Sometimes the divine impulse lifted the prophet above the earth, 8<sup>3</sup> 11<sup>24</sup>; but here the context implies (v.<sup>14</sup>) that he was *borne along*, still under the influence of the ecstasy, so perh. 11<sup>1</sup> 43<sup>5</sup>; the word can have both meanings (e.g. 1 K. 18<sup>12</sup>, Is. 40<sup>24</sup> 41<sup>16</sup>), and there is no need to cut out the phrase here, retaining it only in v.<sup>14</sup>. Cp. Lk. 4<sup>5</sup> ἀναγών, Hermas Vis. i. 1<sup>3</sup> καὶ πνευμά με ἔλαβεν καὶ ἀπήνεγκέν με, referring to an exaltation of the spirit, not to a bodily lifting.—*behind me*] Shewing that he had already turned and started on his way; hitherto he had been fronting the vision.—*the noise of a great earthquake*] made by the departure of the divine throne as it left the ground; cp. v.<sup>13</sup> 37<sup>7</sup> 38<sup>19</sup>. Elsewhere an earthquake marks the approach of a theophany, 1 K. 19<sup>11f</sup>, Zech. 14<sup>4f</sup>.—*Blessed be the glory of J'. from his place*] suggests an anthem of the heavenly host, but we are not told that it was uttered or heard. Can *his place* by itself (ct. Mi. 1<sup>3</sup>) mean heaven? The vagueness of the term was understood by the Rabbis to imply that God's *place* is unknown and unapproachable, Talm. B. Hagîga 13b. The text must be at fault. With a slight change, proposed independently by Hitzig and Luzzatto, read *brûm* for *bârûk*, and tr. *when the glory of J'. rose from its place*; cp. 10<sup>4</sup>. 18<sup>f</sup>. 19 and 1<sup>28</sup> n. In the morning service of the Synagogue the sentence is used at the *Kedûshâ* (Prayer Bk.



edn. Singer 39).—13. As the text stands, *and the noise* must be governed by *and I heard* in v.<sup>12</sup>. The v. seems to be the comment of a reader on *the noise of a great earthquake* v.<sup>12</sup>, interpreted to mean *the noise of a great roar*, and to refer to the noise made by the wings of the Living Creatures (cp. 1<sup>24</sup>) *touching one another*, though the word used, lit. *causing to kiss*, does not imply a loud sound. At the end of the v., the words of v.<sup>12</sup> on which the comment was written have been copied into the text, along with the comment itself.—14. *And a spirit carried me*] Or, *Now a spirit had carried me*; but the change in the usual narrative form, v.<sup>12</sup>, may be intended to give variety; so prob. 11<sup>24</sup>. The prophet felt himself to be under Jahveh's direct control as he set out to the scene of his future ministry, overpowered by what he had seen and heard. For the effect produced by the divine spirit see Giesebrecht *Die Berufsbegabung d. A.T. Propheten* (1897) 146–8; he proposes to om. the reference to the *spirit* in v.<sup>12</sup>. Cp. 8<sup>3</sup> n.—*and I went bitterly*] lit. *in bitterness* (see phil. n.), describing the reaction which followed a state of strong excitement; the fuller form would be more intelligible *in bitterness of (my) soul* as in 27<sup>31</sup>, Is. 38<sup>15</sup>, Job 7<sup>11</sup> 10<sup>1</sup>. But the word, though forcible and unusual, is not above suspicion; Gr<sup>3</sup> omit it, and many regard it as a gloss on the next phrase (Hi. Co. Toy He. Hö.).—*in the heat of my spirit*] Cp. Jer. 6<sup>11</sup> 15<sup>17</sup>.—*and the hand of J' upon me was strong*] Elsewhere *the hand of J'* produces the ecstasy (1<sup>3</sup> 8<sup>1</sup>, Is. 8<sup>11</sup>, 2 K. 3<sup>15</sup>), or superhuman strength (1 K. 18<sup>46</sup>); here it exerts control over mind and body.—15. *And I came unto the Gôlâ at Tel Abîb*] Up to this moment, we gather, the prophet had been living in an unnamed colony on the banks, or in the neighbourhood of the Grand Canal (1<sup>1</sup>); and there he had seen the vision. Now, in obedience to the divine command (3<sup>11</sup>), he goes to the colony at Tel Abîb, the principal seat of the exiles (note *the elders of Judah, of Israel* 8<sup>1</sup> 14<sup>1</sup> 20<sup>1.2</sup>); apparently this was also *beside the river Kêbar*, if the text be right; here he remains and settles in a house, v.<sup>24</sup>. *Tel Abîb* 'house of green ears' is merely a Hebrew-sounding form of the Bab. *til-abûbi* 'hill of the storm-flood,' a common name in Babylonia at all periods, and given to the sand-hills on the plain which are thrown up by the action of wind and water; see, for instance, Code of Hammurabi col. xliii. l. 79; prism inscr. of Tiglath-pileser i., *KB*. i. 22, 26, 34 etc. Within a radius of five to ten miles E. and N. of Nippur many such mounds exist, and have disclosed traces of Jewish settlements. A conspicuous mound, about a mile to the E. of the ancient bed of the Shatt en-Nîl, Hilprecht thinks may be the site of Ezekiel's Tel Abîb (*Explors. in Bible Lands* 411). For other



Bab. place-names of this type cp. Tel Melah, Tel Harshâ Ezr. 2<sup>59</sup> = Neh. 7<sup>61</sup>; Tel 'Assar 2 K. 19<sup>12</sup> = Is. 37<sup>12</sup>.—*that dwelt beside the river Kēbar, and (i.e. namely) who dwelt there*] One or other of these sentences must be a gloss, though  $\mathfrak{E}$  recognizes both. The first has been questioned on the ground that it contradicts cl. a, which implies that Tel Abîb was at some distance from the scene of the vision, cp. v.<sup>23</sup> 43<sup>3</sup>; but the Grand Canal flowed for many miles through the country, and, as explained above, Ezekiel's earlier dwelling-place (1<sup>1</sup>) as well as his later were apparently both in the neighbourhood of this great water-course. The second sentence raises more serious objections; it is weak both in grammar and sense, and looks like an explanatory note; 2 MSS and  $\mathfrak{S}$  om. it.—*and I sat there seven days awe-struck*] lit. *showing terror*; cp. Ezr. 9<sup>31</sup>. The prophet took time to recover from the prostrating effects of his call; cp. Acts 9<sup>9</sup>. No special significance need be found in the number *seven*; in the parallel case 2 Esdr. 13<sup>68</sup> it is 'three days.'

Ch. 3, 12. [אֲשַׁכֵּחַ  $\mathfrak{E}^B$  καὶ ἤκουσα . . . καὶ ἤκουσα, an accidental repetition; cp. in  $\mathfrak{E}$  20<sup>28</sup> 32<sup>26</sup> 40<sup>16</sup> 47<sup>20</sup>.—[בָּרוּךְ.] In the old writing כ and ס might easily be confused. Geiger *Urschrift* 318, thinks that בָּרוּךְ was deliberately altered to בָּרוּךְ to avoid the mention of God as 'rising'; but such an alteration is more recondite than the other instances which Geiger quotes. To make sense  $\mathfrak{E}^A$  inserts λεγόντων,  $\mathfrak{S}$  saying (as elsewhere in  $\mathfrak{S}$ , e.g. 30<sup>3</sup> 36<sup>6</sup>, see Co. 150).—13. [וְהוּא]  $\mathfrak{E}$  καὶ ἴδον φωνήν, so  $\mathfrak{U}A$ ; prob. a corruption of καὶ ἴδού.—[מְשִׁיחָם]  $\mathfrak{E}$  πτερυσομένων *flapping*; see 1<sup>23</sup> n.—14. [כִּי] For the adverbial accus. cp. 27<sup>30</sup>, Is. 33<sup>7</sup>, Zeph. 1<sup>14</sup> (?).  $\mathfrak{E}^B$   $\mathfrak{S}$  om.; but  $\mathfrak{E}^A$  μετέωρος (so  $\mathfrak{E}A$ ) ? = רָם or מָרָם, cp.  $\mathfrak{E}$  10<sup>18</sup>. 19 17<sup>23</sup>, though perh. introduced from v.<sup>18</sup>. Ja. after Hi. treats כִּי as part of בָּרוּךְ רוחי, which was intended to be a correction of רוחי בָּרוּךְ. The latter is ἐν ὁρμῇ τ. πν. μου in  $\mathfrak{E}$ , cp. 23<sup>42</sup> ἡμῶν ἀρμονία, 27<sup>11</sup> ὁρμῶν δρυμῶν, the Hebr. word being both transliterated and made intelligible in Gk.; Thackeray *Gramm. of O.T. in Gk.* 38. Hō. regards v.<sup>14a</sup> as an interpolation, on the ground that the opening words repeat v.<sup>13</sup> (but see above), and that רוחי is used with a different sense in the two halves of the v.; but what other word was available?—15. [חַל אֲבִי]  $\mathfrak{E}$ , not recognizing the pr. n., renders μετέωρος καὶ περιήλθον, connecting with חלה (cp. κρεμάσω 17<sup>23</sup> חלה) and סבב.—[הַיְשָׁבִים אֶל נִיב'] Sometimes אֶל occurs after vbs. not implying motion, in the sense of *at, by*, see 2<sup>6</sup> n.; in these cases אֶל need not be a substitute for *by*, as  $\mathfrak{E}\mathfrak{T}$  take it here. The ptcp. is separated from its subj. rather awkwardly by the intervention of חַל אֲבִי, and some would om. the latter, but without sufficient reason.—[וְאֶשְׁכַּח]  $\mathfrak{E}$  τοὺς ὄντας ἐκεῖ = שָׁם אֲשֶׁר הָכֵה שָׁם. The Q. וְאֶשְׁכַּח is impossible, though adopted by  $\mathfrak{T}$  וְנָחֵה and *I settled*,  $\mathfrak{V}$  et sedi ubi illi sedebant (a double rendering). For ו in וְאֶשְׁכַּח = *namely*, introducing a gloss, cp. Is. 17<sup>8</sup>; G-K. § 154 note.—[מְשִׁיחָם] The Hif. is inwardly transitive; see G-K. § 53 d and § 67 cc. Some would point מְשִׁיחָם Poel ptcp. intrans. *appalled*, as in Ezr. 9<sup>31</sup>, Job 21<sup>6</sup>.  $\mathfrak{E}$  has ἀναστρεφόμενος, the usual rend. of שָׁב, but this is inconsistent with the foregoing ἐκάθισα. The later recensions give 'A ἡρεμάζων,  $\mathfrak{S}$  ἀδημονῶν,  $\Theta$  θανμάζων.  $\mathfrak{V}$  moerens.

Ch. 3, 16a. The date of the symbolic acts in chs. 4 and 5. Two insertions, vv. 16b-21 and 22-27. At the end of the seven

days' stupor the prophet receives a command to perform the three symbols, 4<sup>1-3</sup>, 8<sup>1-7</sup> 5<sup>1-4</sup>, predicting the siege of Jerusalem, the hardships it will bring, the destruction and scattering of the inhabitants. With this message of doom the First Period of Ez.'s ministry begins. V.<sup>16a</sup>, we must suppose, originally led up to 4<sup>1a</sup>; the connexion has been broken by the two insertions, vv.<sup>16b-21</sup> and <sup>22-27</sup>. In the middle of v.<sup>16</sup> the Massoretic text has a space (*piškā*), to shew that the context is interrupted at this point. Vv.<sup>16b-21</sup>, which repeat, sometimes verbatim, the language of 33<sup>7-9</sup>, and add nothing essential to the thought, have been inserted here with the object, it would seem, of stating at the outset a conception of the prophet's task which was not realized till a later stage. Where the two passages are compared, vv.<sup>16b-21</sup> appear to be the less original; they do not spring naturally out of their context, and they expand the terms of 33<sup>7-9</sup> in a way which suggests the hand of an editor. [Vv.<sup>22-27</sup> can only be made intelligible if they are connected with 4<sup>4</sup>, 5<sup>8</sup>, and then with 24<sup>26, 27</sup> 33<sup>22, 23</sup>;] like vv.<sup>16b-21</sup> they belong to the end of the First Period. They have been inserted here by the editor who understood the symbol of the exile in 4<sup>4</sup>, 5<sup>8</sup> to refer to the *siege* of Jerusalem, and so grouped it wrongly with the three symbols at the beginning of the First Period. It was the same editor who broke the connexion between 24<sup>26, 27</sup> and 33<sup>21, 22</sup> by inserting the prophecies on Foreign Nations, chs. 25-32. This clue to the perplexities of 3<sup>16-54</sup> was first suggested by Rothstein *Comment.* 877 ff., 935 f.; it has been worked out by Sellin *Gesch.* ii. 39 ff., and adopted by Eissfeldt *Einkl.* 419. See Introduction p. xix.—17.=33<sup>7</sup>. *I have appointed thee a watchman*] Cp. 33<sup>2, 6</sup>, 1 S. 14<sup>16</sup>, 2 S. 13<sup>34</sup>; and fig. of the prophets, Jer. 6<sup>17</sup>, Is. 56<sup>10</sup>. The designation implies that the prophet is charged not only with a message to the nation, but with the duty of warning individuals. This conception of the office, first met with in Jer. l.c., was specially impressed upon Ez.; it corresponds with the doctrine which he expounds in ch. 18. ¶ here and in 33<sup>7</sup> renders 'speculatorem dedi te.' \*—18.=33<sup>8</sup>. *and thou hast not warned him, nor spoken to warn the wicked man from his wicked way*] The text has been filled out by the doubling of *warn* and *wicked*. Originally perhaps it ran as in 33<sup>8</sup> *and thou hast not spoken to warn the wicked man from his way*; & and S om. some of the tautology. These verbal additions may be due to scribes or readers; they do not look like the expansions in vv.<sup>20, 21</sup>, which come rather from the editor who introduced

\* The phrase is applied to St. Hilary of Arles when he was made a bishop: 'speculatoris suscepit officium,' says his biographer. *Vita Hilarii* viii. 11 (PL. l. 1229).



the fragment of ch. 33.—*to cause him to live*] Not in 33<sup>8</sup>; a scribal addition.—*he, wicked man, shall die because of his iniquity*] So 33<sup>8</sup>; but  $\mathfrak{C}$  implies a better reading, *that wicked man* etc. Tr. *because of* rather than *in*: this seems to be required by 18<sup>17</sup> 'because of the iniquity of his father,' 22<sup>4</sup> 'because of thy blood'; tr. similarly in v.<sup>19</sup> 18<sup>18</sup> 33<sup>8.9</sup>; cp. 4<sup>17</sup> n.—19.=33<sup>9</sup> with the addition of *from his wickedness and . . . wicked*. In cl. b, though  $\mathfrak{C}$ 's reading is preferred by some, the text of  $\mathfrak{M}$  has the support of 33<sup>9</sup>.—20. The case of the righteous man who turns apostate: if he has received no warning he shall die, and the prophet shall be held responsible. An elaborated form of 33<sup>13.18</sup>.—*and he commits injustice*] The expression occurs again in chs. 18 and 33, elsewhere only in Lev. 19<sup>15.35</sup>, Dt. 25<sup>16</sup>.—*and I put a stumbling-block before him*] The righteous man has turned apostate, and Jahveh puts occasions of stumbling in his way, not to test his loyalty—he has gone too far for that—but to bring about his fall and punishment. The severity of God's justice was always uppermost in the prophet's mind. We may find the idea contained in the text harsh and repellent: but it was not the time to dwell upon other aspects of the divine Nature. Cp. above p. 44 and 20<sup>25</sup> n.; and the conception of judgement in St. John's Gospel, 9<sup>39</sup>. The stumbling-blocks are specified in 7<sup>19</sup> (money), 14<sup>3</sup> (idolatry), 18<sup>30</sup> (immoral conduct), 44<sup>12</sup> (worship at the high places).—*and his righteous acts which he hath done shall not be remembered*] So 18<sup>24</sup> 33<sup>13</sup> similarly, but without *which he hath done*, om. by  $\mathfrak{C}$ <sup>B</sup> here.—21. Three cases have been put, vv. 18. 19. 20; now comes a fourth. Strictly, the counter-statement to v.<sup>20</sup> should be: if the erring righteous has been warned and yet sins, he shall die, and the prophet shall not be held responsible. Instead of this, another possibility is suggested: if the erring righteous has been warned and he sins no more, he shall live, and the prophet shall not be held responsible. There is no equivalent to this in chs. 18 and 33.—*if thou hast warned him, the righteous man*] An improbable construction; read with Vrs. *if thou hast warned the righteous man*.—*that the righteous man sin not*] The word *righteous man* has slipped out of its proper place; rd. with  $\mathfrak{C}$  *that he sin not, the righteous man shall surely live*. The rest of the v. may be rendered lit. *for* (in that case) *he will have been warned, and thou wilt have delivered thy soul*. The responsibility of the watchman is emphasized here more strongly than in 33<sup>1-9</sup>; in ch. 18 it is not mentioned.

Ch. 3, 16. יהי . . . יהי] The sequence betrays a disturbance of the original narrative; Ez. normally writes יהי . . . יהי 26<sup>1</sup>+five times, cp. 1<sup>1</sup> n. The second יהי is not in  $\mathfrak{C}$ ;  $\mathfrak{S}$ : היה.—17. והורח . . . ושבעה] A virtual hypothesis, cp. 7<sup>16</sup> 18<sup>10-13</sup> 33<sup>3</sup> 39<sup>18</sup>; Dr. § 149.—18. ולא הוחרח] anticipates



ר ולא רברת להוהיר ר, and one or other must be an addition;  $\mathfrak{E}\mathfrak{S}$  recognizes both; the parallel in 33<sup>8</sup> shews that  $\mathfrak{E}\mathfrak{S}$  om. the added phrase. Again  $\mathfrak{E}\mathfrak{L}\mathfrak{S}$  om. הרשעה, which does not appear in 33<sup>8</sup>. Before סררו  $\mathfrak{E}$  inserts ἀποστρέψαι=שוב (cp. v. 19), merely, perhaps, to make the sense clear (Co. 101). After הרשעה comes a further addition, not in 33<sup>8</sup>, לְחִיּוֹתוֹ  $\mathfrak{E}$  סוּר  $\mathfrak{E}$  סֶחֱלָי=לְחִיּוֹתוֹ. The fem. of רשע only here and v. 19.—[הוא רשע] So 33<sup>8</sup>; the second word must be exegetical of the first, a questionable piece of grammar.  $\mathfrak{E}$  ὁ ἀνομος ἐκεῖνος, in 33<sup>8</sup> ἀνὸς ὁ ἀνομος i.e. הרשע הוא, cp. v. 19.  $\mathfrak{E}$ —[בענו—] For the causal sense of the prep. cp. further Lev. 26<sup>30</sup>, Dt. 24<sup>16</sup>, Jer. 31<sup>30</sup>.—19. הרשעה and מרשעו וסדרו הרשעה הוא. The parallel 33<sup>9</sup> shews that מרשעו וסדרו הרשעה are additions.  $\mathfrak{E}$  recognizes them, however, reading ἀπὸ τῆς ἀνομίας αὐτοῦ καὶ τῆς ὁμῆς, ὁ ἀνομος ἐκεῖνος κ.τ.λ.=מרשעו וסדרו הרשע חתום. but this makes cl. a end rather weakly.—20. נעשה . . . בשב . . . For the constr. cp. 51<sup>16</sup> 12<sup>15</sup> 13<sup>8</sup> 18<sup>23</sup>. 24. 28 39<sup>27</sup> 43<sup>8</sup> etc.; Dr. § 118.—[מצורק—] In Ez. עָקַר only again in 45<sup>10</sup>, and with a special meaning; rd. כְּעָקְרָתִי as in 18<sup>24</sup> 33<sup>18</sup>, the form proper to this connexion.  $\mathfrak{E}$  implies this, ἀπὸ δικαιοσύνης αὐτοῦ.—[ולא חוכרן צדקו] Kt. sg., Q. pl. agreeing with the pl. vb.  $\mathfrak{S}$  reads both vb. and noun as sg. For the Kt. cp. 18<sup>24</sup> 33<sup>13</sup>; but Q. *righteous acts* is to be preferred; the pl. denotes the acts which carry out the idea of the sg., G-K. § 124 f. Cp. Is. 64<sup>6</sup>, Jer. 51<sup>10</sup> (of man); Jud. 5<sup>11</sup>, 1 S. 12<sup>7</sup> (of God).—21. [הוורו צדק] The noun identifies the allusion made by the suff.; cp. 10<sup>3</sup> בנאו האיש 14<sup>4</sup> 34<sup>3</sup> 37<sup>19</sup> 44<sup>7</sup>; but in most of these cases the text is uncertain, and the explanatory noun has been inserted. Kōn. iii. § 340 n. The Vrs. read חֲסֵד צדק.—[חֲסֵד צדק]  $\mathfrak{E}\mathfrak{L}\mathfrak{S}$  transfer צדק to cl. b; thus  $\mathfrak{E}$  ὁ δίκαιος ὡς ἡ δίκαιοτης  $\mathfrak{E}$  חֲסֵד צדק חיו יחיה.  $\mathfrak{S}$  om. חיו and it has been proposed to rd. הצדק הוא יחיה (cp. v. 19.  $\mathfrak{E}$ ); but חיו יחיה is a standing phrase in this context, 18<sup>9</sup>. 17. 19. 21. 28 33<sup>13</sup>. 16f.—[הצלח . . . נודר] For pf.=fut. pf. after כִּי cp. 1 S. 14<sup>10</sup> 20<sup>22</sup>; Dr. § 17.

**Vv. 22–27.** The text as it stands raises insuperable difficulties: v. 25 seems to be a variant of 4<sup>8</sup>; v. 28 contradicts v. 27; v. 27 *I will open thy mouth* must be related in some way with 24<sup>26</sup>. 27 33<sup>21</sup>. 22, probably as an editorial connecting link. The prophet is told to shut himself up in his house, and to enact in dumb show the duration of the exile, which will last so long as he lies bound upon his side, each day counting as a year. When the news of Jerusalem's fall arrives he will be set free; he will no longer be a *reprover*, as he had been since his call. The episode thus belongs to the close of the First Period of Ez.'s ministry; in the Second, his prophecies deal with restoration and the ideal future. The entire passage, according to the solution proposed above, originally stood in the following order: 3<sup>22–24</sup> 4<sup>4</sup>. 5. 8 3<sup>26</sup> 24<sup>26</sup>. 27 33<sup>21</sup>. 22.—22. *the hand of Jahveh came upon me there*]  $\mathfrak{E}$  om. *there*; probably it is no part of the original text, but a harmonizing addition.—*go forth to the valley*] the wide plain of Babylonia, with mountains in the distance. This is the proper meaning of *bik'ā*, cp. Gen. 11<sup>2</sup>, Josh. 11<sup>17</sup>; other words, such as *gai* or *ēmeḥ*, are used for a valley among the mountains. Ez. distinguishes the visions in the valley-plain (8<sup>4</sup> 37<sup>1f.</sup>) from his inaugural vision beside the river Kēbar (v. 23 1<sup>1f.</sup> 10<sup>15</sup>. 20. 22

43<sup>3</sup>).—23. Alone and in the open country he sees again *the glory of Jahveh standing*, i.e. the manifestation of the divine Presence in light and splendour; cp. 1<sup>28</sup> n. This time it was *the glory* only, as in 9<sup>3</sup> 10<sup>4</sup> 43<sup>2ff.</sup>, apart from the throne and its accompaniments.—*and I fell upon my face*] Cp. 1<sup>28</sup>. It is difficult to say whether these acts, the going forth, the falling down, the standing up again, took place in the body or in the spirit. Probably all such movements are to be understood as visionary, at any rate where it is said that *the spirit of Jahveh came upon* the prophet; he fell into a trance, and his actions occurred in that condition, as here and in ch. 1.—24. *And a spirit* etc.] See on 2<sup>1</sup>. 2.—*shut thyself within thy house*] The public ministry of the prophet is suspended; he is to carry out the symbol in private.—25. *they shall put cords upon thee and bind thee*] The subject is the people, as the context implies; but no definite acts of hostility are recorded in the Book. The v. is a mistaken form of 4<sup>8</sup>, where it is Jahveh who binds on the cords.—26. *I will cause thy tongue to cleave to thy gums*] A figure for speechlessness, as in Job 29<sup>10</sup>, Ps. 137<sup>6</sup>; cp. Ps. 22<sup>16</sup> [15], Lam. 4<sup>4</sup>.—*and thou shalt not be a reprovcr unto them*] At his call he had been charged with the task of denunciation, vv. 4-9, cp. Am. 5<sup>10</sup>, Is. 29<sup>21</sup>; that task is now suspended while he carries out the symbol of the exile during the days indicated in 4<sup>4</sup>. 5. 8.—*for they are a rebellious house*] The hardened wickedness of the people makes punishment inevitable.—27. This v. seems to be an attempt to relieve the difficulty raised by vv. 25-26. Some reader wished to point out that the speechlessness was intermittent only, and broken off *whenever I speak with thee*; otherwise how could the prophet have uttered the speeches which belong to the next seven years? But the reader's difficulty vanishes when we recognize that vv. 25. 26 belonged originally to the end of the first seven years of Ez.'s ministry, and not to the present context. Note that the repetition of *the rebellious house* comes unexpectedly after v. 26 has brought the indictment to an end.—*He that heareth let him hear* etc.] The prophet's word will tend to confirm men in their attitude, whether of obedience or of neglect; see 2<sup>6</sup> n., and cp. Dan. 12<sup>10</sup>, Rev. 22<sup>11</sup>.

Various attempts have been made to solve the problems of this ch. One in particular deserves notice. In the *Theol. Stud. u. Krit.* for 1877, pp. 391 ff., Klostermann tried to show that Ez.'s speechlessness (3<sup>26</sup>. 26), his seven days' stupefaction (3<sup>15</sup>), his falling to the ground (1<sup>28</sup> 3<sup>23</sup>), his prolonged rigidity (4<sup>4-8</sup>), were all symptoms of an organic nervous disease, which Klostermann calls catalepsy, though physicians have now abandoned the use of the term. At first sight the argument looks plausible; yet even on Klostermann's own grounds of



medical science, it is open to the objection that an organic disease of this kind would be inconsistent with the spiritual and intellectual elevation of such a man as Ezekiel. His experiences, in fact, belong to the region of psychology, not of pathology. Like other prophets, and to an unusual degree, he possessed a temperament keenly sensitive to the influences of the unseen world, which rendered him liable, in moments of heightened meditation, to lose his ordinary consciousness and pass into a state of ecstasy. Such a state, however, was brought on by activity of the spirit rather than by bodily disease. No doubt it was accompanied by outward manifestations; \* but the speechlessness referred to in v.<sup>26</sup>, so far from being the pathological condition known as aphasia, indicates under a figure the suspension of his liberty of utterance; and similarly, the *opening of the mouth* v.<sup>27</sup> represents, not the healing of his organs, but free, unhindered speech, as it means elsewhere, 16<sup>63</sup> 24<sup>27</sup> 29<sup>21</sup>; cp. 1 S. 2<sup>1</sup>.

Hölscher (58 ff.) takes the view that vv.<sup>16b</sup>. 22-26, with the possible exception of v.<sup>24b</sup>. 'go shut thyself within thy house,' come from the redactor who planned the Book in its present form, and invented the episode of Ez.'s *dumbness* in order that a period of literal silence might be followed by a period of free utterance, and that in this way a place might be found in the Book for the prophecies of restoration, chs. 34-37. If such were the redactor's purpose he did not set about it in a very obvious fashion. But there is no need to resort to any such tortuous explanation, nor does Hölscher support it by any convincing evidence. *Dumbness*, as shewn above, means abstaining from the prophetic task of being a *reprover*; and it may be admitted that Ez.'s own prophecies have been expanded and altered by later hands, e.g. in chs. 8-11, without assigning the greater part of the Book to an imaginary collector of anonymous prophecies; cp. above p. 35.

Ch. 3, 22. אִתָּךְ = אִתְּךָ, see 2<sup>1</sup> n.—23. נִכְבֹּד [כָּבוֹד καὶ δόξα καὶ δόξα, an exegetical addition; cp. in 2<sup>3</sup> 9<sup>9</sup> 25<sup>8</sup> 28<sup>18</sup> 31<sup>18</sup> 43<sup>3</sup>.—25. נִקְוֶה Prophetic pf., here beginning a description of the future; Dr. § 14 a. The subj. of this and the next vb. is the exiles, understood from the context, and referred to in בָּנוּחִים. עֲשֵׂה imply נִקְוֶה. The Eth. Version reads both vbs. in the 1st pers., probably on the analogy of 4<sup>8</sup>; but there is no support for this in the textual tradition, though some adopt the reading.—[יִסְרִיחוּ] The Vrs. render the pl. as if the subj. were 'the heavenly powers.'—[בָּנוּחִים] עֲשֵׂה ἐκ μέσου αὐτῶν, perh. confusing ב with ס; cp. in 27<sup>33</sup> εἶπες (= סָאח) for בָּנוּחִים, 44<sup>17</sup> 48<sup>28</sup>.—26. אֲבִירִים אל חֵזֶק [אֲבִירִים חֵזֶק, paraphrasing.—[וְנִלְחָם] Dr. § 104.

\* For the activity of the characteristic sort of consciousness which takes place in mystical experiences see the note in Kirk *Vision of God* (1931) 197 f.



b. PROPHECIES IN ACT, 4<sup>1-5</sup><sup>17</sup>.

In the present text there are five : *a*, the prophet mimics the siege of a city, 4<sup>1-3</sup> ; [*b*, he lies bound for a long time, first on one side, then on the other, vv. 4-6. 8] ; *c*, he eats coarse and scanty food, vv. 9-11 ; *d*, he is told to eat food cooked in an unclean way, vv. 12-15 ; *e*, he shaves his head and beard, and treats the hairs significantly, 5<sup>1-4</sup>. Each of these symbolic acts is explained : thus *a* represents the siege of Jerusalem, 4<sup>1b. 7</sup> 5<sup>5-10</sup> ; *b*, the exile of Israel and of Judah, 4<sup>5b. 8a</sup> ; *c*, the scarcity during the siege, vv. 16. 17 ; [*d*, the pollution incurred by the exile, v. 13] ; *e*, the destruction of the ungodly, their dispersion, and the judgement which will pursue them, 5<sup>11-15</sup>.

This analysis shews that the text has undergone alteration or enlargement. The symbols of the siege and its consequences, *a*, *c*, *e*, are interrupted by the symbols of the exile, *b*, *d* ; 4<sup>7</sup> belongs naturally to vv. 1-3, and vv. 16. 17 to vv. 9-11. Various attempts have been made to recover the original form of the narrative. Cornill rightly distinguishes the symbols of the siege from those of the exile, but his re-arrangement of the text on the basis of this distinction is too arbitrary to be convincing. Kraetzschmar finds parallel versions in vv. 10. 11. 16. 17 and vv. 9. 12-15, though scarcity, one would think, could hardly be regarded as an alternative to uncleanness ; he shews that v. 7 belongs to vv. 1-3, and detects a metrical form in the vv. mentioned. Herrmann proposes a more intricate theory. He believes that the symbols in 4<sup>1-3. 4-6. 7. 8</sup>, in vv. 9. 12-15, and in 5<sup>1. 2</sup>—three in all—originally referred to the siege of Jerusalem. Then, at a later stage, the prophet adapted these symbols to the actual course of events, and introduced allusions to the exile by inserting *the left* (side) in 4<sup>4</sup>, and including Judah by the addition of vv. 6. 9b ; further, the eating of mixed grains, due to the hardships of the siege, vv. 10f. 16f., was converted into a sign of the defilement caused by the exile, v. 13, and made a definitely unclean act by vv. 12-15. In this way the three original symbols were increased to five when the siege of Jerusalem was followed by the exile of Judah. Hölscher arrives at a similar result by a more direct method. Starting from 3<sup>24</sup>, he finds the original text in 4<sup>1. 2. 9a. 10. 11</sup> 5<sup>1. 2</sup>, which turn out to be a poem of three strophes, each containing eight lines of three beats ; this is all that can be assigned to Ez., and it refers only to the siege ; the symbols of the exile and of the defilement caused by it (4<sup>4-6. 8. 13</sup>) were added later. So was 5<sup>3. 4</sup> : the last symbol (5<sup>1. 2</sup>) has been enlarged so as to apply to the godless members of the community, such as we read of in Malachi and Third Isaiah.

The view adopted here is that the symbol of the exile, *b*, was enacted while the prophet lay bound in his house, 3<sup>25. 26</sup>; it has nothing to do with the symbols of the siege, *a*, *c*, *e*, and belongs to a different and later period; the numbers of the days=years in 4<sup>5b. 9b</sup> were added by a reader who wished to make definite what the original text had not defined; 4<sup>12-15</sup> has been turned into a symbol of the exile by the insertion of *v*.<sup>13</sup>. Originally, therefore, three symbols only were described here, and all three portray the severity of the siege and its consequences.

Ch. 4, 1-3. The prophet mimics the siege of a city. Elsewhere Ez. makes use of symbolic actions to enforce his message, e.g. 6<sup>11</sup> 12<sup>3-12</sup> 24<sup>16-24</sup> 37<sup>16-20</sup>; and other prophets did the same, e.g. 1 K. 11<sup>30ff.</sup> 22<sup>11</sup>, Is. 20<sup>2-4</sup>, Jer. 13<sup>1-14</sup> 19<sup>1ff.</sup> 27<sup>2ff.</sup> 28<sup>10-14</sup> 35<sup>2ff.</sup>, Acts 18<sup>6</sup> 21<sup>10f.</sup>; in some cases, perhaps, these actions may have been intended to produce upon persons at a distance the effect of sympathetic magic, e.g. 2 K. 3<sup>16</sup> 13<sup>16ff.</sup>, Jer. 25<sup>15ff.</sup>; the curse was supposed to exert a similar influence; so Sellin *Gesch.* ii. 36. Usually Ez.'s actions were performed in the presence of onlookers; at other times they took place only in the prophet's imagination or vision, as perhaps 37<sup>16-20</sup>, and Jer. 25<sup>15ff.</sup>, Zech. 11<sup>7-14</sup>. Here the dialogue in vv.<sup>13-15</sup> suggests that the prophet was in a state of trance when he heard and answered the divine voice; and we may suppose that he remained in this condition while he performed the actions described. 1. *And thou, son of man*] The formula introduces a new topic (2<sup>6</sup> n.), of which the sub-divisions are marked by *and thou* vv.<sup>3. 4. 9.</sup>—*a flat brick or tile*] of soft, kneaded clay, on which the Babylonians drew their plans and maps; see illustrations in *Toy Ezek.* 100 f. The Hebr. word *lēbhēnā*=‘brick’ or ‘pavement’ (Ex. 24<sup>10</sup>) may be borrowed from the Bab. *libittu* pl. *libnāte*, with the same meanings.—*and portray upon it a city*] Cp. 23<sup>14</sup> of figures portrayed upon a wall. Probably it was the ground-plan, not the model, of a city which Ez. was told to represent. The drawing and writing on the clay would be done with a triangular-pointed stylus, usually of wood; a unique specimen in bone from Kish is now in the Ashmolean Museum, Oxford.—*Jerusalem*] Appended to the indefinite city in a way which suggests an early explanatory addition.—2. *and set siege-works against it, and build a rampart against it, and throw up a mound against it*] All prob. delineated on the plan rather than modelled in clay. For these operations cp. Dt. 20<sup>20</sup>, Mic. 4<sup>14</sup>, Is. 29<sup>3</sup> (*siege-works*); ch. 17<sup>17</sup> 21<sup>27</sup> 26<sup>8</sup> (*rampart, mound*). The rampart was used for the wheeled towers, from which the *breakers* were worked, and archers shot arrows and stones; the *mound*, of earth *thrown up*



(lit. *poured*, 2 S. 20<sup>15</sup>, 2 K. 19<sup>32</sup>) out of baskets, connected the rampart with the city walls, Jer. 32<sup>24</sup>. Assyrian bas-reliefs shew in vigorous detail how a siege was carried on; see illustrations in Toy 101 f.; Gressmann *Texte u. Bilder*<sup>2</sup> ii. Abb. 132, 134.—*and set breakers against it*] Beams shod with blunt iron points or spear-heads, see Meissner *Bab. u. Ass.* i. 108 ff.; the word occurs only again in 21<sup>27</sup>; in form it is identical with a Hebr. word for *lambs*, but it comes from a different root=*dig through*. The Assyrians did not use *arietes*; ¶ was no doubt thinking of the Roman battering-rams; one is represented on the arch of Sept. Severus at Rome, A.D. 203. ¶ gives βελοστάσεις i.e. batteries where catapults were stationed, ¶ *outlook-posts* (or *-men*). ¶'s rendering of this v. should be compared with Lk. 19<sup>43</sup>.—3. *a plate of iron*] The saucer-shaped pan or griddle used for baking, a household utensil which would be close at hand. The cake-offerings of the *minhâ* were prepared on it, Lev. 2<sup>5</sup> 6<sup>14</sup> 7<sup>9</sup> (all).—*and thou shalt set it as a wall of iron between thee and the city*] The meaning of the symbol is not at once clear. The plate of iron may stand for the fortifications or walls set up between the besieging host and the city (Rashi etc.), and thus denote the iron severity of the siege; or it may be intended for the invincible barrier between God and His city erected by the people's sin, cp. Is. 59<sup>2</sup> (Ibn Ezra etc.).—*and thou shalt settle thy face against it*] i.e. against the city. The phrase *set thy face* occurs frequently in Ez. (6<sup>2</sup> etc.) with a hostile sense; but here the word is stronger, *settle, fix*. The prophet acts the part of Jahveh, and besieges Jerusalem with a fixed determination which nothing can break down, as though an iron wall surrounded the city. The iron plate, therefore, seems to represent the severity of the siege: it becomes a *symbol* to the *house of Israel*. The barrier of sin does not strictly fit the context.—*and it shall be in the (state of) siege, and thou shalt besiege it*] i.e. the city. The language is redundant and inexact; the word which in v.<sup>2</sup>=*siege-works*, here and in vv.<sup>7. 8</sup> 5<sup>2</sup>=*siege*; *be in the (state of) siege* is a weakened form of *enter into the (state of) siege*, 2 K. 24<sup>10</sup> 25<sup>2</sup>. As so often in this Book, the question arises, whether Ez. himself is responsible for these faults of style, or whether they are to be put down to his editors. Hölscher takes the latter view, and very likely he is right.—*the house of Israel*] means the nation as a whole, except in vv.<sup>4-6</sup> and 37<sup>16</sup>, where the context makes a distinction between the N. Kingdom and Judah. See Introduction, p. xxiii.

Vv. 4-8. *The duration of the exile*.—Originally, we are to suppose, these vv. stood between 3<sup>24</sup> and 25<sup>2</sup>. *And do thou lie upon thy left side*] The *left* indicates the North, i.e. Ephraim, the Northern Kingdom of Israel; see 16<sup>46</sup>, and



cp. Gen. 14<sup>15</sup>, Josh. 19<sup>27</sup>.—*and set the iniquity of the house of Israel upon it*] i.e. upon the left side. What can this mean? Elsewhere, as at the end of this v., and in vv.<sup>5, 6</sup>, the phrase is *bear the iniquity*; and so Co. Toy would read here, om. *upon it*. Closer to the traditional text is Wellhausen's suggestion (in Sm.) to read *and I will set . . . upon thee*; so Kr. Ro. Sellin, no doubt rightly. The Hebr. 'āwōn is used both for *iniquity*, e.g. 7<sup>19</sup> 14<sup>3, 4, 7</sup>, and for *the punishment of iniquity*, e.g. Gen. 4<sup>13</sup>, Is. 40<sup>2</sup>; and to *bear 'āwōn* means either to bear punishment for one's own iniquity e.g. ch. 14<sup>10</sup> 44<sup>10, 12</sup> (cp. 16<sup>58</sup>), or for the iniquity of others as in this and the following vv., also in P, e.g. Lev. 10<sup>17</sup> 16<sup>22</sup>, Num. 30<sup>16</sup> [15]. A significant parallel to the usage here occurs in Is. 53<sup>12</sup> *he bare the sin* i.e. the consequences of the sin of *many*. See further Driver LOT.<sup>9</sup> 50. For the understanding of the symbol it is important to see that the reference is not to the period of Israel's sinning (Ra. Kim. and Jews \*), but to the period during which Israel undergoes punishment for sin.—*the house of Israel*] i.e. the whole nation, see on v.<sup>3</sup>. After (for) *the number of the days* ᠙<sup>3</sup> has an addition (om. in a few cursives and edns.) *a hundred and fifty+days* cod.<sup>A</sup>. We need not suppose that this was originally in ᠓; it seems rather to be a calculation inserted by a Gk. scribe, and obtained by subtracting the 40 years of Judah's captivity (v.<sup>6</sup>) from the total 190 (᠙ v.<sup>5</sup>).—5. *And I assign to thee the years of their iniquity*] The prophet is not told how long the exile is to last, but how long he is to suffer for Israel's guilt. Some student of prophecy, however, was tempted to supply exact figures, and to distinguish between the exile of Israel and the exile of Judah (v.<sup>5</sup>). Accordingly he inserted *three hundred and ninety days*, so ᠙SY. It is incredible that any man could lie prostrate on one side for such a length of time and retain his senses. In India, as is well known, Hindu ascetics perform astonishing feats of self-torture and endurance †; but the analogy carries little weight, for Ez. was not a mentally deranged fakir. Still, the annotator's 390 days=years (v.<sup>6</sup>) has to be accounted for. Assuming, as the whole description suggests, that the reference is to the exile, we notice that the number in v.<sup>9b</sup> represents the entire period; and since elsewhere the restoration of Israel and Judah is imagined as taking place simultaneously (16<sup>53</sup> 36<sup>10</sup> 37<sup>18f.</sup>, Jer. 3<sup>18</sup>), the 390 years must include the 40 years of Judah's exile (v.<sup>6</sup> 29<sup>11</sup>); i.e. 390=350 for Israel+40 for Judah. But what can be the starting-point of this reckoning? Israel was

\* 'God chastised Ezekiel in order to wipe away the sins of Israel,' TB. San. 39a.

† See J. C. Oman *Mystics, Ascetics, and Saints of India* (1903) ch. ix.

not in captivity for 390 years, or for 350 years before Judah. From the fall of Samaria in 722 B.C. to the fall of Jerusalem in 586 B.C. was 136 years; on this reckoning, therefore,  $\mathfrak{M}$  is clearly wrong.  $\mathfrak{C}$  has 190 both here and in v.<sup>9b</sup>, a more reasonable figure. If the starting-point was the deportation by Tiglathpileser in 734 B.C. during the reign of Pekah (2 K. 15<sup>29</sup>), and if Ez. was writing in 593 B.C., the year of his call, the interval amounts to 141; in round numbers 150 years of Israel's captivity were gone, 40 years for Judah were still to come. On these assumptions we can account for  $\mathfrak{C}$ 's figure; at any rate it is intelligible: why, then, was it altered to 390 in  $\mathfrak{M}$ ? Perhaps some scribe, thinking that the whole period referred to Israel's *sinning* (see on v.<sup>4</sup>), felt it to be more appropriate to count the guilt of the Northern Kingdom from the time when the breach took place under Rehoboam, c. 890 B.C.; from that date to 586 B.C., according to the chronology of the Books of Kings, was 394½ years, or 390 in round numbers. It will be noticed that  $\mathfrak{M}$ 's figure implies a date *after* the fall of Jerusalem 586 B.C., and not the year of Ez.'s call 593 B.C., as we should gather from the context. Herrmann gives up the number altogether, and believes that vv.<sup>4-6</sup> originally continued vv.<sup>1-3</sup>: 'Jerusalem will be besieged for . . . days, corresponding to the years of the house of Israel's i.e. *Judah's* guilt'; everything outside this theme comes from the hand—probably Ez.'s own—which adapted the symbolism of the siege to fit the exile; traces of the adaptation can be discovered in vv.<sup>4</sup> (*the left* inserted) <sup>6. 9b. 13</sup>. Hölscher regards the symbolism of the exile and all connected with it, i.e. vv.<sup>12-16</sup> 5<sup>3-4a</sup>, as the invention of a much later age. The view adopted here is that the symbol of the exile belongs to the description in 3<sup>24</sup>, and was followed by 3<sup>26</sup> 24<sup>26. 27</sup> 33<sup>21. 22</sup>.—6. *thou shalt lie upon thy right side a second time* i.e. towards the South, cp. 16<sup>46</sup> 47<sup>1. 2</sup>, Ps. 89<sup>13</sup> [12]. The word *a second time*, om. by  $\mathfrak{C}\mathfrak{S}$ , is superfluous and evidently a gloss; in fact the whole of this v. must be regarded as secondary, and part of the intruded comment.—*forty days, each day for a year*] Forty years, obviously a round number, seems to have been equivalent to a generation, the traditional period of the wandering in the wilderness (Am. 2<sup>10</sup> 5<sup>25</sup>; so in D and P, e.g. Dt. 1<sup>3</sup> P, 2<sup>7</sup>, Num. 14<sup>33f</sup>. P), during which an entire generation died out. It is possible that Ez. himself added at a later time the forty days for Judah (so Herrm. Sellin); at any rate he forecasts a similar period for the punishment of Egypt, 29<sup>11f</sup>. Ez.'s calculation is often supposed to be inconsistent with the seventy years mentioned in Jer. 25<sup>11f</sup>. 29<sup>10</sup>; but Jeremiah is referring, not to the exile, but to the period of Babylonian supremacy in Syria,

390  
586  
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609-538 B.C. Strictly, the exile of Judah may be said to have lasted 59 years from the first captivity, or 48 years from the second, 597 or 586-538 B.C. Here for the first time occurs the pregnant use of *a day for a year*; it was adopted by P, Num. 14<sup>34</sup>; and this veiled method of counting prophetic periods was carried further by the apocalyptic writers, e.g. one week=seven years, Dan. 9<sup>24, 27</sup>. See Box *Ezra-Apoc.* 115 f.—*do I assign it to thee*] Cp. v.<sup>5</sup>. It must refer to the iniquity of Judah; but the pron. is not recognized by GSY, and should be omitted.

—7. This v. has been thrust out of place by the insertion of vv.<sup>4-6</sup>; it belongs to the symbol of the siege, vv.<sup>1-3</sup>. The prophet is to *fix his face*, as in v.<sup>3</sup>, and prepare for action with *bared arm*, his outer garment being removed, like a warrior stripped for the fight, cp. Is. 52<sup>10</sup>. And not only by act, but by word also he is to threaten the city; from this ch. to the end of ch. 24 denunciation forms the burden of his prophesying. Clearly this symbol implies that he is not reduced to silence; see 3<sup>26 n.</sup>

—8. *And behold, I put cords upon thee*] The original form of 3<sup>25</sup>, where the binding is attributed to the people. The binding by Jahveh must, of course, be visionary; on the other hand we can imagine that the symbol was literally performed. It is possible that both interpretations are to be combined: what he had experienced in vision the prophet carried out in act.—*until thou have finished the days of thy siege*] Some MSS and edns. read the plur., which Kimhi explains as referring to the *sieges* of Samaria and of Jerusalem; but the plur. form is merely due to accident or misunderstanding. The word is the same as in vv.<sup>2, 3, 5</sup>; but the meaning *siege* does not agree with the symbol of the exile. Etymologically we might render *binding* (so Siegfr. Be. Hō.), though the word is never actually used in that sense; perhaps it has been substituted for a different word conveying the sense of *restraint, bondage*.

—9-11. **Second symbol of the siege: coarse and scanty food.** The prophet is told to make bread of mixed grains, *wheat, barley, beans, lentils, millet, spelt*. This has been understood to involve ceremonial uncleanness; but the law against unnatural mixtures, Dt. 22<sup>9-11</sup>, Lev. 19<sup>19</sup>, contains no such prohibition, nor does the Mishnaic tract *Kil'āyim*, which deals with the subject. Jewish commentators would have been quick to recognize an infringement of the law; but Ibn Ezr., Kim., Abarbanel, explain the strange mixture as indicating the hardships of the siege: hunger would drive the people to live on food not usually eaten in this way or cooked in one vessel. V.<sup>9a</sup> belongs to the series vv.<sup>1-3, 7</sup>. Four out of the six kinds of grain are mentioned in 2 S. 17<sup>28</sup>; *millet* only here; *spelt* (Ex. 9<sup>32</sup>, Is. 28<sup>25</sup>) is a



cereal very like wheat, and used for bread (Dillmann on Ex. 9<sup>32</sup>, Nowack *Hebr. Arch.* i. III n.). For *lentils* cp. Gen. 25<sup>34</sup>, 2 S. 23<sup>11</sup>.—9b. The reference to lying on one side for 390 (Ⲙ 190) days does not belong to cl. a; probably it was introduced as a later interpretation; see on v.<sup>5</sup>. Herrm. thinks it significant that the allusion here to the 390 days of vv.<sup>4, 5</sup> makes no mention of the second period of 40 days for Judah, v.<sup>6</sup>; the latter, therefore, must have been inserted *after* the addition of vv.<sup>4, 5</sup>.—10. The food is to be not merely coarse but scanty, *twenty shekels a day*. Taking the shekel as = c. 224 grains by the heavy Phoenician standard (cp. 45<sup>12</sup> n.), this would amount to a little over 9 oz. In England, during the Great War, the ration of staple foods for men on sedentary work was 10<sup>2</sup> oz.; *Times*, 30 Jan. 1918.—*at stated times thou shalt eat it*] So v.<sup>11</sup>; i.e. at a certain time on one day and at the corresponding time on the next. The phrase only again in 1 C. 9<sup>25</sup>, prob. in the same sense, which is that found in the Talm., and given by Jewish interpreters, who explain that the food was to be eaten, not twice in the day, but once in the twenty-four hours (Kim.). RV.'s *from time to time* is not in accordance with Hebr. usage.—11. The allowance of water was to be equally scanty: *a sixth part of a hin*. The *hin* (Ⲙ ⲉⲓⲃ, but χοῦς Lev. 19<sup>36</sup>) was a liquid measure = c. 1½ gallons, so that one-sixth = c. 2 pints. Josephus *Ant.* iii. 8, 3; 9, 4 says that the *hin* = two Attic *choes*, hence Jerome here:—porro HIN duos χοῦς Atticos facit: quos nos appellare possumus duos sextarios Italicos, i.e. roughly 2 pints. The word *hin* seems to come from the Egypt. *hwn* = 'a jug,' so a measure, which, however, was much smaller than the Hebr. Elsewhere the *hin* is mentioned in connexion with the oil (Ez.), and the oil and wine (P), which accompanied the *minhâ*, Ez. 45<sup>24</sup> 46<sup>5, 7, 11, 14</sup>, Num. 15<sup>4-7</sup> 28<sup>14</sup> etc.—Vv. 12-15. **A further hardship: food cooked in an unclean way.** *And (as) a cake of barley thou shalt eat it*] What can it refer to? Obviously not to anything in vv.<sup>10, 11</sup>; the nearest antecedent is the mixed food in v.<sup>9</sup>. Verses 12-15 belong in fact to the description in vv.<sup>9-11</sup>, but add a fresh particular: the prophet is told to eat food cooked in a revolting manner which involved pollution, v.<sup>14</sup> (see Dt. 23<sup>13-15</sup> [12-14]); this has been explained in v.<sup>13</sup> to signify the defilement caused by the *exile*, quite out of keeping with the context. The barley-cake would be baked on hot stones (cp. 1 K. 19<sup>6</sup>); and for fuel the prophet was told to use *human excrements*. This he was to do *before their eyes*, as in 12<sup>3-7</sup> 21<sup>11</sup> [6] 37<sup>20</sup> 43<sup>11</sup>. Ez.'s symbolic actions always take place in public, either literally, or, as here, in imagination.—13. The v. reads like a gloss or later addition; it breaks the connexion between the end of v.<sup>12</sup> and the beginning of v.<sup>14</sup>.

Ez. writes *And Jahveh said unto me* or *And he said unto me*, but, curiously enough, never *And Jahveh said*.  $\mathfrak{E}$  has *And thou shalt say, Thus saith Jahveh the God of Israel*; but this formula, with the second divine Name, is not used by Ez., though it occurs in  $\mathfrak{E}$  v.<sup>14</sup> 43<sup>18</sup> and 20<sup>47A</sup>; we may retain, however,  $\mathfrak{E}$ 's version, except *the God of Israel*. The words *their bread, whither I will thrust them* are om. by  $\mathfrak{E}$ ; the former may be an explanation of the indefinite *unclean*, and the latter a phrase copied from Jer. 24<sup>9</sup> (+six times), and not used by Ez. Thus, on the basis of  $\mathfrak{E}$ , the text of this inserted v. will read *And thou shalt say, Thus saith Jahveh, so shall the sons of Israel eat unclean (food) among the nations*. Illustrate from Dan. 1<sup>8</sup>, Tob. 1<sup>10-12</sup>. A land where Jahveh is not worshipped must be unclean, Am. 7<sup>17</sup>, and the products of the soil unclean also, Hos. 9<sup>3f.</sup>; according to the old idea, Palestine alone is Jahveh's land.—14. *Ah! Lord Jahveh*] So 9<sup>8</sup> 11<sup>13</sup> 21<sup>5</sup>; the cry of Jeremiah when he is expostulating with Jahveh, Jer. 1<sup>6</sup> 4<sup>10</sup> 14<sup>13</sup>; cp. also Josh. 7<sup>7</sup>, Jud. 6<sup>22</sup>. With  $\mathfrak{E}$ 's  $\text{Μηδαμῶς, Κύριε}$  cp. Acts 10<sup>14</sup>.—*my soul has never been made unclean*] i.e. defiled by eating *tāmē'* (forbidden food). Ez. pleads the dietary laws which, as a priest, he had scrupulously observed. He mentions particularly two kinds of unclean meat, the *dead body* of an animal which has died of itself (*n'bhēlā*), and *flesh torn* by wild beasts (*ṭrēphā*), prohibited mainly no doubt because the blood could not have been thoroughly drained, Dt. 12<sup>16</sup> and Lev. 17<sup>11-14</sup>. 15<sup>f.</sup>. The rule against eating *ṭrēphā* goes back to the Book of the Covenant, Ex. 22<sup>30</sup> [31]; in D *n'bhēlā* may not be eaten by an Israelite, though it may be given to the *gēr* or sold to a foreigner, Dt. 14<sup>21</sup>. In the later legislation both kinds are absolutely forbidden to priests, Lev. 22<sup>8</sup> H and Ez. 44<sup>31</sup>; for others the rule appears to have been less stringent, Lev. 17<sup>15</sup> H, 7<sup>24</sup> P.—*nor hath there entered my mouth [any  $\mathfrak{E}$ ] abominable flesh*] According to Lev. 19<sup>7</sup> H, 7<sup>18</sup> P, the flesh of the peace-offering, when three days old, becomes *abominable* or *refuse meat* (*piggāl*), i.e. unclean and not to be eaten; in Is. 65<sup>4</sup> this technical term is applied to the flesh of unlawful sacrifices eaten in secret cults (*R. of S.*<sup>3</sup> 343); here it is used in a wider sense of food ceremonially unclean. The barley-cake, though it was to be cooked in a way which involved pollution, could not properly be termed *n'bhēlā* or *ṭrēphā* or *piggāl*; the exaggerated language betrays the prophet's consternation at the mere thought of such defilement.—15. The protest wins a concession. Dried cow-dung or camel-dung is still used for fuel by the Bedouin and fellahin. The substitution would not make the food clean, for all food among the heathen must be unclean (v.<sup>13</sup>); but it would save the act of cooking from



uncleanness.—16. This and the following v. connect with vv.<sup>10, 11</sup>. *I break the staff of bread*] The figure as in 5<sup>16</sup> 14<sup>13</sup>, Lev. 26<sup>26</sup>, Ps. 105<sup>16</sup>, cp. Is. 3<sup>1</sup> (prob. a gloss based upon Ez., with a different word for *staff*). The language of vv.<sup>10, 11</sup> is repeated here with heightened emphasis; cp. 12<sup>18, 19</sup>, Jer. 49<sup>23</sup>, Josh. 22<sup>24</sup> (*horror, anxiety*).—17. *and that they may be horrified*] or *awe-struck*, a word characteristic of Ez. and Lev. 26; see phil. n.—*and they shall rot away because of their iniquity*] So 24<sup>23</sup> 33<sup>10</sup>, Lev. 26<sup>39</sup>; and see 3<sup>18</sup> n. These two vv. may well have been appended later, on the strength of Lev. 26<sup>26, 39</sup>, to add some extra terrors to the symbol of the siege.—Ch. 5, 1-4. **The third symbol: the prophet's hair burned, cut up, and scattered.** Having portrayed the siege and its hardships, *a* and *c*, the prophet now deals with the fate of the inhabitants, *e*, that is to say, with what happened before the exile; hence *b* and *d*, which refer to the exile, interrupt the chronological sequence, and most likely were inserted later.—*a sharp knife*] The usual rendering *sword* would be unsuitable, as, for instance, in Josh. 5<sup>21</sup>. Perhaps the word was chosen because it veiled a threat; see 21<sup>8-10, 13-15</sup>.—*as a razor of the barbers thou shalt take it to thee*] Explaining the sense in which *sword* is used. The explanation is not altogether superfluous; at the same time it may be a gloss (Hö.). The three-fold *take to thee* rouses a suspicion of the annotator's hand in this v.—*and thou shalt cause it to pass over thy head and beard*] See Is. 7<sup>20</sup>; shaving by the king of Assyria meant making a clean sweep of the inhabitants. Among the Hebrews and the Babylonians shaving was sometimes a figure of disgrace (2 S. 10<sup>4</sup>) or of mourning (Is. 15<sup>2</sup>, Jer. 41<sup>5</sup> 48<sup>37</sup>); both ideas may be hinted at here.—*weighing-scales*] Because the hair was to be measured into equal parts.—2. The treatment of the hair signifies the fate in store for the people left in Jerusalem, fire, sword, expulsion; by one means or other not a soul would escape. Such seems to be the primary thought. As Isaiah in his inaugural vision (6<sup>13a</sup>), Ez. contemplates a total annihilation.—*burn in the flame*] There is no need to read *fire* (Co. Ro.), for the sake of agreement with v.<sup>4</sup>; cp. Is. 31<sup>9</sup> 44<sup>16</sup> 47<sup>14</sup> (*flame*).—*in the midst of the city*] To omit the words as a gloss on *in the flame* (Hö.) leaves the situation undefined. If this symbol is connected with the first 4<sup>1-3</sup>, as *when the days of the siege are fulfilled* suggests, then we must picture the city as that which was mapped upon the clay tablet. We need not, however, press the point: all is taking place in vision.—*and thou shalt take the third, smiting with the sword round about it*] i.e. the city. In the Hebr. the syntax does not run naturally; it is relieved by the omission of *thou shalt take*, which may have come in from v.<sup>1</sup>; *round about it*



is a conventional phrase from the context, vv.<sup>5. 6. 7</sup> etc., and the antecedent of the pron. stands a long way off. Further, the v. has been filled out by the addition of *and the sword I will draw out after them* from v.<sup>12</sup>: it introduces a disturbing 1st pers. and injures the unity of the symbol. Though the Vrs. follow *fit*, we may restore the text thus: *and the third shalt thou smite with the sword, and the third shalt thou scatter to the wind.*—3. *And from there*] i.e. from the last third, where it lay strewn.—*in thy skirts*] With Vrs. read *in thy skirt*, lit. *extremity* (cp. 16<sup>8</sup>) of a long, flowing garment, which could be drawn up and used as a pouch, Hag. 2<sup>12</sup>.—4. Of the hairs *secured* in the *skirt* some are to be thrown into the *fire*, not the *flame* of v.<sup>2</sup>, for these are not in the city, but scattered to the winds. Though some of the inhabitants escaped at first, a further judgement would pursue them in their flight, and destroy them, see v.<sup>12</sup> 20<sup>34-38</sup>. Yet not all: *some* of the hairs are to be burned, the rest, it is implied, remain safe. The wholesale extermination portrayed in vv.<sup>1. 2</sup> is slightly modified in vv.<sup>3. 4a</sup>; just as some survive the judgement in 20<sup>34ff.</sup> 40-44. Possibly this modification, together with the idea of a further judgement, was an after-thought.—*from it shall come forth a fire unto all the house of I.*] *From it* (mas., in *ET* wrongly fem.) seems to refer generally to the last act of judgement; the fire, since it goes forth against all the house of Isr., cannot be the fire mentioned in cl. a. The text as it stands conveys no clear meaning; we must follow *E* and *thou shalt say unto all the house of I.*, transferring the words to the beginning of v.<sup>5</sup>. This, however, leaves v.<sup>4</sup> with the weak ending *from it shall come forth a fire*; which may have been no part of the original text, but intruded on the basis of 19<sup>14</sup> (Co. Ro. He. Hö.).

Vv. 5-17. A commentary on 4<sup>1-54</sup>: explaining symbol *a*, vv.<sup>5-10</sup>, and symbol *e*, vv.<sup>11-15</sup>.—5. *This is Jerusalem*] See 4<sup>1-3</sup>.—*in the midst of the nations I have set her*] The idea of Jerusalem being the central city of the earth is here first put into words, and more definitely in 38<sup>12</sup>; it sprang, we may think, from a prophetic interpretation of Israel's choice and destiny among the peoples of the world. It was taken up by later mystical writers, e.g. Eth. Enoch 26<sup>11</sup>. 'I went from thence to the middle of the earth, and I saw a blessed place in which there were trees . . . a holy mountain . . . a stream'; Jub. 8<sup>12. 19</sup> 'Mount Zion, the centre of the navel of the earth.' Similarly in Rabbinic theology, 'the world was created from Zion' Talm. B. Yôma 54b; 'the Sanhedrin sits on the navel of the world,' because it sits in the temple, *San.* 37a. Influenced, no doubt, by the Jewish belief, but for an additional reason, Christian writers of the middle ages adopted the same view;

e.g. Dante *Inf.* xxxiv. 114 speaks of Jerusalem as the *colmo*, the culminating point of the northern hemisphere, because our Lord died there, at the centre of the world. From the 4th cent. onwards Ps. 74 [Y 73] <sup>12</sup> was quoted in this connexion, e.g. Jerome on the present v. See also the Mappa Mundi illustrated in *Enc. Brit.* <sup>11</sup> xvii. 638 f., and the material collected in J. Jeremias *Golgotha*, 1926, 40 f.—*lands*] The plur. is characteristic of Ez., cp. v. <sup>6</sup> 6<sup>8</sup>, in all 27 times; Lev. 26<sup>36</sup>. 39; in P 6 times; in Jer. 7 times, and in no other prophet. The usage thus belongs to the later literature. Driver *LOT*<sup>9</sup>. 297.—6. *and she shewed rebellion against*] For the verb cp. 20<sup>8</sup>. 13. 21, Dt. 1<sup>26</sup>. 43,—*in doing more wickedly than the nations*] The accusation as in v. <sup>7</sup> 16<sup>471</sup>, cp. 11<sup>12</sup>; Jer. 2<sup>101</sup>. 18<sup>13</sup>, 2K. 21<sup>9</sup>.—The next two phrases recur in Ez. and H: *rejected my judgements* 20<sup>13</sup>. 16 cp. 24; Lev. 26<sup>43</sup> cp. 15; *walk in (my) statutes* v. <sup>7</sup> 11<sup>20</sup> 18<sup>9</sup>. 17 etc. (18 times in all); Lev. 18<sup>3</sup>. 4 20<sup>23</sup> 26<sup>3</sup>; compiler of Kings, 1 K. 3<sup>3</sup> etc. (4 times); Jer. 44<sup>10</sup>. 23. The two words *judgements* and *statutes* (*hukḥôth*) are often combined in Ez., e.g. v. <sup>7</sup> 11<sup>12</sup>. 20+8 times, in H, e.g. Lev. 18<sup>4</sup>. 5. 26+5 times, and especially in D, always in the order *statutes* (*hukḥîm*) and *judgements*, e.g. Dt. 4<sup>1</sup>. 5. 8. 14. 45+18 times; cf. Jer. 1<sup>16</sup> 4<sup>12</sup> *judgements* alone. There is a distinction in the meaning of the two words; *judgements* are the provisions of civil and criminal law, *statutes*, lit. *things engraven*, and so *fixed*, are positive enactments or institutions, moral, ceremonial, civil. See Driver *Deut.* 62.—7. *Because ye were a multitude (?)*] So the Rabb. explain; but the vb. occurs only here, and most modern scholars accept Böttcher's slight emendation, *because ye shewed rebellion*, the word used in v. <sup>6</sup>. The Vrs. imply the reading of *𐤏𐤋*.—*and according to the judgements of the nations round about you ye have not done*] For *judgements* we might render *laws, ordinances*; see above. The very heathen act up to their lights, but Israel has not been so consistent and loyal; a more emphatic version of the thought of v. <sup>6</sup>. Some 30 Hebr. MSS *SE*, however, omit the negative: and the statement would be equally true, see 11<sup>12</sup>; but the omission of the negative is more easily accounted for than the insertion, and *𐤏𐤋* has the support of *Gr.* For *the nations* (*gôyim*) *round about you* cp. vv. <sup>14</sup>. 15 11<sup>12</sup> 36<sup>4</sup>. 7, Lev. 25<sup>44</sup>; in Dt. 6<sup>14</sup> 13<sup>8</sup> *peoples* (*ammîm*).—8. *Behold, I even I am against thee*] A common phrase in Ez., e.g. 13<sup>8</sup> 21<sup>8</sup> [3] 26<sup>3</sup> etc., eleven times, always followed by . . . *and I will* . . . or an equivalent; Jer. 21<sup>13</sup> 51<sup>25</sup>, Nah. 2<sup>14</sup> 3<sup>5</sup> (all).—*and I will do judgements*] See crit. note, and v. <sup>10</sup> n. The prophet insists repeatedly that the divine judgements on Israel are to take place *in the eyes of the nations* both as an example, and to vindicate Jahveh's Godhead and essential Nature before the world: 20<sup>9</sup>. 14. 22. 41 22<sup>16</sup> 28<sup>25</sup>



38<sup>23</sup> 39<sup>27</sup>, Lev. 26<sup>45</sup>. Cp. vv. 14. 15.—9. *And I will do . . . not done*] Cp. the similar threat in Is. 7<sup>17</sup>.—10. *Fathers shall eat sons*] Illustrating the horrors of the siege, cp. Dt. 28<sup>53</sup>, Jer. 19<sup>9</sup>, Lev. 26<sup>29</sup>; they seem to have been actually realized, Lam. 4<sup>10</sup>, cp. the incident 2 K. 6<sup>29</sup>.—*I will do on thee acts of judgement*] A phrase characteristic of Ez., cp. vv. 8. 15 11<sup>9</sup> 23<sup>10</sup> 25<sup>11</sup> 28<sup>22</sup>. 26 30<sup>14</sup>. 19, of God's acts; once of man's, 16<sup>41</sup>; only besides in Ex. 12<sup>12</sup>, Num. 33<sup>4</sup> P, cp. 2 C. 24<sup>24</sup>.—*and I will scatter . . . to every wind*] So vv. 2. 12 12<sup>14</sup> 17<sup>21</sup>, perhaps from Jer. 49<sup>32</sup>. 36. Cp. the similar phrases *scatter among the lands* 6<sup>8</sup> 12<sup>15</sup> etc., and *among the nations* Lev. 26<sup>33</sup> etc.—*all thy remnant*] *sh'êrith*. Ez. holds no doctrine of a remnant among the people of Jerusalem who will survive the coming disaster; on the contrary, they will be scattered and destroyed, 9<sup>8</sup> 11<sup>13</sup> (cp. on v. 4 above). So far he agrees with Jeremiah, e.g. Jer. 6<sup>9</sup> 8<sup>3</sup> 15<sup>9</sup> 24<sup>8-10</sup> 42<sup>15-17</sup>. 19-22 44<sup>12</sup>. 14. 28. Jeremiah, however, combines with this relentless view the prospect of mercy and restoration for the *remnant* 23<sup>3</sup> 31<sup>7</sup>; so, too, Zeph. 3<sup>13</sup>, Zech. 8<sup>6</sup>. 11 11<sup>12</sup>, 'Mic.' 2<sup>12</sup> 4<sup>7</sup> 5<sup>6</sup>. 7, 'Is.' 11<sup>11-16</sup>. In earlier prophecy, Isaiah, though at times he looks forward to a total destruction of people and city (6<sup>11-13a</sup> 5<sup>13f</sup>. 22<sup>14</sup> 29<sup>1-6</sup>, ? 32<sup>9-14</sup>), yet at other times he believes firmly that a *remnant* (*sh'âr*) will return and be converted to Jahveh, 7<sup>3</sup> 10<sup>20-22</sup> (? Is.), 28<sup>5</sup> (? Is.). Ez. fixes his hopes for the future, not on any survivors from the overthrow of Jerusalem, but on the faithful among the exiles in Babylon: out of them the new Israel will be created, chs. 33-37. Cp. on 11<sup>14-21</sup>.—11. *As I live, is the oracle of Adonai Jahveh*] This solemn asseveration in the mouth of Jahveh Himself occurs 13 times in Ez., e.g. 14<sup>16</sup>. 18. 20 etc., far more frequently than in any other prophet; it is in accordance with his austere conception of the reality of the divine Being and of the divine resentment against sin. Cp. the similar *As I live*, 17<sup>19</sup> 20<sup>3</sup> 33<sup>27</sup>.—*because thou hast made my sanctuary unclean*] The vb. is fem., the subj. being Zion or Jerusalem understood. Both Ez. and the Law of Holiness cherish a peculiar reverence for the sanctuary; they dread any act of profanation, e.g. 8<sup>6</sup> 23<sup>38f</sup>. 25<sup>3</sup> 43<sup>7ff</sup>. 44<sup>7</sup> cp. 24<sup>21</sup>, Lev. 19<sup>30</sup> 20<sup>3</sup> 21<sup>12</sup>. 23 26<sup>2</sup>. In this connexion P speaks of *my dwelling* Lev. 15<sup>31</sup>, *my sanctuary* Num. 19<sup>20</sup>.—*detestable things*] Hebr. *shikkûš*, false gods and their rites and images, cp. 7<sup>20</sup> 11<sup>18</sup>. 21 20<sup>7</sup>. 8. 30 37<sup>23</sup>, Jer. 4<sup>1</sup> 7<sup>30</sup>, Hos. 9<sup>10</sup>, Zech. 9<sup>7</sup>; cp. *shêqes* 8<sup>10</sup>, applied to unclean beasts, and see W. R. Smith *Kinship* 309. Gr<sup>5</sup> om. the word here. The form implies what is hateful and hostile to God, like *piggûl* 4<sup>14</sup>, *gillûl*, *kibbûš* Is. 57<sup>13</sup>, *sakkûth* Am. 5<sup>26</sup>.—*therefore also I will withdraw*] Apparently intended to mean *withdraw my eye* i.e. *my favour*, cp. Job 36<sup>7</sup>; but this use of the vb. without an obj. expressed is highly questionable.



A slight variant appears in 10 MSS (and Q<sup>or</sup>, Baer p. 108) *I will cut down*, so Σ UV confringam; but nothing in the context suggests *falling* trees. The word must be corrupt; some strong expression is wanted, such as *I will loathe thee*, cp. 16<sup>45</sup>, implied perhaps by Ε ἀποδομαί σε, ἄ abjiciam te, Σ.—*and mine eye shall not spare*] So, of God, 7<sup>4.9</sup> 8<sup>18</sup> 9<sup>10</sup> (with *nor will I pity*, as here), 20<sup>17</sup>; of man, 9<sup>5</sup> 16<sup>5</sup>, Dt. 7<sup>16</sup>+four times, Gen. 45<sup>20</sup> E. The repeated use of the phrase implies that the contrary is Jahveh's usual attitude (He.).—12. The third part of *hair burnt in the flame* v.<sup>2a</sup> is here explained to mean death by pestilence and famine; the treatment of the two other thirds requires no explanation, so v.<sup>2b</sup> is merely repeated. The triad *pestilence, famine, sword* (6<sup>11f.</sup> 7<sup>15</sup> 12<sup>16</sup> 14<sup>13.17.19</sup>, cp. 33<sup>27</sup>) Ez. adopts from Jeremiah, who uses them as a standing formula, e.g. Jer. 14<sup>12</sup>+14 times; *the sword* and *the pestilence* also in Lev. 26<sup>25</sup>.—*and the sword I will draw out after them*] A further judgement awaits the fugitives; they will be not only scattered but put to the sword; this is hinted at in v.<sup>4</sup>, and stated in almost the same words in Lev. 26<sup>33</sup>. For the thought cp. Am. 9<sup>4</sup>, Jer. 9<sup>15</sup> 15<sup>9</sup>. The expression *I will draw out*, lit. *empty*, *the sword* again in 12<sup>14</sup>, cp. 28<sup>7</sup> 30<sup>11</sup>, Ex. 15<sup>9</sup>.—13. *and I will wreak my fury upon them*] lit. *bring my fury to rest*, cp. 16<sup>42</sup> 21<sup>22</sup> 21<sup>17</sup> 24<sup>13</sup>. The prophet is possessed by the idea that the fall of Jerusalem is a token of Jahveh's anger, equally pitiless and just; only complete destruction will satisfy it. The conviction is prominent at this period, see 7<sup>3-9</sup> 8<sup>18</sup> 9<sup>5.10</sup>. Ε om. *I will wreak*, but the vb. may well stand.—*and I will take vengeance*] lit. *I will obtain ease* by disburdening myself of anger; cp. Is. 1<sup>24</sup>. Again Ε om.; possibly the word is a dittograph of the preceding *I will wreak*.—*and they shall know*] Jahveh will be recognized as the true God by the accomplishment of His word spoken by the prophet. To give solemn attestation to a threat, Ez. frequently closes a sentence or paragraph with *I Jahveh have spoken (it)*, e.g. vv.<sup>15.17</sup> 17<sup>21</sup> 21<sup>22.37</sup> 17. 32] 23<sup>34</sup> 26<sup>14</sup> 28<sup>10</sup> 30<sup>12</sup> 34<sup>24</sup> 36<sup>36</sup> 37<sup>14</sup> 39<sup>5</sup>. The prophet lays stress upon *jealousy* as the motive which determines Jahveh's action in two opposite ways: it incites Him to punish His people, lest they should think Him indifferent to sin, 16<sup>38.42</sup>; it leads to their restoration, lest the heathen should question His power, 36<sup>5ff.</sup> 38<sup>19</sup> 39<sup>25-29</sup>; cp. Is. 59<sup>17</sup>.—14. There is some uncertainty about the text of this v. Thus, instead of *and for a reproach among the nations* Ε reads *and thy daughters*, perhaps owing to an obscurity in the Hebr. MS; *among the nations which are round about thee* belongs properly to v.<sup>15</sup>, and may have been accidentally written here. The v. gains in force if we read *and I will make thee a desolation in the eyes of every passer by*

(Ro. He. Hö.) ; cp. Lev. 26<sup>31</sup> (*desolation*) ; and v.<sup>8</sup> above, 36<sup>34</sup>, 1 K. 9<sup>8</sup>=2 C. 7<sup>21</sup>, Jer. 18<sup>16</sup> 19<sup>8</sup> 49<sup>17</sup>, Zeph. 2<sup>15</sup>.—15. *and she shall become*] Read with Vrs. *and thou shalt become*, to agree with the rest of the v.—*a reproach and a taunt, a chastisement and a devastation*] This piling up of synonyms can hardly be original. G recognizes only two words out of the four, but which two cannot be determined. The words for *taunt* and *chastisement* (?='admonition,' 'warning example,' not again in this sense) are both open to doubt. It was to be an added humiliation that the heathen should look on and mock at the fate of Jerusalem.—*when I do acts of judgement on thee*] See v.<sup>10</sup> n.—*in anger and wrath and rebukes of wrath*] The first couple again in Mic. 5<sup>14</sup>, the second in ch. 25<sup>17</sup>, and in both connected with *vengeance*, which some propose to substitute for the first *wrath*. G reads the whole *in the rebuke of my wrath*, and this is perhaps the best that can be done with the sentence.—*I Jahveh have said (it)*] The divine *dixi* (He.) ; see on v.<sup>13</sup>.

Vv. 16. 17. These vv. seem to be an appendix made up of conventional phrases, which do not connect with what goes before, and add nothing to the exposition of the symbols in vv. 5-10. 11-15. Why is *famine* singled out in v.<sup>16</sup>, when all four plagues are named in v.<sup>17</sup>? The language bears marks of inaccuracy and repetition.—*the evil arrows of the famine among them*] Read *my evil arrows among you* ; though *famine* is attested by the Vrs., it is prob. a miswritten form of the Hebr. *the evil* ; *my arrows* G, cp. Dt. 32<sup>23</sup> ; a change in the pron. at the end is required by the context.—*which have become a ruin*] Read with G *and they shall become* ; for *ruin* (lit. an abstract, *destruction*) cp. 9<sup>6</sup> 21<sup>36</sup> [31] 25<sup>15</sup>, Jer. 5<sup>26</sup>, Ex. 12<sup>13</sup> P.—*which I will send to destroy you*] A marginal gloss or various reading inserted into the text ; the same applies to *and famine will I bring upon you in addition* ; both clauses are omitted by G, and must have found their way into H later than G ; at any rate, they were not in the Hebr. MS which G used. For *break the staff of bread* see 4<sup>16</sup> n.—17. The four plagues, *famine, evil beasts, pestilence and blood, sword*, are mentioned again in 14<sup>21</sup>, and perh. borrowed from there ; cp. the four in Jer. 15<sup>3</sup>, and the three in v.<sup>12</sup> above ; *pestilence and blood* (in Hebr. an alliterative phrase, 28<sup>23</sup> 38<sup>22</sup>) are prob. intended for a single plague.—*evil beasts and they shall make thee childless*] So, almost in the same words, Lev. 26<sup>22</sup> ; G paraphrases *and I will punish thee*. For the threat cp. Ex. 23<sup>29</sup>, Dt. 32<sup>24f.</sup> ; and see 2 K. 17<sup>25</sup>.—*and a sword I will bring upon thee*] Similarly 6<sup>3</sup> 11<sup>8</sup> 14<sup>17</sup> 29<sup>8</sup> 33<sup>2</sup>, Lev. 26<sup>25</sup> ; not an expression used by other prophets.

This ch. raises in an acute form the question, What is the relation between Ez. and Lev. 26? How close it must have been



appears from the preceding notes ; in fact, so striking are the parallels of thought and phrase that Ez. himself has been suggested as the author of Lev. 26. This opinion, however, is no longer held. Rather, we may suppose, the Law of Holiness (Lev. 17-26) was once in existence as a separate document before it was combined with the Priestly Code, and, together with fragments of a similar character,\* passed from hand to hand in the priestly circle to which Ez. belonged. Since he knew and made use of this body of laws and instructions, it probably took shape before his time, but not long before, and in much the same period. Such is the result of Driver's careful discussion in *LOT*<sup>9</sup>. 147-152 ; he gives a list of other parallels, which occur especially in chs. 11, 24, 34, 36, 37. See also Carpenter-Harford *Comp. of the Hex.* 277-284.

A different view, however, must be mentioned. Hölscher, in accordance with his general theory, regards the whole of ch. 5, except vv. <sup>1</sup> and <sup>2</sup>, as the work of a redactor, and not as prophecy at all : it is 'literary rhetoric post eventum' (*Hesek.* 60 cp. 30 f.). The points of contact with H, therefore, are not due to the prophet Ez., but to this redactor, who wrote, long after Ez.'s time, in the style of the older priestly school which produced the Law of Holiness. The argument is both weighty and, at first sight, plausible ; but the effect of it is to empty ch. 5, and similar passages, of all serious meaning. The characteristics which Hölscher assigns to the redactor may just as well belong to Ez. in his less impassioned moments, when he is enlarging upon the revelations conveyed to him in the prophetic trance. It is not denied that the text has received additions at the hands of successive editors and readers, which to some extent are responsible for the *longueurs* of the Book ; but can we draw the line between the work of the redactor and that of the prophet so decisively as Hölscher does ? The very rigour of his argument rouses a distrust of his far-reaching conclusions.

Ch. 4, 1. אַח ירושלם ] The def. obj. in appos. to the indef. עיר is strictly ungrammatical, and betrays the annotator ; cp. Is. 7<sup>17</sup> אַח כָּל־אֲשׁוּר <sup>20</sup>.—2. כְּצֹר ] = either a state of siege vv. <sup>3</sup>. 7. <sup>8</sup>. 5<sup>2</sup>, Dt. 20<sup>19</sup>, or siege-works Dt. 20<sup>20</sup> ; the latter is meant here, as the works are specified.—[דִּי־ק] in form an Aram. ptp. of דִּיק—in Aram. look out, watch (Aph.) ; hence Rabb. tower (Ibn. Ezr. in loc.) ; but 2 K. 25<sup>1</sup>=Jer. 52<sup>4</sup> suggests a rampart ; ἑπτομαχῶνας, ἑ munitiones. [וְשִׁפְחָה] The Akk. šipku (noun) is similarly

\* The following passages should be compared :

Ex. 6<sup>8-9</sup> 7<sup>4</sup> 12<sup>12</sup>. 13 with Ez. 5<sup>10</sup>. 15 11<sup>20</sup> etc., 20<sup>5</sup>. 6. 15. 23. 28. 43 36<sup>7</sup> 47<sup>14</sup> ; 11<sup>15</sup> 25<sup>4</sup>. 10 33<sup>24</sup> 36<sup>2</sup>. 3. 8.

Ex. 31<sup>13</sup>. 14<sup>a</sup> with Ez. 20<sup>12</sup>. 13. 16. 20. 21. 24 22<sup>8</sup>. 26 23<sup>38</sup> 44<sup>24</sup>.

Lev. 10<sup>3a</sup>. 10. 11 with Ez. 44<sup>21</sup> ; 22<sup>26</sup> 44<sup>23</sup>.

Num. 15<sup>37-41</sup> with Ez. 6<sup>9</sup>.













do not occur again in  $\mathfrak{C}$ . Co. suggests שחם ושחם; but see 4<sup>18</sup> n. For נדקח point נדקח as elsewhere, Is. 43<sup>28</sup> etc.  $\mathfrak{T}$  seems to have read a word like נדקח. Again  $\mathfrak{C}$  represents the four words by two,  $\epsilon\upsilon\kappa\delta\iota\kappa\eta\sigma\epsilon\iota$   $\theta\upsilon\mu\omicron\upsilon$   $\mu\omicron\upsilon$ =חט' חט';  $\mathfrak{S}$  also=חט'. For חט' חט'  $\mathfrak{T}$  ונתקח רנו, so in 25<sup>17</sup>, wrongly connecting חט' חט' with חט'.—16.  $\mathfrak{C}$  [בשלהי] cannot be parallel to בעשיו in v.<sup>16</sup>, because רברתי 'אני' intervenes and marks the close of a period. V.<sup>16</sup> is thus a fragmentary note, out of construction with what precedes, and equally disconnected with what follows.—חט' הרעב הרעב  $\mathfrak{C}$   $\tau\alpha\varsigma$   $\beta\omicron\lambda\iota\delta\alpha\varsigma$   $\mu\omicron\upsilon$   $\tau\omicron\upsilon$   $\lambda\iota\mu\omicron\upsilon$   $\mathfrak{S}$  'my evil arrows of famine'; but if חט' is right, הרעב must be omitted, as grammar requires (Dr. § 193). For חט' read חט', and for חט' read חט' with  $\mathfrak{C}$   $\kappa\alpha\iota$   $\epsilon\sigma\omicron\upsilon\tau\alpha\iota$ .—חט' though 1st pers. is pointed as a jussive, cp. חט' לא Dt. 18<sup>18</sup>, Hos. 9<sup>15</sup>: merely a Massoretic fancy for the normal חט', Ges. § 109 d; but B-L. 279, 301 n. regard the form as a jussive.—In vv.<sup>14</sup>, <sup>15</sup>, <sup>16</sup>  $\mathfrak{C}$  represents the Hebr. text as it probably was before  $\mathfrak{M}$  had become overloaded with later additions. The witness of  $\mathfrak{C}$  is often valuable in this respect, e.g. in  $\mathfrak{C}$  81<sup>ab</sup>  $\mathfrak{I}$  11. 12 13<sup>7b</sup> 17<sup>20b</sup>. 21 20<sup>20b</sup> 28<sup>b</sup> etc.—17.  $\mathfrak{C}$   $\epsilon\pi\iota$   $\sigma\epsilon$ , sing. as in the rest of the v. The interchange of plur. and sing. in  $\mathfrak{M}$  betrays the carelessness of the annotator.—חט'  $\mathfrak{C}$   $\kappa\alpha\iota$   $\tau\iota\mu\omega\rho\eta\sigma\omicron\mu\alpha\iota$   $\sigma\epsilon$ , as in 14<sup>15</sup>; a free rendering,  $\mathfrak{U}$  usque ad internecionem  $\mathfrak{S}$  'and I will destroy you.'—חט' Co. om. as unsuitable to עבר, and making five plagues instead of four; but the Vrs. recognize it.—חט'  $\mathfrak{C}$   $\kappa\upsilon\kappa\lambda\omicron\theta\epsilon\upsilon$ =חט', a conventional addn.

#### c. AGAINST THE MOUNTAINS OF ISRAEL, 61-14.

Ch. 6. In chs. 4 and 5 the prophet has announced the siege of Jerusalem and the exile of its populace; now he takes a survey of the whole land. He launches his threats against the *mountains of Israel* as contaminated by the popular worship, against the *high places* where the sanctuaries stood, against the *idols* and *altars* connected with them. Nominally the worship was offered to Jahveh, but in practice it could hardly be distinguished from heathenism. Ezekiel was not the first to realize the dangers which were undermining the religion of the people. Prophets before him had denounced the high places; according to 2 Kings 23, a reformation had been attempted by Josiah in 621 B.C., with the aim of cleansing the land and centralizing worship in Jerusalem: but Ezekiel makes no allusion either to his predecessors or to Deut. 12. It is unsafe to draw large conclusions from his silence. He was far away in Babylonia; the one thing which absorbed and excited him was the state of religion in Israel as he knew it before he left the country in 597. Hölscher assigns ch. 6 to a redactor writing some 150 years after Ezekiel; but so far as we can judge, an attack on the local sanctuaries and their idols would have been beside the mark just before the time of Nehemiah, when the circumstances had wholly changed.

By way of contrast, ch. 36<sup>1-15</sup> should be noticed: the prophet again surveys the *mountains of Israel*, and, in altered tones, utters a promise of restoration.

It is clear that several hands have been at work on the

present chapter. The original address can be followed in vv.<sup>1-4</sup> and <sup>13-14</sup>; vv.<sup>5-7</sup> do little more than repeat what has just been said; vv.<sup>8-10</sup> deal with the exiles abroad, not with the people at home; while vv.<sup>11</sup> and <sup>12</sup> stand by themselves, a fierce comment on vv.<sup>1-4</sup>. <sup>13f.</sup> or vv.<sup>8-10</sup>, and no part of the address.

Ch. 6, 2. *Set thy face against*] One of Ez.'s phrases, e.g. <sup>13</sup><sup>17</sup> <sup>21</sup><sup>2</sup>. <sup>7</sup> [<sup>20</sup><sup>46</sup> <sup>21</sup><sup>2</sup>] (9 times), expressive of his habitual opposition to the beliefs and practices of popular religion.—*the mountains of Israel*] Characteristic features of the country; here and <sup>33</sup><sup>28</sup> inviting a judgement, but, in the prophet's later period, a blessing <sup>34</sup><sup>13f.</sup> <sup>36</sup><sup>1</sup>. <sup>4</sup>. <sup>8</sup> <sup>37</sup><sup>22</sup>; at other times remembered with pride and affection <sup>19</sup><sup>9</sup> <sup>35</sup><sup>12</sup> <sup>38</sup><sup>8</sup> <sup>39</sup><sup>2</sup>. <sup>4</sup>. <sup>17</sup>. The phrase is peculiar to Ez. (16 times).—3. *the mountains and the hills, the ravines and the valleys*] Again in <sup>35</sup><sup>8</sup> <sup>36</sup><sup>4</sup>. <sup>6</sup>. *Mountains and hills* are generally mentioned when the prophets speak of idolatry, e.g. Is. <sup>2</sup><sup>14</sup> <sup>65</sup><sup>7</sup>, Jer. <sup>2</sup><sup>20</sup> <sup>3</sup><sup>2</sup>. <sup>6</sup>, Hos. <sup>4</sup><sup>13</sup>, Dt. <sup>12</sup><sup>2</sup>; *ravines* lit. *channels* (oftener in Ez. than in other books) and *valleys* were frequented for impure rites and the cult of Moloch, e.g. Is. <sup>57</sup><sup>6</sup>, and cp. 'the valley of Ben Hinnom' 2 K. <sup>23</sup><sup>10</sup>, Jer. <sup>19</sup><sup>2ff.</sup>.—*I am bringing a sword upon you*] Cp. <sup>5</sup><sup>17</sup> n. The land itself is involved in the guilt of its inhabitants; an idea which occurs elsewhere in the O.T., e.g. Gen. <sup>3</sup><sup>17</sup> J, Num. <sup>35</sup><sup>33</sup> P, Is. <sup>24</sup><sup>5</sup>, Jer. <sup>3</sup><sup>3</sup>, Ps. <sup>106</sup><sup>38</sup>; in the N.T. see Rom. <sup>8</sup><sup>20-22</sup>.—*your high places*] Hebr. *bâmôth*, the special name for the local sanctuaries, founded in many cases by the Canaanites, and from them taken over by Israel and used for the worship of Jahveh, e.g. 1 S. <sup>9</sup><sup>12ff.</sup>, 1 K. <sup>3</sup><sup>4</sup> <sup>18</sup><sup>19ff.</sup>. But the *bâmôth* were associated with traditions and practices which tended to degrade the religion of the people, as the prophets saw, Am. <sup>7</sup><sup>9</sup>, Hos. <sup>4</sup><sup>13</sup> <sup>10</sup><sup>8</sup>, and in Josiah's time an attempt was made to get rid of them; in the interests of reform the higher religion aimed at the centralization of worship, Dt. <sup>12</sup><sup>2ff.</sup>. This aim was no doubt Ezekiel's too, for he seems to take for granted the principle of a single sanctuary, though he says nothing about the law in Deuteronomy. Strictly *bâmâ* denotes a high place, and the local sanctuaries are called 'houses' i.e. temples 'of high places' 1 K. <sup>12</sup><sup>31</sup> <sup>13</sup><sup>32</sup>; but often the word is used for the sanctuaries themselves, and such verbs as *to make* Moabite Stone l. 3, 2 C. <sup>21</sup><sup>11</sup>, or *build* 2 K. <sup>17</sup><sup>9</sup>, or *pull down* 2 K. <sup>23</sup><sup>8</sup>, are found in connexion with it. The derivation is unknown; a play on the form *bâmâ*, not an etymology, is given in <sup>20</sup><sup>20</sup>. Probably the word was borrowed from the Canaanites, and belonged to the common Semitic vocabulary; thus the Assyrians used it in the literal sense of *heights*, e.g. *bamâti ša šadî* 'heights of the mountains' KB. i. <sup>18</sup>, and cp. Dt. <sup>32</sup><sup>13</sup>, Am. <sup>4</sup><sup>13</sup>, Is. <sup>58</sup><sup>14</sup>.—4. *your altars*] See 2 K. <sup>21</sup><sup>3</sup>; formally the mountains are still addressed, though the people



are in the prophet's mind.—*your ba'al-images*] Hebr. *ḥammānim* i.e. prob. images of Ba'al *ḥammān*=*the glowing Ba'al*, a title which occurs in Phoenician, and countless times on the Punic tablets from Carthage; *NSI.* 104. These *ḥammānim*, corresponding to the Ἀμμωνεῖς of the Phoenician temples (Philo Bybl. *Fr. Hist. Gr.* iii. 564), were introduced into Israel towards the end of the 7th cent., to judge from the use of the word in the O.T., first here and v.<sup>6</sup>, then Lev. 26<sup>30</sup>, Is. 17<sup>8</sup> and 27<sup>9</sup> (with 'ashêrim), 2 C. 14<sup>4</sup> [5] 34<sup>4</sup>.<sup>7</sup> In 2 C. 34<sup>4</sup> the *ḥammānim* are said to have stood *upon* the altars, and *hew down* is the verb applied to them, as in v.<sup>6</sup> below. The rendering *sun-images* Rashi etc., RV., is due to a mistaken identification with the late Hebr. word for 'sun,' *ḥammā* Is. 24<sup>23</sup> 30<sup>26</sup>; at the same time these images may have been connected with the sun-worship in the temple, 8<sup>1st</sup>.—*your slain*] i.e. those slain upon you, viz. the mountains.—*before your idols*] to shew how helpless they are, and to defile them with corpses. The word for idols, *gillûlim*, seems to have gained currency through Ez. (39 times, only besides in Lev. 26<sup>30</sup>, Dt. 29<sup>16</sup>, Jer. 50<sup>2</sup> and six times in the compiler of Kings). The root means *to roll*, but how it came to be used of *idols* (ἱδωλα) is far from clear. Perhaps, from the primary sense of something *rolled*, the name was given to an unworked block of stone regarded as the dwelling-place of a spirit or demon; cp. *gelîlôth*=a group of sacred stones, Josh. 22<sup>10</sup>. This is Baudissin's explanation, *ZDMG.* lviii. 395 ff.; see also Gray *Sacrifice* 104. The pronunciation *gillûlim* is merely artificial, prob. intended to express detestation; see phil. n. and 5<sup>11</sup> n.—5. The first half of the v. is omitted by G<sup>B</sup>: it merely repeats and expands the substance of v.<sup>4b</sup>. The second half cannot belong to vv.<sup>1-4</sup>, for *your bones* is out of place in an address to *mountains*; moreover, the sudden change from the 3rd to 2nd pers. pl. (*their idols* v.<sup>5a</sup> . . . *your bones* v.<sup>5b</sup>) can hardly be original. The sentence *I will scatter your bones round your altars* has a certain vigour, which suggests that it may have belonged to v.<sup>4b</sup> see Jer. 8<sup>1-2</sup>; its present position, however, is unsuitable, because according to v.<sup>4</sup> the altars have been destroyed. Prob. the whole v. is a later insertion on the basis of Lev. 26<sup>30</sup>.—6. The mountains are no longer addressed, but the people; there is nothing, however, to indicate the transition. The v. is secondary, and again based upon Lev. 26<sup>30</sup>.<sup>31</sup>.—*in all your dwelling-places*] So v.<sup>14</sup> 37<sup>23</sup> (? text); the phrase belongs to H, Lev. 23<sup>3</sup>. 14. 21. 31, and P, Ex. 12<sup>20</sup> 35<sup>3</sup>, Lev. 3<sup>17</sup> 7<sup>26</sup>, Num. 35<sup>29</sup>.—*the cities shall be laid waste and the high places desolated, in order that your altars may be laid waste and 'desolated'*] The repetitions betray the hand of the annotator. The second *desolated* is read *shall be*



held guilty in *ח*; but the latter verb is always used of persons, not of things, e.g. Hos. 10<sup>2</sup> 14<sup>1</sup>; a slight alteration in the Hebr. gives *desolated*, the proper parallel to *laid waste*: so *עשׂה*. In *ע* the word is om.—*your idols shall be broken and made to cease*] The second vb. as in 30<sup>18</sup> 33<sup>28</sup>, Is. 17<sup>3</sup>. *ע* om., but prob. both vbs. should be retained.—*and thy works shall be wiped out*] *ע*<sup>B</sup> om.; the vb. not again in Ez.—7. *And the slain shall fall in the midst of you*] i.e. in the midst of those of you who survive; *then you will recognize that I am Jahveh*. The latter is here a conventional expression, rounding off the inserted vv.<sup>5-7</sup>; it does not come properly till v.<sup>10</sup>, as the climax of the section. *And the slain . . . of you* merely repeats v.<sup>4</sup>, though *slain* is in the sing. coll., as 11<sup>6</sup>.—Vv. 8–10 have no direct connexion with vv.<sup>1-4</sup>. 13–14; they introduce a fresh topic, the remnant (v.<sup>8a</sup>), and the lessons of the exile (vv.<sup>9-10</sup>). There is no need to question the prophet's authorship; he may have added the vv. himself at a later time (Herrm.).—*And I will leave a remnant, when there are among you those that escape the sword . . . then* (v.<sup>9</sup>) *those of you that escape shall remember*] Such appears to be the construction: 'when I leave a remnant . . . then . . . shall remember.' But the text is not quite certain: the verb translated 'I—will—leave—a—remnant' occurs nowhere else in this sense; it requires a separate obj., e.g. 'I will leave of them a few men,' 12<sup>16</sup>; *ע* om. the word. The following clause *when there are among you* is om. by *ס*; but the same construction occurs in v.<sup>13</sup>, and may thus be defended here.—*scattered among the lands*] Frequently in Ez., 12<sup>15</sup> 20<sup>23</sup> 22<sup>15</sup> 29<sup>12</sup> 30<sup>23</sup>. 28; only again Ps. 106<sup>27</sup>.—9. *then those of you that escape shall remember*] Ez. has no doctrine of a remnant, see 5<sup>10</sup> n.; he is thinking of those who escape from the visitation, and in exile lay to heart the lessons of God's discipline; elsewhere the restoration to the homeland produces this effect; see 16<sup>61</sup>. 63 20<sup>43</sup> 36<sup>31</sup> (all with *remember*); and 11<sup>17-19</sup> 39<sup>26f</sup>. In this connexion *remember* means 'call to mind in the present,' not 'recall a memory of the past'; cp. Jer. 51<sup>50</sup>, Jon. 2<sup>8</sup>, Zech. 10<sup>9</sup>, Ps. 42<sup>7</sup> 161.—The next clause but one should read 'and I will break' *their heart*, as the Vrs. suggest. Here Jahveh breaks the heart in order to create penitence; usually it is grief or penitence which causes the broken heart, Ps. 34<sup>19</sup> 118 51<sup>19</sup> 117, Jer. 23<sup>9</sup> etc.—*their heart which goes a-whoring . . . and their eyes which go a-whoring*] The zeugma after *break* is harsh, and only tolerable because some words intervene. This metaphorical use of *go a-whoring*, in the sense of deserting Jahveh, was most likely derived from the licentious customs of Canaanite religion; see chs. 16 and 23, and Driver *Deut.* 339 f.—*and they shall feel a loathing against their own selves*] So 20<sup>43</sup>

36<sup>31</sup>.—on account of the evils which they have done, in short, all their abominations] One or other of these phrases seems to be a later addition.  $\mathfrak{G}^B$  om. the first, which, however, is supported by 20<sup>43</sup>; the second has more the look of a scribal note, based on the similar idiom in Lev. 16<sup>18. 21</sup>.—10. And they shall know that I am Jahveh] One of Ez.'s most characteristic expressions; with the vb. in the 2nd or 3rd pers. it occurs 63 times. The effect, often indeed the motive, of Jahveh's action, whether in punishment or in pardon, whether directed towards Israel or towards the heathen, is to bring about a recognition of His sole Godhead and supreme power. As a rule the sentence comes at the beginning or end of a decree of judgement (e.g. vv. 13. 14 74. 9. 27 11<sup>10. 12</sup> etc.); but on occasion it sums up a promise of restoration (e.g. 20<sup>42</sup> 34<sup>27</sup> 36<sup>11. 38</sup> 37<sup>131</sup>. 39<sup>28</sup>). Like a refrain it sounds throughout the prophecies. See Driver *LOT*.<sup>9</sup> 295.—not in vain have I spoken] The accents in  $\mathfrak{H}$  treat this clause as separate from the preceding;  $\mathfrak{G}^B$  reduces both to one, and they shall know that I the Lord have spoken, then cp. 5<sup>13</sup> n. The shorter form of text, however, is not invariably the more original, and in favour of  $\mathfrak{H}$  is the unconventional wording of cl. b.—Vv. 11 and 12 stand by themselves as a dramatic aside, rather than as part of the address: they begin with the formula which marks a fresh section. The symbolism recalls chs. 4 and 5, and the two vv. may have been transferred from ch. 5; the threats repeat those of 5<sup>12-17</sup>.—Smite with thy palm and stamp with thy foot] Gestures of malignant satisfaction; cp. 21<sup>19. 22</sup> [14. 17] 22<sup>13</sup> 25<sup>6</sup>. The prophet can even exult over the coming vengeance.—and say, Aha!] Cp. 25<sup>3</sup> 26<sup>2</sup> 36<sup>2</sup>. An exclamation of joy rather than of pain:  $\mathfrak{G}$  Εὖγε εὖγε. It is the German *Schadenfreude*, the Greek ἐπιχαίρεκακία (Arist. *Eth. Nic.* ii. 7, 35), for which English has no equivalent. Unlike Hos. and Jer., Ez. betrays little pity for his countrymen; he is wholly on Jahveh's side.—for all the abominations of evils of the house of Israel] To make grammar om. of evils with  $\mathfrak{G}$ . Of course it was not the abominations which made the prophet exult, but the penalty which was sure to overtake them. In the language of heat or irony this can be taken for granted; there is no need to omit all the abominations (with Kr.) in order to save the prophet's logic. For the three plagues cp. 5<sup>12</sup> n.—12. the distant . . . the near] So 22<sup>5</sup>, Jer. 25<sup>26</sup>, Est. 9<sup>20</sup>, Dan. 9<sup>7</sup>, but with the order inverted, as  $\mathfrak{G}$  here.—and he that is left and he that is preserved]  $\mathfrak{G}$  om. and he that is left, which may well be an early gloss on the next word. This was taken by  $\mathfrak{G}$  to mean *besieged*, a sense which is sometimes, though wrongly, given to the word in Is. 1<sup>8</sup>, Jer. 4<sup>16</sup>; but *besieged* does not suit the present context. The proper rendering is *preserved*,



lit. *watched* (for *watch* cp. Is. 26<sup>3</sup>, Ps. 12<sup>8</sup> <sup>171</sup> 32<sup>7</sup> etc.), and so the word was interpreted in the gloss preceding it. The v. should be compared with Is. 13<sup>15</sup>.—*and I will spend my fury upon them*] Similarly 5<sup>13</sup> 7<sup>8</sup> 20<sup>8</sup>. <sup>21</sup>, cp. 13<sup>15</sup>.—Vv. 13 and 14 go back to the subject of vv. 1-4, and point the moral: the destruction of the high places and idols, and the desolation of the land, will convince the disloyal that Jahveh is very God. V. 13<sup>a</sup> repeats the substance of vv. 4<sup>b</sup> and 5<sup>b</sup>.—*And ye shall know*] The 2nd pers. plur. follows naturally after v. 4, but not after v. 12. The 3rd pers. pl. *their slain* etc. does not suit an address to the people, and G reads the 2nd pers. pl. throughout. Perhaps this was altered to the 3rd pers. when v. 13 was placed where it now stands.—*on all tops of the mountains . . . and under every thick terebinth*] has a more original ring (cp. 20<sup>28</sup>) than *upon every high hill . . . and under every green tree* (Dt. 12<sup>2</sup>, 1 K. 14<sup>23</sup>, 2 K. 16<sup>4</sup> 17<sup>10</sup>, Jer. 2<sup>20</sup> 3<sup>6</sup>), which may be a conventional gloss, though the latter, and not the former, stood in the text which G translated: the two together can hardly be original. Like the Canaanites before them, the Hebrews regarded certain mountains as sacred, and generally built their sanctuaries on hilltops. Such well-known holy places as Mišpah, Geba', Gibe'ah, Gibe'on, Ramah, Nob, Shiloh, and Jerusalem itself, were all on hills, as the first five names imply; see Jud. 21<sup>19</sup>, 1 S. 1<sup>3</sup> 7<sup>5ff.</sup> 10<sup>3</sup>. <sup>5</sup>. 10 21<sup>1ff.</sup>, 2 S. 5<sup>7</sup> 6<sup>2</sup>, 1 K. 3<sup>4</sup>. Worship under sacred trees, believed to be inhabited by the *numen*, was very ancient, and still goes on in Syria; illustrations abound in early literature, e.g. Gen. 12<sup>6</sup> 18<sup>1</sup> J. 35<sup>4</sup>, Ex. 3<sup>2</sup>, Josh. 24<sup>26</sup> E, Jud. 4<sup>5</sup>. <sup>11</sup> 6<sup>11</sup> 9<sup>37</sup>, 2 S. 5<sup>24</sup> etc. See Frazer *Folk-lore in the O.T.* iii. 52 ff., 64 ff.—*the place where they offered a soothing odour*] Cp. Lev. 26<sup>31</sup>; *place*, as in Arabic, may denote a sanctuary, cp. Gen. 12<sup>6</sup> J. 22<sup>31</sup>. <sup>9</sup> 28<sup>11</sup> E 19 J; G<sup>r</sup> om. The phrase *a soothing odour*, lit. 'a smell of rest,' belongs to the ancient terminology of sacrifice. It occurs in one early passage, J's narrative of the deluge, Gen. 8<sup>21</sup>, and the Babylonian original of the story uses a similar expression, 'the gods smelt the savour' (*ilāni išinu iriša*, Gilgamesh Epic xi. 160 f., KB. vi. 240); both accounts describe a sacrifice offered with the aim of propitiating the Deity, in the belief that the sacrificial smoke would have a *soothing* effect upon the divine anger. Such was the crude, primitive idea; but later on it underwent a change. In P the phrase is used constantly (38 times) in connexion with the regular, daily sacrifices, which were not offered to make a propitiation, at any rate that was not their main intention. Accordingly the *soothing odour* must have lost its old significance, it was no longer thought of as appeasing the divine wrath, but had become a symbol of the divine pleasure in an act of



worship faithfully performed; hence the rendering in  $\text{ע}$   $\delta\sigma\mu\eta\ \epsilon\upsilon\omega\delta\iota\alpha\varsigma$ . See Gray's discussion, *Sacrifice in the O.T.* 76 ff.; Skinner *Genesis* 157. Ezekiel uses the term four times; in three of them, 6<sup>13</sup> 16<sup>40</sup> 20<sup>28</sup>, he is speaking of sacrifices offered to idols; very likely the idea of appeasing wrath was present in such cases; we cannot feel sure that the same should be said about 20<sup>41</sup>, where Jahveh Himself promises to accept Israel as a soothing odour.—14. *And I will stretch forth my hand against them*] Ez. is fond of the expression, e.g. 14<sup>9</sup>. 13 16<sup>27</sup> etc. (8 times); it appears occasionally in the earlier and later literature, *Is.* 5<sup>25</sup> 23<sup>11</sup>, *Zeph.* 1<sup>4</sup>, *Jer.* 51<sup>25</sup> (cp. 6<sup>12</sup> 15<sup>6</sup> *Hiph.*). *Ex.* 7<sup>5</sup> P.—*and I will make the land a desolation and a desert*] So 33<sup>28</sup>. 29 35<sup>3</sup>, and with slight variations 23<sup>33</sup> 32<sup>15</sup> 35<sup>7</sup>. The phrase *and I will make the land a desolation* is frequently used by Ez., e.g. 15<sup>8</sup> 29<sup>12</sup> etc. (7 times), and seems to be based upon *Jer.* 9<sup>10</sup> 34<sup>22</sup>.—*from the wilderness to 'Riblah'*] i.e. from the farthest South to the ideal boundary in the North; the latter was usually described as 'the entrance to Hāmāth,' 47<sup>16</sup> 48<sup>1</sup>; but Riblah, c. 50 miles S. of Hāmāth, is named here instead, perhaps for the sake of its painful associations, 2 K. 23<sup>33</sup> 25<sup>6</sup>. 20<sup>1</sup>.  $\text{פ}$  and  $\text{ע}$  read *from the wilderness of Diblathah*, but no such place existed; the correction was suggested by J. D. Michaelis; see phil. n.—*in all their dwelling-places*] See v.<sup>6</sup> n.

**Ch. 6, 3.**  $\text{חִקְצֵלִי}$  Kt.,  $\text{חִקְצֵלִי}$  Qere (Baer). Normally the pl. abs. of  $\text{חִקַּץ}$  would be  $\text{חִקְצֵלִי}$  2 K. 2<sup>16</sup> Kt.; but for ease in pronunciation the  $\text{ח}$  was moved so as to separate the palatals  $g$  and  $y$ ; hence  $\text{חִקְצֵלִי}$  7<sup>16</sup> 31<sup>13</sup> 32<sup>5</sup> 36<sup>4</sup>. 6 and 2 K. 2<sup>16</sup> Q., the  $\text{ח}$  being perhaps retained from the sing.  $\text{חִקַּץ}$ — $\text{חִקַּץ}$  *Zech.* 14<sup>4</sup> or  $\text{חִקַּץ}$  *Is.* 40<sup>4</sup>. In the pl. constr., however, there was no need to transpose the  $\text{ח}$ , as the short vowel (e.g. in  $\text{חִקְצֵלִי}$ ) would coalesce with the  $y$  to form the diphthong  $ai$ ,  $\text{חִקְצֵלִי}$ , hence  $\text{חִקְצֵלִי}$ , \*  $\text{חִקְצֵלִי}$  35<sup>8</sup>. The omission of the yodh in  $\text{חִקְצֵלִי}$  Kt. is probably a mere scribal error. See *Kön.* ii. 58; B-L. 582.— $\text{הִנְנִי אֲנִי}$ ] See 5<sup>8</sup> n. Some MSS om.  $\text{אֲנִי}$ , so perhaps  $\text{ע}$   $\text{ידֹוֹ}$ .— $\text{עַל עֲשׂוֹלוֹתֵיכֶם תִּשְׁתַּחֲוֶהוּ}$  probably =  $\text{עַל עֲשׂוֹלֵיכֶם}$ , so He.; but  $\text{פ}$  suits the context better.—4.  $\text{וַיִּשְׁתַּחֲוֶהוּ הָעָם}$   $\text{ע}$  om. the verb, and renders  $\text{וַיִּשְׁתַּחֲוֶהוּ הָעָם}$   $\text{ע}$   $\text{טֵמְנָה הָעָם}$ , as in v.<sup>6</sup>. Elsewhere  $\text{ע}$  renders the word vaguely,  $\text{τὰ ξύλινα χειροποίητα}$  *Lev.* 26<sup>30</sup>,  $\text{βδελύγματα}$  *Is.* 17<sup>8</sup> etc.; possibly here  $\text{ע}$  looked like  $\text{עֵשֶׁת}$ , and this was both transliterated and made into a Gk. word; cp. 3<sup>14</sup> 7<sup>26</sup> 21<sup>31</sup> [38] 47<sup>3</sup>, notes. The long vowel in  $\text{עֵשֶׁת}$  was originally  $\text{ē}$ , to judge from the Phoen.  $\text{Ἀμμονεύς}$ ,  $\text{Ἀβδημόνος}$  (=  $\text{עַבְדִּימוֹנִי}$ ), and the Lat. *Hammoni Jovi*, *NSI.* 104.— $\text{וַיִּשְׁתַּחֲוֶהוּ}$ ] An artificial pronunciation, intended to suggest  $\text{עַשְׂתִּי}$ . As in Hebr. the unhewn sacred stone came to be given the form of an idol, so in Aram.  $\text{לִלְזָה}$ ,  $\text{לִלְזָה}$  was used for stone, not in the natural state, but drafted, or shaped into a pillar, e.g. *Ezr.* 5<sup>8</sup> 6<sup>4</sup>; in the Palmyrene *Tariff* i. 9  $\text{לִלְזָה} = \text{στήλη λίθινη}$  Gk. text i. 11; *NSI.* 334. The trn. *rolled, blocks* of stone, mentioned above, goes back to Gesenius *Thes.*, who thought that the word was applied in derision to *dei lapidei*. The Jews, e.g. *Ibn Ezr.* on *Lev.* 26<sup>30</sup>, connect with  $\text{עֵשֶׁת}$  4<sup>12</sup>. 15 *dung*; so recently Kr.  $\text{ע}$  gives various equivalents:  $\text{ἐνθυμήματα}$ , the most frequent, 14<sup>6</sup>. 7 etc.,  $\text{εἰδωλα}$  6<sup>4</sup>. 6,  $\text{διανοήματα}$  (— $\text{οἷα}$ ) 14<sup>3</sup>. 4,  $\text{βδελύγματα}$  30<sup>13</sup> cod<sup>A</sup>, and  $\text{ἐπιτηδεύματα}$  6<sup>9</sup> 14<sup>6</sup> etc. The last rendering implies a confusion





The absence of the conjn. with בלל is another reason for taking this to be the primary text; there was current also עץ רענן וחתה כל עץ נבעה רמה וחתה כל עץ נבעה רמה, as represented by  $\mathfrak{C}^B$ ; then came the combination of both in  $\mathfrak{H}$ .—[קקום אשר] G-K. § 130 c;  $\mathfrak{C}$   $\sigma\delta$ , but in some MSS  $\sigma\delta\pi\sigma\nu\sigma\delta$ , so  $\mathfrak{S}^b$ .—[נניחה] In form an inf. Po'lel from נח, strictly נוחה, then by dissimilation of vowels נניחה; cp. קירור from כיר, נניצון from ניצון; B-L. 475, Kōn. ii. 489; differently, Barth *Nominalb.* § 142. The verb *nāhu*, Pl. *nūhhu*='bring to rest,' is used in Akk. as the technical term for appeasing the angry deity; *KAT*<sup>3</sup> 610 n.—14. [קסדרר דבלהה] cannot='from the wilderness of Diblathah,' as the punctuation intends, because the second word is an accus.= 'to Diblath,' not a gen.; l. קסדרר דבלהה.  $\mathfrak{C}$   $\Delta\epsilon\beta\lambda\acute{\alpha}\theta\alpha$  (so Jer. 52<sup>9, 26, 27</sup>, 4 Regn. 23<sup>33</sup> cod.<sup>A</sup>) follows  $\mathfrak{H}$ , shewing that the mistake was ancient; the letters *r* and *d* are easily confused both in the archaic and in the square character, cp. 3<sup>9</sup> n.  $\mathfrak{S}$  (edns. Walton, Lee) 'desolate more than the land of Dablath,' but in the Ambr. and other MSS 'and I will make the land a destruction and an astonishment from the wilderness of Dablath;' Co. 140 f.

#### d. THE END IS COME! 7<sup>1-27</sup>.

The chapter begins with four short oracles, vv. 2-4. 5-9. 10-11. 12-13, which strike the same note of warning, and pass it on from one to another—the end is come, the time is come, the day is near, the day approaches. Thus vv. 5-9 partly echo and partly repeat vv. 2-4; vv. 12-13 take up the refrain of vv. 10-11; while the last two oracles have words in common with the first two, v. 10 with v. 2, v. 12 with v. 7. The rest of the prophecy, vv. 14-27, develops the theme in detail. How are these repetitions to be explained? Vv. 2-4. 5-9 seem to be little more than alternative versions of a single oracle (Co. Be. Kr. He.); Hō. thinks that vv. 2-4 come from a later hand than that of the first redactor, to whom he assigns the ch. as a whole. The question does not admit of any clear answer; we may perhaps suppose that Ez. uttered several oracles on this subject, and that they have been grouped together as a kind of prelude to the longer discourse, vv. 14-27.

The reiteration of such terms as *the end, the day, my wrath, my fury* seems at first to connect the overthrow of Jerusalem with the final catastrophe of all things. Some of this language goes back to the beginning of written prophecy (e.g. Am. 8<sup>2</sup>), some of it comes from Jeremiah (see on vv. 5. 15. 26), some of it is used elsewhere in this Book (see on vv. 7. 15. 21); particularly the allusion to *the four corners of the earth* v. 2<sup>b</sup> suggests that the disaster is world-wide, and concerns more than the *country of Israel* v. 2<sup>a</sup>. Yet, as compared with Is. 24, for example, the chapter does not deal with eschatology properly speaking; rather it shews that, in the inevitable course of the divine judgements, Jerusalem is doomed to fall.

Originally, no doubt, the four oracles were composed in a rhythmical form, which can still be recognized here and there;



thus v.<sup>3</sup> contains four lines in the 3:3 measure, and similarly v.<sup>4</sup>, if we omit the first *upon thee* with G; vv.<sup>10</sup> and <sup>12</sup> are remarkable for their 2:2 rhythm. Attempts to find a strophical plan in vv.<sup>1-13</sup> have not been successful, probably because none ever existed. In many places the text is corrupt and unintelligible (see on vv.<sup>6</sup>. 7.<sup>10</sup>. 11.<sup>13</sup>. 16), and contains numerous glosses, a sign of early disorder. G gives a different arrangement from M in the opening verses; thus M 3-5=G 7-9, M 6-9=G 3-6; the general effect in G is to bring the parallel passages together, 2 in M being followed by 6a, 8 and 9 by 3 and 4. Co. in the main reconstructs the text on this basis, but the result only leaves the impression that M's arrangement is better.

The chapter stands under the date given in 11<sup>1</sup>, 593 B.C., six or seven years before the capture of Jerusalem; this, however, is too early, for the prophet sees the disaster actually approaching, as it did in the year 588-7 B.C. We are therefore led to conclude that the date at the head of a section does not necessarily cover everything that follows until the next date is given (Kr.).

Ch. 7, 2. *And thou, son of man, 'say'* adding *say* with GS; this is in Ez.'s manner, cp. 11<sup>5</sup> 39<sup>17</sup>.—*concerning the country of I. (There is) an end!*] The catastrophe is local, and affects Palestine: *the country of I.* as often in Ez., e.g. 11<sup>17</sup> 12<sup>19</sup> etc. (17 times).—*the end is come upon the four extremities of the earth*] From another point of view the catastrophe is world-wide; for Jahveh's judgements surpass the boundaries of place and nation. The use of the phrase in Is. 11<sup>12</sup> (cp. Job 37<sup>3</sup> 38<sup>13</sup>) shews that *the earth* rather than *the land* is the right translation. The universal, however, passes at once to the particular, for v.<sup>3</sup> goes back to Judah and Jerusalem. The inconsistency, such as it is, should not be pressed: it often happens that the prophets, especially when their outlook becomes apocalyptic, view the local and particular on a background of the universal. Something of the kind appears in St. Mark 13, where the fall of Jerusalem (vv.<sup>14-23</sup>) is connected with the end of the dispensation (vv.<sup>24-27</sup>). Amos was the first to announce *the end is come* (Am. 8<sup>2</sup>), and from him the phrase came to be associated with eschatological ideas, vv.<sup>2</sup>. 6, Hab. 2<sup>3</sup>, Gen. 6<sup>13</sup> P, Dan. 8<sup>17</sup>. 19, 9<sup>26</sup> G, 11<sup>27</sup>. There renders 'the punishment of the end,' conforming to 21<sup>30</sup>. 34 [25. 29] 35<sup>5</sup>.—3. *Now is the end upon thee*] The fem. pron. refers to the *country of I.* v.<sup>2</sup>, or to Jerusalem understood.—*and I will send forth my anger against thee*] So Ps. 78<sup>49</sup>, Job 20<sup>23</sup>. There is no need to alter the text with S 'I will pour out' v.<sup>8</sup>.—*and I will judge thee according to thy ways*] So v.<sup>8</sup> 18<sup>30</sup> 24<sup>14</sup> 33<sup>20</sup> 36<sup>19</sup>.—*and I will*

lay upon thee all thine abominations] To the Hebr. mind guilt carried with it the punishment of guilt. This pregnant idiom is characteristic of Ez., cp. vv.<sup>4. 8. 9</sup> 23<sup>49</sup>; and the similar 'put their way upon their head' 9<sup>10</sup> 11<sup>21</sup> 22<sup>31</sup>.—4. *mine eye shall not spare . . . pity*] See 5<sup>11</sup> n.—5. *An evil, one evil! Lo, it is coming!*] Probably intended to mean 'an evil, a final evil'; one may perhaps have this sense when the context requires it, e.g. 1 S. 26<sup>8</sup> *one*, i.e. a final, *stroke*; and *one* may be rendered *unique* when applied to Jahveh, e.g. Dt. 6<sup>4</sup>, Zech. 14<sup>9</sup> (Cant. 6<sup>9</sup> is ambiguous); but *final, supreme*, is too much to read into the word here. Moreover, the text is open to doubt: some 30 MSS and T give *an evil after an evil*; and, following S, Toy renders *calamity on calamity*; in each case writing questionable Hebrew. Kr. thinks that originally the text ran *an evil, an evil*, with the word repeated for emphasis, as in 21<sup>32</sup> [27] 35<sup>7</sup>, and that *one* was inserted by a reader to mark the crowning disaster of 586 B.C. No doubt the prophet had that calamity in mind; but the exact wording of this sentence must remain doubtful. *Lo! it is coming*; the subject is left undefined, and all the more fearful; so elsewhere, vv.<sup>6. 10</sup> 21<sup>12</sup> [7] 30<sup>9</sup> 33<sup>33</sup> 39<sup>8</sup>; and without *behold* 24<sup>14</sup>. Perhaps the phrase was borrowed from Jer. 10<sup>22</sup>. The whole of cl. b is om. by G.—6. *An end is come, come is the end*] Repeating v.<sup>2b</sup>. All that G has of this v. is *come is the end.—it is awakened against thee*] In the Hebr. there is a play on the words for *the end* and *awakened*, *hakkēs hēkēs*, which favours the originality of the expression; similarly Am. 8<sup>2</sup> plays on *kēs* 'end' and *kayis* 'summer fruit.'—*lo, it is coming!*] See on v.<sup>5</sup>. Co., after G, would reduce <sup>5</sup> and <sup>6</sup> to *the end is come*. Rather than attempt to construct a perfectly consistent text, it seems better to suppose that the prophet delivered several oracles on the same subject in much the same language: the grouping of these oracles together has led to confusion and redundancy in detail.—7. The meaning of this v. is very doubtful. G om. the first sentence, which contains the obscure word *šphîrâ*, repeated in v.<sup>10</sup>, where again G om. it; textually, therefore, the word is suspect. The root from which it appears to come means *to plait, interweave*, as in the Arab. *ḡafara*; in Mishnaic Hebr. the verb is used of a basket-maker *plaiting* a round, and the noun denotes the *rim* or *border* of a basket, e.g. T. Jer. *Shabb.* vii. fol. 10c, viii. fol. 11b; hence comes the word *šphîrâ* in Is. 28<sup>5</sup>, and clearly means something *plaited*, a *chaplet*. And this meaning has been adopted here, either in a literal sense, e.g. by Θ *πλοκή*, which is not quite impossible in v.<sup>10</sup>, or more frequently in a metaphorical sense, e.g. by RV. *doom*, with the marginal renderings *the turn*, or *the crowning time*, for which there is not the slightest authority. The



versions and early interpreters only guess ; see phil. n. Since neither Arab. nor Aram. offers any sure clue to the meaning, it is possible that the word may be of Babylonian origin. A verb *šapâru* has not yet been found ; but in the Amarna Tablets 158, 23. 30 and 43, 4 the noun *šapurtu* and the adj. *šapru* occur, apparently in the sense of *slander, slanderous* (Knudtzon, p. 1503). The verb perhaps conveyed the idea of maltreating by word or deed, and a derivative might well mean *mischief* or *injury*, which would suit the present passage and v.<sup>10</sup>. This, however, is hardly more than a suggestion.\*—‘*upon thee, O inhabitant of the land*’] So Is. 24<sup>17</sup>, in an eschatological context.—*come is the Time, near is the Day*] Usually the prophets write *near is the day of Jahveh*, 30<sup>3</sup>, Is. 13<sup>6</sup>, Jo. 1<sup>15b</sup> 2<sup>1</sup> 4<sup>14</sup> [3<sup>14</sup>], Ob. 15, Zeph. 1<sup>7</sup> 14, Zech. 14<sup>1</sup> ; but here *the Time, the Day* are used in a sense too well known to need further definition, cp. v.<sup>12</sup>, Jo. 1<sup>15a</sup>, Mal. 3<sup>19</sup> [4<sup>1</sup>], Dan. 12<sup>1</sup>, Heb. 10<sup>25</sup>. At an earlier period, and in the popular mind, *the day of Jahveh* meant His appearance in power to overthrow the enemies of the nation † ; indeed *the day* came to be almost another name for a defeat which meant a victory for Israel, e.g. the day of Midian Is. 9<sup>3</sup>, of Jezreel Hos. 2<sup>2</sup>, of Egypt Ez. 30<sup>9</sup>. But the prophets, as far back as Amos, made a stand for a different interpretation ; they insisted that the Day would bring, not Jahveh’s victory over the enemy outside, but Jahveh’s judgement upon Israel itself, e.g. Am. 5<sup>18</sup>, Is. 2<sup>12ff.</sup> 13<sup>9</sup>, Jer. 30<sup>7</sup>, Ez. 7<sup>19</sup> 13<sup>5</sup> 36<sup>33</sup>, Mal. 3<sup>19</sup> [4<sup>1</sup>]. By Ez. and other post-exilic prophets the word was used with an additional significance : the Day was to consummate the overthrow of heathenism, Jer. 46<sup>10</sup>, Ez. 30<sup>2ff.</sup> 38<sup>10. 14</sup> 39<sup>8. 11. 13</sup>, Zech. 14<sup>3</sup>, and usher in the age of blessedness, 39<sup>22</sup>, Mal. 3<sup>20</sup> [4<sup>2</sup>].—The rest of the v. is textually uncertain. After *the Day* a word seems to have fallen out ; probably we should read ‘*a day*’ of *panic*, as Is. 22<sup>5</sup> ; so RV., in part following TSV *prope est dies occisionis*.—*and not of joyful shouting, upon the mountains*] So RV. attempts to render ; but the grammar and sense are so doubtful that the sentence is best left untranslated. The Vrs. afford no help.—8. A repetition of v.<sup>3</sup>, except that for *the end is upon thee* we have here *soon I will pour my fury upon thee* ; for *and I will send forth* (v.<sup>3</sup>), here *and I will accomplish*.—9. Repeats v.<sup>4</sup> almost verbatim. Probably vv.<sup>3-4</sup> and <sup>8-9</sup> are merely doublets of our oracle.—(*who smites*) Not in v.<sup>4</sup> ; the Hebr., though supported by G, is ungrammatical and corrupt.—10. In a brief, poetical

\* Made by Mr. G. R. Driver, privately.

† Hölcher *Gesch. d. isr. u. jüd. Rel.* (1922) 105 quotes as a parallel the Assyrian invocation of the fire-god : ‘may thy dreadful day overtake the foe.’ He questions, as against Gressmann, the antiquity of eschatological ideas and language among the Hebrews, *ib.* 154.

form this v. gives the substance of the prophecy ; we have in fact here one of those summary oracles which, it would seem, furnished the prophets with a starting-point for their discourses. The rhythm at once attracts notice. As the text stands, the v. contains five lines with two beats in each—

- a Behold the day !*
- b Behold it comes !*
- c Gone forth is the š<sup>e</sup>phîrâ !*
- d Blossomed, the rod !*
- e Sprouted, the insolence !*

Now a verse containing four lines, or six lines, in the 2 : 2 measure is by no means uncommon, e.g. Ps. 46<sup>7(6)</sup> 48<sup>2(1)</sup>, Is. 21<sup>4</sup>, or Is. 4<sup>2</sup> 21<sup>3.7</sup> (see *Gray Forms of Hebr. Poetry* 167) ; but a group of five lines in this measure does not often occur, though we find it again in v.<sup>12</sup> if the text is right, Is. 21<sup>5</sup> and ? Ps. 48<sup>3(2)</sup>. Further, the parallelism here is complete in the case of lines *a* and *b*, *d* and *e*, but owing to the uncertainty of the word š<sup>e</sup>phîrâ (see on v.<sup>7</sup>), we cannot tell whether line *c* is parallel to *b* or to *d*. The line thus introduces a disturbing element into the metrical structure, and probably formed no part of the original text. It is omitted by G<sup>3</sup>.—In veiled language the oracle announces that all is ripe for judgement : the tree has burst into leaf and flower ! Lines *d* and *e* are somewhat enigmatical. The word *rod* can be applied in more than one sense ; it may mean *the branch* of a vine, for instance, as in 19<sup>11-14</sup>, or *the staff* of a ruler, e.g. Jer. 48<sup>17</sup>, Ps. 110<sup>2</sup> ; here apparently it symbolizes the royal power, the dynasty of Jerusalem, either as an *offshoot* of David's line (cp. 19<sup>11a</sup>, and Is. 11<sup>1</sup> where, however, a different word is used), or as holding the *sceptre* of authority. The *rod* may also be a weapon, as in Is. 10<sup>5.24</sup> 30<sup>32</sup>, and the Rabbis think of Nebuchadnezzar (Ra. Kim.) ; there may be a hint of castigation in the choice of the word ; but the prophet has Israel in mind, not Babylon, and Israel as represented by its chief. Similarly with line *e*. The figure is continued by the verb *sprouted*, though the abstract *insolence* does not make a good parallel with the concrete *rod* : it is a dark allusion to the ruling class, Zedekiah and his court. Again the Rabbis refer to 'the wicked Nebuchadnezzar' (Ra.), and quote Jer. 50<sup>31</sup> in support of the interpretation (Kim., following T) ; on the contrary, it is Israel's arrogance which has reached the climax ; the instruments of judgement, the Babylonians, are not mentioned till vv.<sup>21.24</sup>. If line *c* belongs to the original text, and is not a gloss from the margin, it may be rendered so as to fit the figure of the tree, '*sprung up* is the (? mischief),' the verb as in Is. 11<sup>1</sup>, Job 14<sup>2</sup>.—11. No



satisfactory sense can be extracted from this v. The translation given in RV. and margin runs, 'Violence is risen up into a rod of wickedness; not from them, nor from their multitude, nor from their wealth: neither shall there be wailing for them'; this is enough to shew the hopeless state of the text. The corruption must have begun early, for the Vrs. imply more or less what we have in *ffl.* A clue towards an intelligible meaning is given by *Gr<sup>B</sup>*, which renders the opening words *and he shall break in pieces the support* (lit, *rod*) *of the wicked*; an incongruous clause follows, and the last is omitted. Perhaps the v. originally contained something of this kind: 'the branch of wickedness shall be broken in pieces, and their tumult shall be brought low.'—12. *The Day* (cp. v.<sup>7</sup>) will overwhelm all social institutions. As the text stands, this v., like v.<sup>10</sup>, contains five lines with two beats in each, supposing that the fifth line runs *for-anger (is) on-all-her-tumult*. But this line has probably been inserted from vv.<sup>13, 14</sup>, and in all three cases it is om. by *Gr<sup>B</sup>*; the omission not only produces a more normal measure (see on v.<sup>10</sup>), but restores the connexion of v.<sup>13</sup> with v.<sup>12a</sup>. To judge from the *mourning* of the seller, there seems to be an allusion here to the forced sale of hereditary lands, a matter which was apt to rouse strong feeling in Israel, 1 K. 21<sup>3, 6</sup>; cp. *ch.* 46<sup>18</sup>, Lev. 25<sup>23</sup>, Num. 36<sup>7</sup>. For *the buyer and the seller* cp. Is. 24<sup>2</sup>.—13. *For the seller shall not return unto the (? land) sold*] Since the time of Jerome the words have been understood to refer to the jubile year (so *Kim.*), when the original owner is to *return unto* the lands which he has sold, Lev. 25<sup>13, 27f.</sup>; we have no evidence, however, that the jubile existed as a social institution before the fall of Jerusalem, and the present passage is too vague to prove that it did. The connexion with v.<sup>12a</sup> goes below the surface: we should expect 'let not the seller mourn—because he cannot recover his property'; instead of that, the prophet says 'let not the seller mourn, mourning will be useless—because in the break-up of the nation there will be no returning to ancestral lands, property and inherited rights will disappear.' In this way the text may be explained (*Toy*); otherwise we must suppose that v.<sup>13a</sup> is the gloss of a reader who saw that, in the coming judgement, it would be impossible to carry out the jubile law (*Be. Kr.*).—A corrupt line follows: lit. *and still in life is their life*. How can this possibly mean 'even though he were alive at the time of the jubile'? The words must have crept into the text later than the Gk. version; perhaps they are a miswritten form of the last sentence of the v.—*for a vision against all her tumult shall not return*] Again a corrupt line, and again not recognized by *Gr<sup>B</sup>*; it is made up of words incorrectly repeated from cl. a (*shall not return*) and

vv.<sup>12b. 14b</sup>.—*and each man—his life is in his iniquity—they shall not strengthen themselves*]  $\mathfrak{G}^B$  reproduces this in the form ‘and a man shall not hold fast to the iniquity ( $\mathfrak{G}$  eye) of his life.’ The original text is beyond recovery. On the basis of Co.’s conjecture, Ro. proposes for the whole v. : ‘For the seller shall not return to the thing sold, And the buyer shall not retain the thing bought.’ This at any rate gives two parallel and rhythmical lines—all that  $\mathfrak{G}^B$  represents in this v.—14. Apparently the text says, *they have sounded the trumpet and prepared everything, but no one goes to the war*. Again we can only resort to conjecture. A plausible emendation of the v. is, *Sound ye the trumpet, and prepare the weapons of war*, see phil. n. ; the divine Speaker summons His army to execute the judgement ; for the idea see Hos. 5<sup>8</sup>, Jer. 4<sup>6</sup>, Jo. 2<sup>1</sup>, and Is. 13<sup>4</sup> ; with *preparing* weapons cp. 38<sup>7</sup>, Nah. 2<sup>4</sup>. The last sentence of the v., *for my fury is upon all her tumult*, may be original at this point, and from here copied into vv.<sup>12.13</sup>, though  $\mathfrak{G}^B$  leaves it out in all three places.—15. *the sword . . . and the pestilence and the famine*] Cp. 33<sup>27</sup> and 5<sup>12</sup> n.—*in the field . . . in the city*] Cp. Jer. 14<sup>18</sup>. The whole v. echoes the language of Jeremiah.—16. In 5<sup>12</sup> the scattered are to be pursued by the sword ; in 6<sup>8f</sup>. the remnant that escape will ‘remember me’ and repent ; here the fugitives can only look for some miserable fate, such as may be illustrated from Jer. 40<sup>11f</sup>. 41<sup>16f</sup>., after the fall of Jerusalem. But the text in detail is open to question : lit. it runs *And if their fugitives fly, they shall be upon the mountains like doves of the valleys, all of them growling (!), each because of his iniquity*. This cannot be right. We may turn *doves of the valleys* into *moaning doves*, cp. Is. 38<sup>14</sup> 59<sup>11</sup> ; but the words are not attested by  $\mathfrak{G}^B$ , and may be an explanation of the following phrase, after it had become corrupted. The verb in *all of them growling* is used of bears or dogs, e.g. Is. 59<sup>11</sup>, Ps. 59<sup>7. 15</sup> (6. 14), and does not suit the context here ;  $\mathfrak{G}$  reads *all of them I will put to death*,  $\mathfrak{S}$  preferably *all of them will die*, agreeing well with *each because of his iniquity* (cp. 3<sup>18</sup> n.). Originally perhaps the v. read somewhat like this : ‘and their fugitives shall fly upon the mountains ; all of them shall die, each because of his iniquity’ ; though it may fairly be objected that death comes too soon, if the next vv. continue the description of the fugitives.—17. *All their hands shall drop, and all knees shall flow down in water*] i.e. shall be as weak as water : repeated in 21<sup>12</sup> [7] ; the first phrase in Is. 13<sup>7</sup> Jer. 6<sup>24</sup>. The people referred to in vv.<sup>17-18</sup> seem to be the *fugitives* of v.<sup>16</sup> ; if so, the reading of  $\mathfrak{G}\mathfrak{S}$  in v.<sup>16</sup>, which threatens them with death, must be understood as anticipating their fate.—18. *Girding with sackcloth*, and making *baldness* by shaving the front of the head or plucking out the



hair, were signs of humiliation and misery; cp. 27<sup>31</sup> 44<sup>20</sup>, Is. 15<sup>2f.</sup> 22<sup>12</sup>, Jer. 48<sup>37</sup>, 1 K. 20<sup>31</sup>. They were also accompaniments of mourning, e.g. Gen. 37<sup>34</sup>, Jer. 16<sup>6</sup>, Mi. 1<sup>16</sup>; but sorrow for the dead is not referred to here, nor penitence for sin (ct. 6<sup>8f.</sup>). —and shuddering shall cover them] Cf. Ps. 55<sup>6</sup> [51]. —19. The prophet turns from the fugitives to the inhabitants of Jerusalem reduced to desperation in the siege: they spurn their idols; the gold lavished upon images becomes an unclean thing. The word marks the extreme of impurity. In the Law it is a technical term for ceremonial defilement due to menstruation (Lev. P and H, so Ez. 18<sup>6</sup> 22<sup>10</sup>), or to the touching of a corpse (Num. P); here it is applied to the defilement of idolatry, as in v.<sup>20</sup> 36<sup>17</sup>; cp. Zech. 13<sup>1</sup>, Lam. 1<sup>17</sup>, Ezr. 9<sup>11</sup>, 2 C. 29<sup>5</sup>. The prophet speaks with the horror of a priest.—*their silver and their gold . . . the wrath of Jahveh*] A quotation from Zeph. 1<sup>18</sup>; inserted after the Gk. version was made.—*because it had become a stumbling-block of their iniquity*] The gen. is objective, 'a stumbling-block which leads to iniquity'; the phrase again in 14<sup>3</sup>. 4. 7 18<sup>30</sup> 44<sup>12</sup>. —20. *And the beauty of its ornament 'they' have turned into pride*] Referring to the silver and gold of the image, v.<sup>19</sup>.  $\text{H}$  reads *he* (i.e. Jahveh) *has turned*; but the Vrs. make the verb plur., and this agrees with the plur. vb. which follows, *they have made therefrom.*—*and the images of their abominations* ' '']  $\text{H}$  adds *their detestable things*, a gloss, as the absence of the conjn. shews;  $\text{G}^B$  om.—21. *And I will give it into the hand of strangers*] So 11<sup>9</sup>; the reference is to the gold and silver of vv.<sup>19</sup>. 20. The *strangers* are no doubt the Babylonians, 28<sup>10</sup> 30<sup>12</sup> 31<sup>12</sup>—in Ez.'s mind the *wicked of the earth* (cp. v.<sup>24</sup>), or as he calls them elsewhere 'the terrible ones of the nations,' i.e. the most terrible, or terrifying nation, 28<sup>7</sup> 30<sup>11</sup> 31<sup>12</sup> 32<sup>12</sup>; indeed  $\text{G}$  by its rendering τοῖς λοιμοῖς τῆς γῆς implies that *the terrible ones* was read here for *wicked* (so Co. Toy). The prophet thinks of the heathen world as godless, and of the Babylonians as the worst among them.—*for a spoil*] So 23<sup>46</sup> 25<sup>7</sup> 34<sup>6</sup>. 22, but in each case of persons, not things.—22. *And I will turn away my face from them, and they shall defile my treasured (place)] from them*, i.e. the Israelites; *they shall defile*, i.e. the Babylonians, the robbers of cl. b. It happens that *turn away my face* is nowhere else used of Jahveh; but no exception need be taken to the phrase in itself (Jud. 18<sup>23</sup>, 1 K. 8<sup>14</sup>, 2 K. 20<sup>2</sup>).—*my treasured (place) or my hidden (one)*] Jerome explains rightly, 'arcanum meum, quod significat Sancta sanctorum,' and refers to the violation of the temple by the Babylonians, Antiochus Epiphanes, Pompey, Vespasian, Titus; Kim. adopts the same interpretation. There is suppressed emotion in the word; though it is not again applied

to Jerusalem or the sanctuary, similar terms of endearment are found in 24<sup>21, 25</sup>.—*enter into it*] i.e. the city (fem.).—23. The first two words have been rendered *make the chain*, on the strength of a similar noun in 1 K. 6<sup>21</sup>, Is. 40<sup>19</sup> and the vb. in Nah. 3<sup>10</sup>; and the prophet is supposed to be called upon to perform a symbolic act. In that case the summons ought to be prefaced with 'the word of Jahveh came to me, saying,' or something of the kind; moreover, *the chain* is not suggested by what follows. But no reliance can be placed upon  $\mathfrak{H}$ ;  $\mathfrak{E}\mathfrak{S}$  attach the words to the end of v.<sup>22</sup>, reading *and they shall make*. We cannot be sure how the text originally ran.—*the land is full of a sentence for bloodshed*] Cp. 23<sup>45</sup> Dt. 19<sup>6</sup> 21<sup>22</sup>.  $\mathfrak{E}$ , however, does not recognize a *sentence for*, and it may be a gloss on the obscure word translated *chain*: its omission improves the sense and parallelism. Then cp. 9<sup>9</sup>.—24. Going back to v.<sup>21f</sup>, the v. threatens the houses and sanctuaries in the city. *And I will bring in the vilest heathen*] See on v.<sup>21</sup>.  $\mathfrak{E}^{\text{BL}}$  om. cl. a, perhaps by an oversight; for both cl. a and cl. b begin with words of similar form.—*and I will put an end to the pride of 'their strength'*] So 1 MS and  $\mathfrak{E}^{\text{B}}$ ;  $\mathfrak{H}$  *the pride of (the) strong*, so  $\mathfrak{U}\mathfrak{S}\mathfrak{V}$ ; but *the pride of their (your, her) strength* is Ez.'s usual phrase, e.g. 24<sup>21</sup> 30<sup>6, 18</sup> 33<sup>28</sup>, Lev. 26<sup>19</sup>.—*and their sanctuaries shall be profaned*] Not the temple, for that is profaned by Jahveh Himself, 24<sup>21</sup>, but, as the plur. shews, the private sanctuaries on the roofs of houses and in the gardens (Kr.).—25. *Shuddering comes!*] The noun occurs only here; but the root, which means *to roll up*, can be applied to the skin wrinkled through fear, as in  $\mathfrak{S}$  Ps. 119<sup>120</sup> for the Hebr. *bristle up*. With the end of the line cp. 13<sup>10, 16</sup> from Jer. 6<sup>14</sup> 8<sup>11</sup>.—26. *Ruin upon ruin shall come*] Like the succession of disasters which befell Job, see Job 6<sup>2</sup>. The form of the sentence is perhaps imitated from Jer. 4<sup>20</sup>.—*and rumour upon rumour*] lit. *report*, in an ominous sense; cp. 21<sup>12 [7]</sup>, Jer. 10<sup>22</sup> 51<sup>46</sup>.—The revelation of Jahveh's will is no longer to be communicated through the usual channels: a sure sign of irreligion and despair, cp. 1 S. 3<sup>1</sup> 28<sup>6, 15</sup>. This part of the v. seems to be based on Jer. 18<sup>18</sup>, with *elders* for *wise man*, cp. Lam. 2<sup>9f</sup>. *And they shall seek a vision from (the) prophet*; we must supply in thought 'and shall find none'; some would restore the missing word or words to the text. The parallelism would be improved by reading 'and the vision shall be cut off from the prophet'; but perhaps the text may stand. *instruction shall perish from the priest*; such is the meaning of *tôrâ* here, rather than *law* in the sense of a written code. *Priests* are frequently associated with *prophets* as representatives of religion in Jerusalem before the exile; cp. 22<sup>25f</sup>. The *elders* are the men of position called



in to advise the king or the people, e.g. 2 K. 23<sup>1</sup>, Jer. 26<sup>17</sup>.—27. *The king mourneth*]  $\mathfrak{C}^B$  om. the words, and it is a question which text we are to prefer. Ez. uses the title of *king* when alluding to Jehoiachin 17<sup>12</sup>, and to the kings of the past generally 43<sup>7.9</sup>, and to the one king who will reign over the one people hereafter 37<sup>22.24</sup>. But he avoids the title when he is speaking of Jehoahaz and Jehoiachin 19<sup>1</sup>, and of the reigning king Zedekiah 12<sup>12</sup> 21<sup>30</sup> [25], and even of the future David 34<sup>24</sup> 37<sup>25</sup>; he calls them *prince*, *nāsi'*. We notice in Ez. a tendency, hinted at in Dt. 17<sup>14-20</sup>, to lower the claims of the temporal power; cp. Zech. 3<sup>1-8</sup>, 6<sup>9-15</sup>. The head of the ideal community in the new Jerusalem is consistently called *nāsi'*; 44<sup>3</sup> may come from Ez. himself, at any rate the allusions to the *prince* in 45<sup>71.181.22</sup> 46<sup>21.161</sup>. 48<sup>21</sup>. shew that the priestly successors of Ez. were legislating on the principle that Jahveh alone is the King of Israel (cp. 1 S. 12<sup>12.19</sup>). And  $\mathfrak{C}$  goes even further in getting rid of the title *king*; 17<sup>12</sup> is the only passage in which  $\mathfrak{C}$  allows it to remain; in the other passages  $\alpha\rho\chi\omega\nu$  is substituted 37<sup>22.24</sup>,  $\alpha\iota\ \eta\gamma\acute{o}\mu\epsilon\nu\alpha\iota$  in 43<sup>7.9</sup>, in the present v. *the king mourneth* is left out altogether. It would seem, then, that  $\mathfrak{C}$  tries to enforce the theocratic principle more strongly than Ez., and for this reason  $\mathfrak{M}$ 's text is preferable to  $\mathfrak{C}$ 's; the reference to *the king* has been deliberately passed over; see Hölscher *Hes.* 68; Hertrich *Ezechielprobl.* 122 ff. Moreover,  $\mathfrak{M}$ 's reading balances well with v. 26; three classes are mentioned there, and here we have the king, the princes, and the common people. For *nāsi'* in this sense, 'members of the ruling class' (sing. collective), not necessarily of the royal family, cp. 21<sup>17</sup> [12] 22<sup>6</sup>.—*shall clothe themselves with terror*] For the word, cp. 19<sup>7</sup> (vb.), 23<sup>33</sup> 26<sup>16</sup> (vb.); it also means *devastation* 6<sup>14</sup>—*the people of the land*] The use of this expression has a significant and varied history. In the earlier literature *the people of the land* are referred to occasionally, and mean the common people, of Egypt for instance, Gen. 42<sup>6</sup> E, Ex. 5<sup>5</sup> J, or the natives of Canaan, Num. 14<sup>9</sup> JE, cp. Gen. 23<sup>7.12</sup> P. It is in 2 Kings, however, and writers of the exile period, that the phrase becomes frequent, shewing perhaps that, in the later days of the monarchy, class-divisions began to be more conspicuous than before. Thus here and in 22<sup>29</sup> 45<sup>22</sup> *the people of the land* are distinguished from the king and the leaders of the nation, cp. 2 K. 11<sup>14.18-20</sup>, Jer. 52<sup>25</sup>, Hag. 2<sup>4</sup>, Dan. 9<sup>6</sup>; in Zech. 7<sup>5</sup>, Sir. 50<sup>19</sup> [Hebr.] they are distinguished from the priests; or, without distinction from any other class, they represent the general population of Israel, e.g. 39<sup>13</sup> 46<sup>3.9</sup> (cp. 2 K. 16<sup>15</sup>), Lev. 20<sup>2.4</sup>, 2 K. 21<sup>24</sup>=2 C. 33<sup>25</sup>, 2 K. 23<sup>30</sup>=2 C. 36<sup>1</sup>, and this is the sense which Ez. has in mind when he speaks to those left behind in Judah, as well as to his fellow-

exiles, 12<sup>19</sup> 33<sup>2</sup>. Then in the age of Judaism the phrase is applied, with a touch of contempt, to the unclean and un-reformed people of Palestine, Ezr. 4<sup>4</sup>, cp. Ezr. 10<sup>2</sup>.<sup>11</sup>, Neh. 10<sup>31</sup> (plur.). Finally, in the Mishnâ it means the multitude who know not the Law (cp. Jn. 7<sup>40</sup>), the vulgar herd, e.g. *Aboth* ii. 5 [6] 'no one of the people of the land is pious.' See further, Schürer *Gesch. d. jüd. Volkes*<sup>3</sup> ii. 400.—'according to' *their way*] so with **ELSV** for *on account of their way* **ff**; cp. vv.<sup>3.8</sup>.—*and by their own judgements will I judge them*] So 23<sup>24</sup> 44<sup>24</sup> Q.; for the idea cp. Lev. 26<sup>23f</sup>, Ps. 18<sup>27b</sup> [26b].

Ch. 7, 2. לארצם ] For the ל of relation after a verb of speaking cp. 21<sup>6</sup>, Gen. 20<sup>13b</sup> 21<sup>7</sup>, Ps. 110<sup>1</sup>.—[קץ] **Κ** *ἰέρας ἡκει*, 2 Hebr. MSS קץ בא **TE**, inserting the vb.; **S** freely 'the end is come upon the land of I.' But the brevity of **ff** is impressive, and to read בא בא **הקץ** as in v.<sup>6</sup> rather spoils the effect.—[ארבעת כנפות הארץ] Kt. has a fem. numeral with a fem. noun, cp. 40<sup>26</sup> n; G-K. § 97 c: Q. gives the normal ארבע. Lit. *the four wings of the earth*; the same idiom was current in Akk., *kippat šamē (u) iršiti*, Del. *Ass. HWB*. 340. **Κ** here and in Is. 11<sup>12</sup> *ai téraptes πτέρυγες ἡς ἡγῆ*, ct. 37<sup>9</sup> and Rev. 7<sup>1</sup>.—3.—[ושלחתי אפי בך] **Κ** om. אפי and renders *ἐπὶ ἐπὶ* **SE**—עלך. In the next phrase כרריך is misread 'כר', so v.<sup>8</sup> [Hebr. 8]; for the confusion of כ with כ cp. **Κ** 19<sup>10</sup> 20<sup>38</sup>.—4. **Κ** om. the first עלך, and the omission gives a 3:3 line; cp. v.<sup>9</sup>.—[כי דרכיך] 12 MSS כרריך as in v.<sup>9</sup>; but normally in this expression *thy ways* is the direct obj.—For the pl. *ye shall know* **ΚS** read the sing., which suits the context better.—5.—[רעה אחת רעה] The Rabbis take *אחת* in the sense of *complete, unique*; thus Ra. 'a disaster complete and unique above all others, the destruction of the temple'; so Kim., who also mentions the reading of **TE** אחי. The Hebr. for 'one evil after another' would be רעה אחת רעה, cp. Is. 27<sup>12</sup>, Koh. 7<sup>27</sup>. **S** implies חתה; this would mean 'one evil in exchange for another,' cp. Ex. 21<sup>23b</sup>, 1 K. 20<sup>39.42</sup>. None of these emendations gives a satisfactory text.—[הנה באה] The ptc. normally requires the subj. to be expressed, Dr. § 135 (6); but in this phrase it is not defined, and the fem. is used to convey the idea of indefiniteness, cp. 12<sup>28</sup> חסוך, 33<sup>33</sup> בבאה, 38<sup>16</sup> תהיה. The sense in which the phrase is used elsewhere makes it prob. that *רעה* is *not* to be taken as the subj.; thus קץ in v.<sup>6</sup> and יום in v.<sup>10</sup>, both of which are mas., cannot be subjs. of the באה which follows in each case.—6. **S** reads the whole v. 'the end is coming, and it has brought distress upon thee' (four words); i.e. **S** om. באה **הקץ** and *הנה באה*—it frequently om. repetitions (Co. 149 f.)—and reads *הקץ* as *הציק*.—7.—[הצפירה] **V** here and in v.<sup>10</sup> renders by *conitio*, **S** by an Aram. word of similar sound *šiphrāyā*=*he-goat*; Ra. and Kim. explain of the light and splendour (Is. 28<sup>6</sup>) of the dawn (Aram. *šaphrā*), hence the AV. *morning*; <sup>2</sup> **A** *προσφωτισμός*, which Jerome explains *contemplationem et prospectiōnem*, while he himself prefers to render the Hebr. *contractio*. **TE** gives מלכותא *kingdom*, obtaining this sense from Is. 28<sup>5</sup>. The Arab. *ḡafara*, it may be added, also has the meaning 'to go quickly, spring, leap in running,' which may be the sense of the vb. in Jud. 7<sup>3</sup> *decamp* (Burney in loc.).—[קריב היום מהומה] Acc. to the accents *near is the day of panic*, impossible grammatically. Disregarding the accents, ס' may be taken as a nom. (not a gen.) in apposition to היום, G-K. § 127 g. It is better, however, to restore the text קריב היום יום מהומה **Κ** supplies a negative as the missing word, οὐ μετὰ θορύβου cp. v.<sup>11</sup>; so Lag. Kr.; then מהומה must=*noisy revel*, as in Am. 3<sup>9</sup>.—[ולא הר הרים] The translation *joyful shouting* is based on the guess, which goes back to the Jewish





Co. for the last line; *Toy renders* 'and no one shall strengthen his life by iniquity' i.e. *וְאִישׁ בָּעַן חַיּוּתוֹ לֹא יוֹחֵק*; but '*lay hold on, seize upon, retain,*' not '*strengthen by* . . .'.—14. *הִקְשֶׁט בְּקֶרֶס*. There is no such word as *קֶרֶס*=*'trumpet.'* The text seems to have been influenced by Jer. 6<sup>1</sup> *וְהִקְשֶׁט קוֹרֵךְ שֹׁמֵר* 'And in Teko'a sound ye the trumpet.' 2 MSS *Ἐκ Σαλπασταε ἐν σάλπιγγι* *ΕΒ* canite tuba treat the vb. as imperat., cp. Hos. 5<sup>8</sup>, Jer. 4<sup>9</sup>, Jo. 2<sup>1</sup>. Co. suggests *קֶרֶס* 'sound continually,' with the inf. abs. as in Is. 6<sup>9</sup>; but the Vrs. imply *קֶרֶס*, so Ro. He. Similarly S=קֶרֶס, though reading the vb. a perf.—כלל *הִקְשֶׁט* intends the vb. to be inf. abs., anomalously for *קֶרֶס* after the preceding perf.; but 'they have prepared everything' is a weak and prosaic remark in such an impassioned speech (Jahn). Again E writes an imperat., *κρίνατε τὰ σύμπαντα*, but confuses *הִכִּין* with *דִּין*; the same confusion occurs in Ps. Sol. 8<sup>17</sup> *ἐκρινε* for *ἠτοίμασε* (*דִּין* for *כֶּן*); cp. 23<sup>23</sup> *φακούκ* 36<sup>12</sup> *καὶ γεννήσας* for כ confused with ר by E. 'ΑΘ *ἐτοιμάσατε*. Co., following his restoration of the preceding cl., emends *הִקְשֶׁט* 'and prepare continually.' But the corruption prob. goes deeper. On the basis of T's 'preparing instruments of weapons (מִסְתַּכִּים), and there is none that goes to battle,' Ro. proposes *הִקְשֶׁט* 'and prepare weapons of war'; it is not difficult to see in *הִקְשֶׁט*'s *וְאִישׁ הִלָּךְ* a dittogr. of *הִלָּךְ*. E om. כלל *הִקְשֶׁט*, but the sentence is wanted here (Co.).—15. בחוק E takes over מלחמה from v.<sup>14</sup>, *ὁ πόλεμος ἐν βομφαλῇ ἔξωθεν*. Some would read *מלחמ*, but E and T do not necessarily imply this.—איכלתי E *συντρελέσει* T ישציני? קצנתי Co.: a needless change.—16. ווי . . . פולטן. For the construction cp. 3<sup>17</sup> n. The Kal of פולט only here [כינינו גואות]. קינים הזהי I. This lies behind E<sup>A</sup> *ὡς περιστραπὲ μελετητῆ καὶ* (for *μελετητικαὶ* Θ=*meditantes*, Jer.), cp. Is. 38<sup>14</sup>, where *אונה* is rendered *μελετω*. כלם הכוח. The grammar alone, mas. subj. with fem. ptpc., arouses suspicion. E<sup>B</sup> *πάντας ἀποκτενεῖ* אמת=כלם, S=יסחו. The whole v. may be read *יסחו כלם ההרים ווי על ההרים כלם יסחו*; but they shall be upon the mountains is a poor expression; and Jahn would om. ווי as a scribal attempt to improve the construction of a text already injured. No confidence can be placed in any restoration.—17. הלכה מיס. For the accus. of specification cp. Jer. 9<sup>17</sup> 13<sup>17</sup>, Jo. 4<sup>18</sup>; G-K. § 117 z. E paraphrases *μολυνθήσονται ὑγρᾶσαι*, referred to by Ephrem Syrus as a reading of 'the Hebrew' (!) ; see Co. 146. TS follow Ml.—18. בכל ראשיה E ועל כל ראש; cp. Jer. 48<sup>37</sup>.—19. להנה יהיה E paraphrases with the unusual word *υπεροψήσεται*, al. the more remarkable because in v.<sup>20</sup> *להנה* is rendered *eis akatharsian*. Co. 102.—קשה for קשה, cp. Barth *Nominalb.* 21; B-L. 240, 588.—20. עיו E loosely *ἐλλεκτά κόσμου*. Σ τὸν κόσμον τῶν περιβεβημένων αὐτῶν =קשה 'z, so S.—קשה Pausal form with *zakaf kaṭou*. Vrs. קשה. T קשה 'she has made it'=קשה or קשה, cp. אצלם 15=קשה-קשה Prophetic pf., cp. נחתו v.<sup>21</sup>.—21. רשעי הארץ The adj. in constr. st. before a gen. to denote the superlative degree, cp. v.<sup>24</sup> רוע גוים; G-K. § 132 c; 133 h. E ת. λοιμοῖς τ. γῆς may=ארץ, רע, but E may be merely thinking of Ez.'s usual הגוים 'רע'; there is no need to alter the text.—הללו Q. הללו with mas. suff., as נחתו, better than הללו Kt.—22. נפץ Of wealth hidden or stored up, Ps. 17<sup>14</sup>, Pr. 13<sup>22</sup>, Job 20<sup>28</sup>. E *τὴν ἐπισκοπήν μου*, as though 'z came from נפץ.—ובאו . . . הללו . . . Against normal usage, Co. takes the vbs. as pfs. with weak waw, 'and I have turned away . . . and they have defiled . . . and entered,' making the two latter vbs. refer to the Israelites defiling the temple by their idolatry; and he om. פריצים as a misplaced form of רעיי (for רשעי) in v.<sup>21</sup>. E's κ. εἰσέλθουσιν εἰς αὐτὰ ἀφύλακτως hardly=פריצים=פריצים was not in E's text, ἀφύλακτως being merely a descriptive addition; but רעיי is



(Kt. <sup>or</sup> פריצים ? פריצים *breaches*) is wanted here. For חללו  $\text{Ḥ}$  gives  $\kappa$ . *μιανούσιν*, which may represent פריצים (so Co. Be.), since חללו in cl. b and v.<sup>21</sup> is rendered  $\kappa$ . *βεβηλώσουσιν αὐτά*. The three-fold חללו, however, is impressive. 23. [עשה חרמק.] In 1 K. 6<sup>21</sup> Kt. רחיק Q. רחוק, of the golden chains before the inner sanctuary; in Is. 40<sup>19</sup> רחוק.  $\text{Ḥ}$   $\kappa$ . *ποιήσουσι φυρμὸν* 'and they shall make confusion,'  $\text{Ṣ}$  'and they shall pass through the bricks,' prob. a corruption of 'and they shall act with violence' (Co. 156), free renderings of  $\text{Ḥ}$ , like  $\text{Ḥ}$ 's *fac conclusionem*;  $\text{Ṭ}$  and Jews render 'chains.' Kr. proposes רחוק רחוק, or better רחוק רחוק, from רחב 16<sup>40</sup> = Akk. *butāku* 'cut down.' Co.  $\text{Ḥ}$  רחוק רחוק.  $\text{Ḥ}$  *λαῶν* = עמים, cp. 9<sup>9</sup>,  $\text{Ḥ}$  *κρίσεως αἱμάτων*.—24. [והשכתי]  $\text{Ḥ}$  as often vocalizes והשכתי  $\kappa$ . *ἀποστρέψω*, so  $\text{Ṣ}$  here; cp.  $\text{Ḥ}$  12<sup>23</sup> 16<sup>41</sup> 23<sup>27</sup>. 48 34<sup>10</sup>; but *καταλύσει* 26<sup>13</sup>; *ἀπολώ* 30<sup>10</sup>. 13; *ἀφανῶ* 34<sup>25</sup>.—נאן ענן l. נאן ענן.  $\text{Ṭ}$ , however, רשעין, implying the existence of *matres lectionis* in the Hebr. text of the time; Co. 128.—[והקל] after the analogy of the strong vb. for וקל Niph. of הלל; cp. וקל 22<sup>16</sup>; וקל 25<sup>3</sup>, G-K. § 67 *g*, *u*.—[מקדשם] is pointed as Pi. ptp. 'they who sanctify them'; but l. מקדשם. G-K. p. 272<sup>2</sup>.—25. [קפרה] For the vb. cp. Is. 38<sup>12</sup> *roll up*, hence קפר Is. 14<sup>23</sup> etc. *porcupine*.  $\text{Ḥ}$  *ἐξίλασμός* confusing קפרה with (ים) כפרה (ים); but 'A θ συνοχή Σ ἀθύρμα. For  $\text{Ḥ}$ 's frequent confusion of ר with ר cp. 13<sup>9</sup> *ἐν παιδείᾳ*, 16<sup>7</sup> *πόλει* *πύλων*, 20<sup>48</sup> *ἡγούμενον* etc. After קפרה l. חבא or חבא for בא. Herrm. conjectures קפרה for קפרה, and refers to 9<sup>1</sup>, Is. 10<sup>3</sup>.—26. [הה] Only again Is. 47<sup>11</sup>, instead of the usual form הה=*chasm*, then figuratively *destruction*, from הה lit. *to fall*; both in Ar. and in Syr. nouns with this meaning are developed from the root.  $\text{Ḥ}$ , not understanding the word, transliterates with ingenuity *ὄαλ ἐπὶ οὄαλ*, cp. 3<sup>14</sup> 6<sup>4</sup> *notes*.—[ובקשו] Ehrlich followed by He. alters to והביש, cp. Jo. 1<sup>12</sup> (but?). Co. keeps ובקשו, but inserts יכזאו or ולא after סנביא.—27. [מורכם] *on account of their way*; for מן cp. מברית 16<sup>61</sup>, מברית 35<sup>11</sup>, מאיש שנה 45<sup>20</sup>. But  $\text{Ḥ}$  *κατὰ τὰς ὁδοὺς αὐτῶν*  $\text{Ḥ}$   $\text{Ṣ}$  = מורכם.

e. THE VISION OF IDOLATRIES IN THE TEMPLE; PUNISHMENT BY SLAUGHTER AND FIRE; THE FINAL DEPARTURE OF JAHVEH FROM THE SANCTUARY, Chs. 8-II.

A fresh date marks the beginning of another section of the Book. The main topics of chs. 8-II form a connected whole. (a) The prophet is transported in vision from Babylonia to Jerusalem 8<sup>1-4</sup>, and (b) shewn the idolatrous worship going on in the temple itself 8<sup>5-18</sup>. Then (c) he witnesses the approach of the supernatural ministers of punishment: one is to set a mark upon the godly, the others are charged with putting the idolaters to death 9<sup>1-11</sup>; (d) the former is told to strew fire upon the city 10<sup>2-7</sup>. Finally (e) Jahveh, on His throne supported by the cherubim, takes His solemn departure from the temple, and the prophet is carried back to Chaldaea 11<sup>22-25</sup>. The last section of the Book provides the counterpart of (e): the prophet sees the return of Jahveh to take up His abode in the restored temple 43<sup>1-9</sup>.

Such may be considered the nucleus of these chapters. But additions have been made to it, possibly by the prophet himself, possibly also by later hands. Thus (f) in 10<sup>1</sup>. 8-17

appears a description of the heavenly throne, repeating many details of ch. i. (g) In 10<sup>19-22</sup> the cherubim make movements as if about to depart, though the actual departure does not occur till 11<sup>22-25</sup>; apparently the passage has been inserted at this point owing to the addition of (h) 11<sup>1-21</sup>, which introduces an assembly of twenty-five princes engaged in a mischievous plot, and claiming to be the true Israel as opposed to the exiles; the prophet denounces them, and his words take effect with awful suddenness vv. 1-13; a prophecy of restoration follows vv. 14-21. The analysis of these chs. reveals a lack of order which seems to indicate an expansion of the original draft. Stray notes or alternative accounts bearing on this vision were current, we may suppose, and room was made for them in chs. 8-11. Thus (h) must be one of such insertions, for according to 9<sup>1-11</sup> 10<sup>2-7</sup> the ungodly have been extirpated and the city reduced to ashes; (f) may have been suggested by 8<sup>4</sup>; and (h) because the scene is the same as in (b).

Ch. 8, 1. *And it came to pass in the sixth year, in the sixth month, on the fifth day of the month* i.e. Aug.-Sept. 592-1 B.C.;  $\mathfrak{C}$  reads *the fifth month* i.e. July-Aug. The last date mentioned (11<sup>1</sup>) is June-July 593-2, a year and two months earlier. It has been suggested that the present date was arrived at by an editor, who added the 7 days of 3<sup>16</sup> to the 390 of 4<sup>5.9</sup>, i.e. 397 days in all. But a year and two months=413 days, 16 too many; or, if we follow  $\mathfrak{C}$ , a year and one month=383 days, 14 too few; moreover, no reliance can be placed upon the number in 4<sup>5.9</sup>. Probably, then, Ez. himself was responsible for the date. Nothing is gained by adopting  $\mathfrak{C}$ 's alteration: the *fifth month* may have been assimilated to the *fifth day* (Toy).—*as I was sitting in my house, with the elders of Judah sitting before me*] Cp. 2 K. 6<sup>32</sup>. The elders of Judah were evidently living close at hand in the Jewish colony. These elders of Israel as they are called in 14<sup>1</sup> 20<sup>1.3</sup>, seem to have been leading men or representatives of the Gôlâ (cp. Jer. 29<sup>1</sup>), not elders in the official sense of former days (see 7<sup>26</sup> n.).—*that the hand of Jahveh fell upon me*] Producing the ecstasy: so of the spirit of Jahveh in 11<sup>5</sup>; ct. *came upon me* in 1<sup>3</sup>.—2. *a likeness as the appearance of 'a man'*]  $\mathfrak{H}$  reads of fire ('ēsh), but  $\mathfrak{C}$  of a man (Hebr. 'îsh); the reading of  $\mathfrak{C}$  is to be preferred, because it corresponds with *a likeness as the appearance of man* ('ādhām) in 1<sup>26</sup>. This was 'no messenger, no angel' (Is. 63<sup>9</sup>  $\mathfrak{C}$ ).<sup>\*</sup> As at the inaugural vision, so now,

<sup>\*</sup> Many have taken the description to refer to one of Jahveh's messengers, like the angelic guide in 40<sup>3</sup>. So Hans Schmidt in his commentary *Hesekiel* (1923) 404 and in *Eucharisterion* (1923) i. 125. But 40<sup>3</sup> describes a being of inferior splendour.



it is Jahveh Himself in human form, glowing with supernatural splendour, who appears to the prophet, and speaks to him (note *my sanctuary* v.<sup>6</sup>, *to provoke me* v.<sup>17</sup>), and announces the hour of visitation 9<sup>1</sup>. The prophet's perception is at once 'dim but definite,' and his language betrays the hesitation of profound reverence; cp. 1<sup>5</sup>. 26<sup>1</sup> notes. *¶* omits *as the appearance* here and in the next phrase, thereby improving the flow of the verse; on the other hand, the repetition is characteristic, cp. 1<sup>13f</sup>. 26<sup>1</sup>. 10<sup>1</sup> 40<sup>3</sup> 42<sup>11</sup> 43<sup>3</sup>. Like the divine Form in 1<sup>27</sup>, the lower part seemed ablaze with fire, and the upper part flashed *as the appearance of shining, as the gleam of electrum*, see 1<sup>4</sup> n. *¶* again abbreviates, and reads only *as the appearance of electrum*. But the fuller text of *¶¶* may well be original, though the word for *shining* (*zōhar*, of the sky) is rare and late in Hebr., and occurs again only in Dan. 12<sup>3</sup>; it is a stronger word than *brightness* (*nōgah*) in 1<sup>4</sup>. 27.—3. *the figure of a hand*] Cp. 10<sup>8</sup>; a somewhat unexpected use of the word generally meaning *image* v.<sup>10</sup>, Dt. 4<sup>16-18</sup>, Ps. 106<sup>20</sup>; and in P, the *pattern* or *building plan* of the tabernacle or of an altar Ex. 25<sup>9</sup>. 40, Josh. 22<sup>28</sup>; so 2 K. 16<sup>10</sup>, Ps. 144<sup>12</sup> etc. The Vrs. here and 10<sup>8</sup> render as though the word=*likeness*.—*And he took me by a lock of my head*] In his trance the prophet imagined himself miraculously transported from Babylonia to Jerusalem; at the end of the vision he is carried back 11<sup>24</sup>. He makes the journey again, also in a state of trance, 40<sup>1</sup>. 2; cp. 3<sup>14</sup>. 22 37<sup>1</sup>. Such visionary movements are sometimes recorded in the case of prophets, e.g. 1 K. 18<sup>12</sup>, 2 K. 5<sup>26</sup>, Is. 21<sup>6</sup>, Hab. 2<sup>1</sup>; cp. Mt. 4<sup>12</sup>, Lk. 4<sup>12</sup>. This is the only account in the O.T. of an ecstatic experience which speaks of being carried by the forelock; \* and from this passage is borrowed the story of Habakkuk's transportation in Bel and the Dragon vv.<sup>36</sup>. 39; perhaps also the verse from *The Gosp. according to the Hebrews* quoted by Origen PG. xiv. col. 132, where Jesus is made to say, 'Even now has my mother the Holy Spirit seized me by one of my hairs (ἐλαβέ με . . . ἐν μιᾷ τῶν τριχῶν μου), and borne me to the great mountain of Tabor.' In Moslem legend Gabriel is related to have carried Mohammed by a single hair. *and a spirit lifted me up . . . and brought me*] Cp. 3<sup>12</sup>. 14 11<sup>1</sup>. 24 43<sup>5</sup>, 1 K. 18<sup>12</sup>; and Zech. 5<sup>9</sup>, 2 S. 18<sup>9</sup>, 1 C. 21<sup>16</sup> *between the earth and the heaven*. The distinction between *the hand of Jahveh* and *the spirit* seems to be that the one gave the impression of a visible, the other of an invisible agency: the hand appeared

\* A parallel from Assyria is published by Ebeling *Tod u. Leben nach den Vorstellungen der Babylonier* (1931) 6: the tablet relates how an Assyrian king dreamt that he descended to the Underworld, and felt himself seized by the forelock and brought before the god Nergal.

to grasp the prophet by the forelock, the spirit impelled his movement. Both are mentioned together in 3<sup>14</sup> 37<sup>1</sup>. Some find here two parallel versions, one assigning the movement to the hand of Jahveh, the other to the spirit (e.g. Steuernagel *Eint. in d. A.T.* 582). Hö. regards *the spirit* as introduced on dogmatic grounds to soften the expression, and makes Jahveh the subj. of *lifted me up* and *brought me*, altering the vbs. from fem. to mas.; he would treat 3<sup>12</sup>. 14 11<sup>1</sup> 37<sup>1</sup> in the same way. But it is quite intelligible that, in the prophet's imagination, both *the hand* and *the spirit* had each its effect upon him. See Giesebrecht *Die Berufsbegabung* (1897) 147.—*in visions of God*] Cp. 40<sup>2</sup>; i.e. visions granted by God, the plur. denoting the series of visions, as Gen. 46<sup>2</sup>;  $\mathfrak{T}$  rightly here 'in the vision of prophecy,' similarly in 11<sup>24</sup> 40<sup>2</sup>. Cp. Milton *Par. Lost* xi. 376 f. 'so both ascend In the visions of God,' and ib. xii. 121, 611 f.; *Iliad* i. 63 καὶ γὰρ τ' ὄναρ ἐκ Διὸς ἔστιν. The phrase has a different meaning in 1<sup>1</sup>. All happened in vision: his body remained at home in the presence of the elders, his spirit travelled to Jerusalem.—*to the entrance of the gateway of the inner court which looks northwards*] The word 'court' has to be supplied, as in 42<sup>4</sup>. This *inner court* (10<sup>3</sup>, 1 K. 6<sup>36</sup>), standing on a higher level than the rest, was known as *the court of Jahveh's house* (v.<sup>16</sup>, 1 K. 7<sup>12</sup>), because it contained the temple; it is distinguished from *the other* or *the middle court* (1 K. 7<sup>8</sup>, 2 K. 20<sup>4</sup>), which contained the palace; and again, from *the outer court* (10<sup>5</sup>) or *the great court* (1 K. 7<sup>12</sup>), which enclosed the whole group of buildings. See the plan given by Benzinger *Enc. Bibl.* col. 3527, after Stade *Gesch.* i. 314. The temple itself, then, in pre-exilic times had only one court, and both were included within a larger court; in contrast with this plan, Ez.'s ideal temple has two courts of its own, and there are no secular buildings within the enclosed area, chs. 40 f. 43<sup>71</sup>. The present description mentions not only the inner court, but a gateway on the N., apparently *the altar-gateway* of v.<sup>5</sup>, *the upper gateway* of 9<sup>2</sup>; there was another on the E. 10<sup>19</sup>; and probably a third in the S. wall, communicating between the palace and the temple, 2 K. 11<sup>19</sup>, 2 C. 23<sup>20</sup>. Each of the N. and E. gateways was faced by a corresponding gateway in the outer court. There is a distinction to be observed between the *gateway* (*shá'ar*), a covered building of some size, like a college lodge, and the *entrance* or *door* (*péthah*) within it. Probably we are to understand that Ez. was set down within the inner court, and south of the entrance to the N. gateway: this seems to be implied by v.<sup>5</sup>.—*where was the situation of the image of jealousy that makes jealous*] We gather, then, that the image stood where Ez. was set down, on the inside of the N.



gateway of the inner court ; yet he does not notice it till v.<sup>5</sup>, and there the image is seen, apparently, outside the N. gateway, in the outer court. Thus the image is mentioned here too soon, and placed in a different position from that described in v.<sup>5</sup>. Moreover, the text is not above suspicion. The word rendered *situation*, though used once of a city 2 K. 2<sup>19</sup>, properly means *dwelling-place* ; G omits it, together with *jealousy*, and reads *that makes jealous* differently. The sentence, in fact, seems to be a marginal note on v.<sup>5b</sup>, and out of place here (Co. Be. Ro. Hö.).—4. *And lo, there was the glory of the God of Israel*] This is not inconsistent with v.<sup>2</sup> : there Jahveh had grasped the prophet by what seemed to be a hand in order to transport him ; here the prophet sees, in the temple, the outward manifestation of the divine Presence, cp. 1<sup>28</sup> n. The exact position implied by *there* is left undefined ; it was somewhere near the N. gateway, v.<sup>3</sup>.—*according to the vision . . . in the valley-plain*] See 3<sup>23</sup>.—5. Ez. was standing within the inner court, and when he looked *in the direction of the north*, i.e. through the gateway, he saw *on the north* of it, i.e. in the outer court, *the image of jealousy*. Such appears to be the situation. It must be the N. gateway (v.<sup>3</sup>) which is here called *the altar gateway*, so named, perhaps, because it was the one used by the people on their way to the altar, and the victims were driven through it ; cp. Lev. 1<sup>11</sup>.—*this (?) image of jealousy in the entrance*] What particular god was represented is not known. The word for *image* (*sémel*) only occurs again in Dt. 4<sup>16</sup>, 2 C. 33<sup>7.15</sup> ; but it was in general use among the Phoenicians for a *statue* of a god or goddess, and the form changes gender accordingly ; e.g. the 4th cent. inscriptions from Cyprus, NSI. Nos. 13, 23, 25, 27. In 2 C. 33 the word is applied to the image which Manasseh set up in the temple, called in 2 K. 21<sup>7</sup> 'the graven image (*pésel*) of the 'ashêrâ' ; Manasseh afterwards removed it, according to 2 C. 33<sup>15</sup>. This may be the very *sémel* : to his horror Ez. found that it had been put back ! He names it *the statue of jealousy*, i.e. which rouses Jahveh's jealousy, as the gloss in v.<sup>3b</sup> explains. Idolatry of any kind was bound to kindle Jahveh's indignation, as Ez. frequently asserts, e.g. 5<sup>13</sup> 16<sup>38.42</sup> 36<sup>6</sup> 38<sup>19</sup> ; and here was a heathen image actually within the precinct of the temple ! Cheyne declares that *a statue of jealousy* is 'not a possible title' (*Enc. Bibl.* col. 749) ; the only objection to it, and not a serious one, is that all the heathen figures in the temple (v.<sup>10</sup>) would equally incur Jahveh's wrath. *This*, i.e. the above-named (v.<sup>3</sup>) should be omitted, as connected with the gloss v.<sup>3b</sup> ; the Hebr. for *in the entrance* is unique, and perhaps incorrect, but some word of the kind is wanted. G<sup>3</sup> om. the

latter part of the v., possibly by some accident.—6. *Dost thou see what they are doing?*] The question and the occasion of it as in Jer. 7<sup>17</sup>.—*great abominations 'they are' doing here*] So Gr<sup>B</sup>, omitting *the house of Israel*, prob. a gloss from the margin. For *doing abominations* cp. vv.<sup>9. 13. 17</sup> 9<sup>4</sup> 18<sup>13. 24</sup> 33<sup>29</sup> 43<sup>8</sup> 44<sup>13</sup>, perh. from Dt. 20<sup>18</sup>; also Jer. 44<sup>22</sup>, 2 K. 21<sup>11</sup>, 2 C. 36<sup>8</sup>.—*that (I should) go far from my sanctuary*] The subj. is not expressed. We might tr. *that they should go far from my sanctuary*, by offering worship in the outer court; but it is better to make Jahveh the subj., as the whole series of visions prepares the way for His departure from the temple, 11<sup>22f</sup>.—*greater abominations*] There is an ascending scale in vv.<sup>6. 13. 15</sup>.

Vv. 7-13. Much of the detail in this vision escapes us, but the main features are intelligible. The prophet is shewn a dark scene of idolatry practised in secret by a company of leading citizens within the temple gateway. He is told to take them by surprise from behind. 7. *And he brought me to the door of the court*] This must be *the door of the gateway* mentioned in v.<sup>3</sup>; the subj. of the vb. is Jahveh. Ez. was standing within the inner court (v.<sup>5</sup>): now he is brought to the interior of the gateway, which had a large chamber, or chambers, attached to it; cp. the similar arrangement in the restored temple 40<sup>44</sup>. Here he sees *a hole in the wall*, and then (v.<sup>8</sup>) he is told *to dig through the wall*: apparently this means that he is to enlarge the existing hole so that he can climb through into the chamber v.<sup>9</sup>. Having digged through the wall—in his trance he can perform feats impossible to him when awake—he sees *a door* opening into the chamber, perhaps opposite to the hole through which he had looked at first. With a certain lack of imagination, Co. objects to the absurdity of digging through the wall only to find the door of the chamber; he would delete v.<sup>7b</sup>, and get rid of the whole of v.<sup>8</sup>; but he does not account for the existence of v.<sup>8</sup>, which all the Vrs. support. Gr makes the action less extraordinary by omitting v.<sup>7b</sup> and *through the wall* twice in v.<sup>8</sup>; yet it recognizes *dig*, and *I digged*, so that the relief gained amounts to little. Steuernagel (*Eintl.* 582, 596) thinks that vv.<sup>7</sup> and <sup>8</sup> are different versions of the same episode: according to v.<sup>7</sup> the hole is already there, while in v.<sup>8</sup> Ez. is told to make it. This is hardly fair to the language, however; the two vv. can be combined at least as easily as they can be set at variance. Fantastic though the action seems, the purpose of it is intelligible: the prophet was to come upon the idolaters in the rear, and catch them *flagrante delicto*.—8. *Dig through the wall*] at the place, we imagine, where he saw the hole. For the vb. cp. 12<sup>5. 7. 12</sup>, Am. 9<sup>2</sup>, Job 24<sup>16</sup>; Gunkel (*Schöpfung u. Chaos* 140) would give it a



more general meaning 'force through,' but without any real support from Jon. 1<sup>13</sup>. The *door* prob. connected the chamber with the gateway.—9. *the evil abominations*]  $\mathfrak{E}^B$  om. the adj., which may have come in from the margin: it is superfluous, and not found in v. 17.—10. *Incised* on the wall or carved in relief, the prophet sees the objects of this idolatrous worship. He calls them *every kind of detestable thing*, and *all the idols of the house of Isr.* The former is explained, no doubt rightly, by a gloss which  $\mathfrak{E}^B$  om., to mean *a representation of reptiles and beasts*. The word for *detestable thing* (*shékeš*; cp. *shikkûš* 5<sup>11</sup> n., applied to gods of the heathen) is the term used in P for anything ceremonially unclean Lev. 7<sup>21</sup>, and for creatures forbidden to be used as food Lev. 11<sup>10ff.</sup>; and since the two visions which follow disclose the worship of Tammuz and Shamash, it is likely that here also we have a cult imported from Babylonia rather than from Egypt: the figures on the wall, snakes, scorpions, mixed human and animal forms might have been borrowed from either Babylonian or Egyptian sources, e.g. Gressmann *T. u. B.* 2 ii. Taf. ix. x. cliii.–viii. The word *incised, engraved*, is used of Babylonian figures in 23<sup>14</sup>. Gunkel would go further, and identify the objects mentioned here with the dragons of chaos, especially as the rites were practised *in the dark*, v. 12 (l.c. 141). There is no record of these things having been removed from the temple by Josiah, 2 K. 23<sup>4-14</sup>, so probably they were introduced after his time, and indeed recently, when Zedekiah and his counsellors were driven to desperation by the approaching siege of Jerusalem. Such a degraded form of idolatry shews that the national religion had completely broken down. See S. A. Cook in *R. of S.* 3 625 f., and ib. 357.—11. *And seventy men*] Probably not *elders* in the strict sense (7<sup>26</sup> n.), but chief citizens or prominent men. The governing class would be the most inclined to adopt Babylonian rites for political reasons (Kr.). *Seventy* is no doubt a round number; e.g. Gen. 46<sup>27</sup>, Ex. 15<sup>27</sup> 24<sup>1</sup> etc. The chamber must have been a large one.—*and Ja'azaniah the son of Shaphan was standing in the midst of them*] Evidently a well-known person of the time; prob. not the son of Shaphan the scribe, Josiah's chancellor, 2 K. 22<sup>3-8</sup>, for three sons of his are alluded to in the history of Jeremiah, Jer. 26<sup>24</sup> 29<sup>3</sup> 36<sup>10-12</sup>, and Ja'azaniah is not one of them. Nor can he certainly be identified with Ja'azaniah ben 'Azzur 11<sup>1</sup>.—This parenthesis is followed most awkwardly by *standing* (plur.) *before them*.  $\mathfrak{E}$  om. the first *standing*, and reads the second as sing., making *before them* refer to the elders. This does not cure the disorder. The best remedy is to transfer the preceding parenthesis (Kr.); then everything falls into place: *and seventy men of the elders of*

the house of Isr. were standing before them (i.e. the sculptures), each with his censer in his hand, and Ja'azaniah the son of S. was standing in the midst of them. That before them refers to all the idols of the house of Isr. v.<sup>10</sup> was clearly seen by Σ πρὸ τῶν γραφῶν ¶ ante picturas.—and the smoke [cloud] of the incense was going up] The bracketed word is prob. an explanation of the ἁλ. rendered *smoke*. ¶ om. *cloud*. Incense was freely used in the religious practice of the Babylonians, Assyrians, and Egyptians (Meissner *Bab. u. Ass.* ii. 84 f.; Wilkinson-Birch *Anc. Eg.* iii. 398 ff., 414 ff.); but it does not appear to have found its way into Israelite worship before the 7th cent. B.C., when many imitations of foreign rites came into fashion. Jeremiah is the first to mention it, and then as a costly, alien addition to the normal offerings; he calls it *l'bhônâ* rendered *frankincense*, a kind of resinous gum, Jer. 6<sup>20</sup> 17<sup>26</sup> 41<sup>5</sup>; so Lev. 2<sup>1f.</sup> 15<sup>f.</sup> 5<sup>11</sup> etc. Here the word is *kēṭōreth*, which properly means *a burning*, the smoke of a sacrifice Is. 1<sup>13</sup>, Dt. 33<sup>10</sup> (*kēṭôrâ*), 1 S. 2<sup>28</sup>, Ps. 66<sup>15</sup>; and then becomes in P and later literature the regular term for *incense*, a compound of fragrant powders, e.g. Ex. 30<sup>34ff.</sup>, Lev. 10<sup>1</sup> 16<sup>12</sup>, Num. 7<sup>14ff.</sup>, 1 C. 6<sup>34</sup>, 2 C. 2<sup>3</sup>. Thus the earliest reference to *kēṭōreth* as used by Israelites in worship occurs in the present passage, and, significantly, in connexion with a heathen rite. It was not till later that incense came to hold a recognized place in the worship of Jahveh.—12. *Dost thou see, son of man*] So vv.<sup>15. 17</sup> 47<sup>6</sup>.—*are doing in the dark*] By omitting *in the dark*, ¶ seems to make the idolatry not secret but open, and practised in the gateway, not in the chamber, and to imply that the walls of the former were sculptured with figures v.<sup>10</sup>. Yet ¶'s representation is not consistent, for it includes the sentence 'each of them in their secret chamber.' Co. follows ¶ to a considerable extent, but fails to produce a satisfactory text; *in the dark* is too expressive a feature to be cancelled, and it agrees with the situation in vv.<sup>7. 8</sup>, and with the saying which follows.—*each in the chambers of his imagery*] Text and meaning are equally uncertain. With the least of changes the sing. may be read for the plur.; but is it likely that each of the seventy elders had a chamber to himself? The rendering *imagery*, i.e. sculptured stone, though supported by Lev. 26<sup>1</sup>, Num. 33<sup>52</sup>, can hardly be extracted from the root, nor is it found in the Vrs. They all render 'in his (¶ their) secret chamber'; this may be a guess or a paraphrase; it is not a translation. If the text is incorrect, we may plausibly alter it to 'each in the chamber of his hiding-place,' i.e. where he is hidden.—*For (they) are saying*] The omission of the subj. makes bad grammar; a slight emendation is desirable.—*Jahveh sees us not, Jahveh has*



*forsaken his land*] Ez. frequently quotes current sayings which reflect the state of the popular mind among both the exiles and the multitude at home. There are some thirteen in all, 9<sup>9</sup>=81<sup>12</sup> 11<sup>3</sup>. 15 12<sup>22</sup>. 27 18<sup>2</sup>. 25=29 21<sup>5</sup> 33<sup>10</sup>. 24. 30 35<sup>12</sup> 37<sup>11</sup>. A feeling of recklessness and despair runs through most of them: the outlook indeed was hopeless. *Jahveh sees us not*, cp. 9<sup>9</sup>, Ps. 94<sup>7</sup>; *Jahveh has forsaken his land* (cp. 9<sup>9</sup>): those who say so are driven to seek comfort elsewhere. Calamity applies its searching test. The superficially religious abandon their faith, like these elders, cp. Is. 49<sup>14</sup>; and Jahveh affirms that He has in truth *forsaken* them, Jer. 12<sup>7</sup>, Is. 54<sup>7</sup>. But the saints hold fast, even in their despair, and turn to God, Ps. 22<sup>2</sup> <sup>(1)</sup>, Lam. 5<sup>20</sup>, and admit that God was just when He *forsook* His faithless people, Neh. 9<sup>28</sup>, 2 C. 24<sup>20</sup>; cp. Dt. 31<sup>17</sup>.—14. The wailings for Tammuz at the N. gateway. The spot may have been chosen for a special reason: was it because 'evil shall be let loose from the north,' as Kimhi suggested? The modern Assyriologist remembers that the north had a fatal significance in the myth of Tammuz: the summer solstice, which brings the annual death of the god, brings the sun to its farthest point north of the equator (cp. Jeremias *OTLAE*. ii. 290). The prophet is still at the N. gateway; but now he is brought outside the door, into the outer court, where *the image of jealousy* stood v.<sup>5</sup>. Here, within the very precinct of *the house of Jahveh*, he witnesses another outrage: *the women sitting weeping for Tammuz*, in the attitude of mourners, cp. 26<sup>16</sup>, Job 2<sup>13</sup>, Lam. 2<sup>10</sup>. We may infer from Ezekiel's discovery that the worship of Tammuz, who is mentioned by name only here in the O.T., had lately been introduced into Jerusalem. It came from Babylonia, and can be traced there as far back as 3000 B.C., so that it is one of the oldest forms of religious worship in the world, and has not altogether disappeared even now. Tammuz (Akk. *Dāzū*, from the Sumerian *Dūmū-zi*= 'faithful son'), the youthful husband or son or lover of Ishtar, was looked upon as the god of vegetation and beneficent floods. Every year, at the time of greatest heat, when plants withered and rivers ran dry, he was believed to vanish into the Underworld, and in the following spring to return again; thus among the Babylonians, like Osiris among the Egyptians, he embodied a hope of resurrection and a return to material life. The time of his departure was celebrated with public dirges (Akk. *bikītu* = 'weeping,' from the same root as the word used here): many of these survive in Sumerian and Akkadian forms, for example:

" Alas,      O hero, lord of healing.  
      Alas,      my lord, my Damu.

Alas, god of wailing and shining eyes.  
 He has gone, he has gone to the bosom of the earth.  
 Thou hast gone on a journey that makes an end of thy people.  
 With sighing for Damu, the lord,  
 Has the hero gone unto the far away land which is not  
 revealed." \*

Traditionally the wailings took place in the 4th month (June-July), called Tammuz both by Babylonians and by Jews †; and the question arises whether it was this annual ceremony which Ez. witnessed. A negative answer seems at first to be required by v.<sup>1</sup>, which dates the vision in the 6th month, 'Elûl=Aug.-Sept., or, according to E's text, the 5th month, 'Ābh=July-Aug. This consideration, however, is not decisive; for the period of the wailings was determined in Babylonia by the rising of Sirius, and it has been calculated that in Ez.'s day, owing to the sun's progression, the star would appear in 'Ābh (see KB. ii. 248, 16 *kakkabu kašti* 'the bow star'=Sirius), a month later than in the remote age when the 4th month was chosen for the rite.‡ But, as we have seen, no reliance can be placed upon E's reading *the fifth month* v.<sup>1</sup>, nor do we know that the ceremony was held in Jerusalem at the same time as in Babylonia; moreover, in the vision all the acts of heathen worship are going on simultaneously, as though they had been grouped together for the occasion. We cannot, then, feel sure that the prophet's vision was timed to coincide with the annual ceremony.

The cult was widely spread in ancient times. Some characteristic features of it appear in Egyptian religion, especially in the rites of Osiris-Isis, and among the Phoenicians in the worship of Adonis (Phoen. 'adon='lord,' hence the Gk. Ἀδωνις). But it was not till the 3rd cent. A.D. that Tammuz and Adonis were actually identified, and then first by Origen: 'he who is called Adonis among the Greeks is said to be named Thammouz among the Hebrews and Syrians' (PG. xiii. 797). Jerome in his commentary on the present v. takes the same

\* Abbreviated from the Hymn to Tammuz in Rogers *Cun. Parallels to the O.T.* 180 f. These dirges have been collected by Zimmern *Sumerisch-Babylonische Tammuzlieder* (1907); Bab. *Hymnen u. Gebete* (1910) 10-20; Langdon *Sum. and Bab. Psalms* (1909) 299-341; Bab. *Liturgies* (1913) 97-103.

† E Gen. 8<sup>5</sup>; E Cant. 1<sup>7</sup>; E ii. Esth. 3<sup>7</sup>. The Jews kept up the mournful character of the month by substituting national disasters for the heathen associations; see TB. *Ta'anith* iv. 6.

‡ See Langdon *Tammuz and Ishtar* (1914) 166 ff. Fotheringham in Langdon ib. 169 calculates that in the latitude of Arbela, N.E. of Nineveh, Sirius was rising c. 21 July in the 7th cent. B.C., c. 40 years before Ez.'s time.



view, no doubt on the authority of Origen : ' quem nos Adonidem interpretati sumus, et Hebraeus et Syrus sermo Thamuz vocat ' ; and he goes on to say, ' et anniversariam ei celebrant solemnitatem, in qua plangitur a mulieribus quasi mortuus, et postea reviviscens canitur atque laudatur.' Thus from Jerome, and ultimately from Origen, comes the rendering in *U* here, mulieres sedebant plangentes Adonidem, ct. *L* plangentes Thamnus, and *Gr*<sup>9m</sup> θρηνοῦσαι τὸν Ἀδωνί, and the common confusion of the two divinities, e.g. by Milton *Par. Lost* i. 446-457 ; *Comus* 999 ff. In the historical forms of their worship they were quite distinct ; Adonis was a local Phoenician god, and Tammuz, whose name has not been found in Phoenician, came from Babylonia ; nevertheless the religious ideas associated with them grew out of a common root, far back in the time before the separation of the Semitic races.\*

The worship of Tammuz survived well into the middle ages. Arab historians of the 10th and 14th cents. A.D. relate that the Syrians of Harran in N. Mesopotamia were accustomed to keep in the month Tammuz the feast of the mourning women (*el-būkāt*) in honour of the god Ta'ûz.† In a disguised form the worship goes on at the present day among the Yezîdis of Kurdistan, descendants of the ancient Assyrians, the emblem of whose rite is a bronze peacock (in Gk., ταῶς), which they call Melek Ta'ûs, i.e. prob. Tammuz.‡

There may be an allusion to Tammuz or Adonis in Dan. 11<sup>37</sup> (*the desire of women*), and in Zech. 12<sup>11</sup> (*the mourning of Hadadrimmon*), more doubtfully in Jer. 22<sup>18</sup> (*Alas ! Adon*) and in *Gr* 3 Kingd. 12<sup>24m</sup> (οὐαὶ κύριε, cp. 1 K. 14<sup>13</sup>).§ Cp. also Is. 17<sup>10</sup> (*Adonis-plantations*), and the pr. n. Allôn-bākûth Gen. 35<sup>8</sup>.—16. Ez. is now led from the outer court, where he saw the weeping women, to the inner court which contained *the house of Jahveh* : we are not told where he was stationed.—*at the door of the temple*] not in the doorway, because the porch would intervene ; but in a general sense, *at the entrance*. The word for *temple*, *hêkāl*, was borrowed from the Akk. *êkallu*, which again goes back to the Sum. *ê-gal*='great house,' i.e. *palace*, and only rarely *temple* ; in the O.T., however, it is used more

\* See Baudissin *Adonis u. Esmun* (1911), a work in which much illustrative material is collected and handled with sound judgement ; see pp. 96 f. 367 etc. Also Zimmern *Der Bab. Gott Tamûz in Abh. d. königl. sächs. Ges. d. Wiss.* (1909), 701-738.

† Baudissin 111 f. quotes Chwolson *Die Ssabier u. der Ssabismus* (1856) ii. 27, 607 f. ; see also Frazer *Adonis Attis Osiris* (1907) 189.

‡ Lidzbarski *ZDMG.* li. (1897) 598 n. ; *Church Quarterly Review* Apr. 1904 ; ib. 1908, 125 ; Wigram *Cradle of Mankind* (1923) ch. v. ; Luke *Mosul and its Minorities* (1925) ch. ix.

§ Baudissin l.c. 91.

often in the sense of *temple* than of *palace*. The choice of such a word shews how deeply rooted in the Semitic mind was the monarchical conception of the Deity; God has His *palace* on the earth, just like the king. Here *hêkāl* denotes the nave of the temple, as distinct from the *porch* ('*ûlām*) and the *adytum* ('*d'bhîr*), cp. 4r<sup>1</sup>. 4. 20<sup>ff</sup>, 1 K. 6<sup>5</sup>. 17. 33 etc.—*between the porch* at the E. end of the temple, 1 K. 6<sup>3</sup>, *and the altar* of burnt offering, 1 K. 8<sup>64</sup>. This was the place where the priests offered prayer, Jo. 2<sup>17</sup>. Before the exile the inner court might be entered by the laity, esp. by the kings; in Ez.'s ideal temple laymen are excluded altogether.—*about twenty-five men*] 2 MSS & *about twenty men*, perhaps rightly, because *twenty-five* is not a round number in Hebr.; the *five* may have been added from 1r<sup>1</sup>. It is true that *twenty* was the number of the Bab. sun-god (Jeremias l.c. 29r); but this is hardly a reason for preferring &'s text.—*their backs toward the temple*] The priests offered prayer with their faces toward the temple, Jo. 2<sup>17</sup>; these idolaters turned the other way to mark their renunciation of Jahveh; cp. 2 C. 29<sup>6</sup>, Jer. 7<sup>24</sup>. For the Rabbinic explanation of this attitude see TB. *Yôma* 77a.—*and they were worshipping the sun* ' ' ] & inserts a second *eastwards* superfluously; &<sup>b</sup> om. In early times the worship of the sun, Shamash, had been practised in Canaan, and probably here and there even by Israelites; so much is implied by the proper names Samson, Beth-shemesh, 'En-shemesh, city of Heres; but in an Assyrian form it was introduced into Israel by Ahaz and Manasseh, Jer. 8<sup>2</sup>, 2 K. 23<sup>5</sup>. 11. The present passage shews that the cult was revived in the temple just before the fall of Jerusalem, with the hope of propitiating one of the chief Babylonian deities; \* Torrey maintains that the prophet is describing from hearsay the idolatry of Manasseh's time (*Pseudo-Ez.* 66). An allusion to this v. occurs in the vivid account of the ceremonies at the feast of Tabernacles given by TB. *Sukka* v. 2-4: 'when they reached the east gate they turned their backs from E. to W., and said, "Our fathers who were in this place turned their backs on the temple and their faces towards the E., and worshipped the sun towards the E.; but we, our eyes are towards Jah." R. Jehudâ says, They repeated again and again, "We belong to Jah, and raise our eyes to Jah" ' ' ; the whole ceremony was a relic of nature-worship, thinly veiled.

\* Evidence of sun-worship in the temple has been found in the name *parbar* (1 C. 26<sup>18</sup>), the chamber of *parvâ* of the Herodian temple (TB. *Midd.* v. 3), on the supposition that *parbar* comes from the Sumerian *barbar* 'shining,' *š-barbar* 'shining house,' the sun-temple at Sippar, Babylon, etc.; Gressmann *ZATW.* 1924, 323, Box *Clar. B.*, O.T. v. 228; the view, however, is disputed, S. A. Cook *Rel. of Anc. Pal.* 134<sup>3</sup>.



Thackeray *Sept. and Jewish Worsh.* 63 f.; Oesterley in *Myth and Ritual* 134 f.—17. *Is it too light a thing . . . the abominations which they have done here*] The four acts of idolatry are committed *here*, in the temple precincts: but the following act is the crowning insult, typical of that *outrage* (*hāmās*) against Jahveh which fills the land. The word *hāmās* commonly means *violence* done by man to man, e.g. Gen. 6<sup>13</sup>, where it stands for the three cardinal sins, adultery, idolatry, bloodshed (Midr. R. Gen. § 31, 5); but Ez. sometimes uses it of wrong done to Jahveh Himself, 7<sup>23</sup> 12<sup>19</sup> 22<sup>26</sup> (vb.).—*and they have yet further provoked me*] Though om. by 5<sup>31</sup>, the words lead up to the final act of disloyalty.—*they hold forth the twig to their nose*] Some offensively idolatrous rite, the nature of which is not known. The word *zēmôrâ* means *twig* or *branch* in 15<sup>2</sup>, Is. 17<sup>10</sup>, Num. 13<sup>23</sup> JE, and comes from a root=*to prune* (a vine), Is. 5<sup>6</sup>. Jeremais (l.c. 291) suggests a reference to the magic plant of life mentioned in Bab.-Assyr. hymns, but gives no proof that the smelling of this plant was an act of homage. According to Jewish interpreters, *their nose* is a silent correction for *my nose*, and *zēmôrâ* signifies *ventris crepitus*. Hö. (p. 74 f.) would render *the phallus*. Such meanings, however, are merely deduced from the context, which no doubt implies some peculiarly insulting act. No help is to be obtained from the Vrs.—18. *I also will act with wrath*] Cp. 23<sup>25</sup>. 5<sup>3</sup> adds *towards them*, which is wanted.—*and mine eye shall not spare*] Ez. knows of no mitigation; punishment will be pitiless. See 5<sup>13</sup> n., 6<sup>11</sup> n.—*and they shall call in my ears with a loud voice*] clashes with 9<sup>1</sup> *and he called in my ears with a loud voice*; it is accidentally repeated from there. The remaining cl. *and I will not hear them* is based on such passages as Jer. 11<sup>11</sup>, Zech. 7<sup>13</sup>. 5<sup>3</sup> om. the entire half verse.

Ch. 8, 1. ותפל . . . אני יושב . . . יהי] The circumstantial cl., by its position before the principal vb. ותפל, draws attention to the moment when the event occurred; cp. Gen. 42<sup>36</sup>, 1 K. 13<sup>20</sup>, 2 K. 2<sup>11</sup>; the ptc. in these cases is used like the ptc. absolute in Gk. and Lat.; Dr. § 165.—[ותפל עלי שם.—5<sup>3</sup> καὶ ἐγένετο ἐπ' ἐμέ=ומהי עלי, the more conventional or reverent expression.—2. רמות כסריא אש 5<sup>3</sup> ὁμοιωμα ἀνδρός *Uwain*=רמות איש. 5<sup>3</sup>'s אש may be a deliberate change to avoid applying איש to the divine Form, Geiger *Urschr.* 343; or it may be assimilated to 1<sup>27b</sup> כסריא אש. 5<sup>3</sup> follow 5<sup>3</sup>. 5<sup>3</sup>'s רמות חיוו אשחא אש shews that אש could only have been read אש, not איש which would be written איש, Co. 128. Hö. reduces the whole v. to *And I saw the likeness of a man*, supposing the rest to be glossed from 1<sup>27</sup>.—[תהשקלה] The toneless ה־ implies that the Massorâ regarded תהשקל 1<sup>4</sup> as the correct form; with ׀ retained in pause, cp. בתוקל Ps. 78<sup>47</sup>, and the list of pausal ׀ and ׀ in Baer *Ezech.* 117 f. The final ה־ has no special significance; it may be intended for emphasis or ornament, or it may be merely a slip; cp. תהשקלה 21<sup>31</sup> 40<sup>19</sup>; B-L. 511. It can hardly be the Aram. art. (Hö.), for in all three cases the Hebr. art. is already written.—3. בניצח ראשי Here 's=*a lock of hair*,

but in Num. 15<sup>38, 39</sup> the tassels attached to the flowing ends of garments, ct. Dt. 22<sup>12</sup>. In Aram. the word is used in both senses, e.g. 𐤒 Cant. 5<sup>2</sup> צִיצִית 'the hair of my locks,' and 𐤒 Num. Dt. 11.cc. 'tassels.' Here, however, 𐤒 render by a different word. 𐤒 om. בְּצִיצִית and reads בְּרִאשׁוֹ, καὶ ἀνέλαβέν με τῆς κορυφῆς μου, cp. Bel and the Dragon<sup>38</sup> καὶ ἐπελάβετο ὁ ἀγγέλους κυρίου τῆς κορυφῆς αὐτοῦ. 'ΑΘ here τοῦ κρασπέδου τῆς κορυφῆς μου (Co. 105). In Num. 15<sup>38f</sup> 𐤒 uses κράσπεδα for בְּצִיצִית, hence κράσπεδον Mt. 9<sup>20</sup> 14<sup>36</sup> etc.—א' בְּרִאשׁוֹ 7 MSS and the Vrs. read the sing. בְּרִאשׁוֹ. Some would om. as a gloss, but on insufficient grounds.—עֲרֹם Understand, not supply, חָרָה (Dr. § 209, 1); or read עֲרֹם; in either case the general sense is the same.—סָמַל הַקְּנָאָה הַסְּקִנָּה Sometimes א' vbs. are inflected as ה' ל', G-K. § 75 qq, and הַסְּקִנָּה may be a careless writing of הַסְּקִנָּה or הַסְּקִנָּה (so 𐤒) added to explain קְנָאָה. 𐤒 misled by the anomalous form gives ה' סָמַל הַקְּנָאָה הַסְּקִנָּה. S alone does not recognize the word.—4. כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל So in this vision 9<sup>3</sup> 10<sup>19</sup> 11<sup>22</sup> and 43<sup>2</sup> (all); but 2 MSS 𐤒 𐤒 אֱלֹהֵי יִשְׂרָאֵל 11<sup>22</sup>, combining the phrase with כְּבוֹד יְהוָה, which also occurs in this vision 10<sup>4</sup>. 18 11<sup>23</sup>.—5. שָׁא נָא עֵינֶיךָ Cp. Dt. 3<sup>27</sup> 4<sup>19</sup>.—וְרֹדֶךְ in the direction (accus.), specially common in Ez., e.g. 21<sup>2</sup> 40<sup>6</sup>. 10. 22 etc. (28 times); elsewhere 1 K. 8<sup>44</sup>. 48 = 2 C. 6<sup>34</sup>. 38, Jer. 4<sup>11</sup>, Job 24<sup>18</sup>.—𐤒 ἐπὶ τὴν πύλην τῆς πύλης ἀνατολῆς 𐤒 ab aquilone ad portam orientalem S 'of the eastern gate.' 𐤒 may have read המזרח המזרח; but Ez. always uses דָּקַר, or variations of it, for East, e.g. v. 16 10<sup>19</sup> 11<sup>1</sup>. 23; and the eastern gateway would not suit the context v. 3.—סָמַל הַקְּנָאָה For the obj. gen. cp. Num. 5<sup>15</sup>. 18 חֲרֹת ק', חֲרֹת ק'; G-K § 128 h. The emendations suggested by Cheyne (l.c.) כִּיאוֹן 'ס' or כִּיֹּן, and Gunkel Schöpfung. u. Chaos 141 חֲרֹת 'ס' cp. Ps. 68<sup>31</sup>, do not commend themselves. There is more to be said for the latter's further proposal, adopted by Be., to read 'הַק' 'ס' חֲרֹת. It gets rid of the altar-gateway. There were many idolatrous altars in Jerusalem (Jer. 11<sup>13</sup>), and this סָמַל may have had one.—הוֹהֹ Om. as dependent on the gloss. v. 30.—בְּבִינָה 𐤒, more correctly בְּבִינָה 18 MSS Kenn., cp. בְּבִינָה, בְּבִינָה, etc.; Kön. iii. 165. Grätz, followed by Cheyne, suggests בְּבִינָה, the usual word for entrance. 𐤒 om. the entire sentence בְּבִינָה . . . וְהִנֵּה, and thus only refers to ה' סָמַל הַקְּנָאָה הַסְּקִנָּה in v. 3. 𐤒 restores the missing line, rendering the latter part of it ἐν τῇ εἰσπορεύεσθαι [σε] αὐτὴν τὴν βλέπουσαν πρὸς ἀνατολὰς. Cp. 𐤒 'at the eastern gate of the corner lo, the idol of jealousy in its entrance,' so 𐤒. —6. 𐤒 ἑώρακας, hence Co. 𐤒; but Cp. 𐤒 30<sup>17</sup> τέθυκα = 𐤒. For the coalescence of 𐤒, only here before a guttural, cp. 𐤒 Is. 3<sup>15</sup>, 𐤒 Ex. 4<sup>2</sup>.—𐤒 om., and as there is no art. with נִרְוָה וְנִרְוָה, the omission is prob. right. 𐤒 often om. explanatory glosses in 𐤒, e.g. vv. 10. 11 (עֵנִי) 4<sup>13</sup> 5<sup>16</sup> 7<sup>20</sup>.—𐤒 לְרַחֵק Inf. constr. with fem. ending, cp. לְרַחֵק 16<sup>5</sup>, לְרַחֵק 21<sup>16</sup>; G-K. § 45 d. The absence of the subj. is particularly harsh; Ew. cps. Jer. 27<sup>10</sup> ct. 15, a less extreme case; Synt. § 304 a, and see 13<sup>5</sup> phil. n. Toy would rd. 𐤒 τοῦ ἀπέχεσθαι 'ΑΘ τοῦ μακρυνθῆναι imitate 𐤒, but imply 'that (they) should abstain, be removed.' 𐤒 𐤒 with סָמַל as in 11<sup>15</sup> 44<sup>10</sup>, Jer. 2<sup>6</sup>; the prep. = from attachment to, cp. 6<sup>9</sup> 14<sup>5</sup>.—𐤒 καὶ ἔτι, ignoring חֲשׁוֹב, so vv. 13. 15. In the case of the second נִרְוָה 'n the context implies the comparative degree, so vv. 13. 15; Kön. iii. § 308 a.—7. וְיִבְנֵה אֵת The subj. is prob. הוֹהֹ, who speaks in vv. 5. 6. 8.—𐤒 The use of אֵת here and in v. 8 'א' פָּתַח, almost like an indefinite article, though occasionally found in earlier literature, becomes more frequent later, e.g. 1<sup>16</sup> 9<sup>2</sup> 17<sup>7</sup> 33<sup>2</sup>, Zech. 5<sup>2</sup>, Dan. 8<sup>3</sup>. 13 10<sup>6</sup>; Dav. Synt. § 19, 1. 𐤒 om. cl. b, but 𐤒 𐤒 𐤒 have it.—8. פָּתַח אֵת 𐤒 θύρα 𐤒 θύρα μία. Elsewhere in this ch. 𐤒 renders פָּתַח τὰ πρόθυρα, distinguish the 'פ' of the gateway from the 'פ' of the chamber. 𐤒 om. בָּקִיר





בְּנֵי אִם. 15.—Ex. 23<sup>17</sup>. קָדְרוֹן Job. 1<sup>6</sup>; חֶשֶׁן K. 16<sup>33</sup>; קָדְרָה Jud. 6<sup>32</sup>. After this,  $\mathfrak{C}^A$   $\mathfrak{L}^A$  insert the clause עָשָׂה פֶה הַנָּקֵל from v. 17<sup>a</sup>.—16. אֵלִים, אֵלִים, אֵלִים Gen. 18<sup>1, 10</sup> etc.;  $\mathfrak{C}$  correctly ἐπὶ τῶν προθύρων.—[אֵלִים] In  $\mathfrak{H}$  the pronunciation varies between אֵלִים (40<sup>16-36</sup>) etc.; 1 K. 6<sup>3</sup> 7<sup>7</sup>) and אֵלִים (40<sup>16-36</sup>). The etymology is uncertain. If the word comes from the Akk. *ellamu* 'front', 'before'—Kr. prefers *Elamtu*, i.e. 'the Elamite (hall)'—the initial vowel was *ē*, not *ū*, and אֵלִים the correct and older form; and this probability is increased by  $\mathfrak{C}$ 's transliteration αλλᾶμ in every case. Then we must suppose that a by-form אֵלִים was introduced, perh. under the influence of אֵלִים but, and that אֵלִים survived among the Babylonians, from whom  $\mathfrak{E}z$ . heard it (Kr.). On the other hand, as Toy points out, אֵלִים occurs in that section of the Book, 40<sup>16-36</sup>, where  $\mathfrak{H}$  is specially corrupt and the architectural terms uncertain; so that *ē* may be a later pronunciation of *ū*. See 40<sup>7</sup> n.—[אֲחֵרֵיהֶם]  $\mathfrak{C}$  τὰ ὀπίσθια αὐτῶν, so 3 Kingd. 7<sup>13</sup> [=1 K. 7<sup>26</sup>].  $\mathfrak{C}^A$ +δεδοκότες.  $\mathfrak{V}$  dorsa habentes, from  $\Sigma$  ἐχούτες.—[קָרְקָה] presupposing a form קָרְקָה, Barth *Nominalb.* § 21 c; ct. קָרִיקָה. 111.—[וְהָיָה]  $\mathfrak{C}$  [וְהָיָה] explained by the Jews as a 'mixed' form, made up of מִשְׁתַּחֲוִיָּה and מִשְׁתַּחֲוִיָּה; Kim. *Rad. Lib.* 380. But in spite of Kōn. i. 566 f., the form is merely a scribal error for קָרְקָה, which is actually found in 15 MSS.—17. הַנָּקֵל לְבִיתִי ה' מַעֲשֹׂה Strictly עָשָׂה is the subj., cp. 1 K. 16<sup>31</sup> הַנָּקֵל לְבִיתִי ה' מַעֲשֹׂה; but here the subj. is strengthened by כֵּן, which logically is redundant. Is. 49<sup>6</sup> offers the closest parallel, 'thy being my servant is too light a thing'; elsewhere the infinitive-subj. is strengthened by ל, e.g. 2 K. 20<sup>10</sup>. The counterpart of נָקֵל in this construction is כֵּן, which occurs both with the infin. alone, e.g. Dt. 1<sup>6</sup> 2<sup>3</sup>, and with the infin.+כֵּן, e.g. Ex. 9<sup>28</sup>, 1 K. 12<sup>28</sup>, cp. ch. 44<sup>6</sup>. See Kōn. iii. § 406 n.—[קָלָא]  $\mathfrak{E}z$ ., like Jer., uses 'ס in a trans. sense, 10<sup>3</sup> 28<sup>16</sup> 30<sup>11</sup> (? text), 43<sup>6</sup> 44<sup>4</sup>. So Jer. 16<sup>18</sup> 19<sup>4</sup> 23<sup>24</sup>.—[שְׁלַחֵם אֶת הַמִּסְדָּרָה אֶל אַפְסֵם] For  $\mathfrak{H}$  *stretch forth* cp. 1 S. 14<sup>27</sup>, Jo. 4<sup>13</sup>. According to the Massorah, אַפֵּס is one of the 18 סְפָרִים for אַפִּי. Kr. suggests that אַפֵּס may be an opprobrious term for heathen sacrifices as a whole. Toy conjectures וְהָיָה from וְהָיָה, 'a loathsome thing,' as in Num. 11<sup>20</sup>.  $\mathfrak{C}^B$  guesses αὐτοὶ ὡς μυκτηρίζοντες,  $\mathfrak{C}^A$  αὐτοὶ ἐκτείνουσιν τὸ κλῆμα ὡς μυκτηρίζοντες,  $\Sigma$  καὶ ὡς ἀφλέντες εἰσὺν ἡχόν ὡς ῥῆσμα διὰ τῶν μυκτηρῶν αὐτῶν, 'A . . . πρὸς μυκτηρὰ αὐτῶν, Θ . . . εἰς τὸν μυκτηρὰ αὐτῶν.  $\mathfrak{S}$  'snorting with their nostrils,'  $\mathfrak{C}$  'they bring forth the stench to their noses,'  $\mathfrak{V}$  applicant ramum ad nares suas. In Palestine of the 6th cent. there could not have been an imitation of the Persian custom of holding a bunch of fragrant herbs before the mouth when at prayer, apparently to avoid defiling the glory of the sun. See Bartholomae *Alliran. Wörterb.* (1905) 947, s.v. *baresman*.

Ch. 9. The punishment of Jerusalem: the faithful are marked and spared, the guilty are put to death.

V. 1. *And he proclaimed in my ears*] A voice from heaven! The prophet hears it, though he is not himself addressed. The proclamation is best taken as a command: *Approach, ye executioners of the city!* It might be rendered *The visitations*, i.e. punishments, of the city approach, but elsewhere the plur. of the abstract noun *visitation* is applied in a concrete sense, *overseers, officers*, e.g. 44<sup>11</sup>, 2 K. 11<sup>18</sup>, Jer. 52<sup>11</sup>; and persons immediately appear in response, v. 2.—*each with his destroying weapon in his hand*] An erroneous repetition of the similar



sentence in the next v.—2. *And behold six men*] Heavenly beings in human form; with *the man clothed in linen* making seven. The number came to be regarded as significant of angelic rank; thus Tob. 12<sup>15</sup> speaks of 'Raphael one of the seven holy angels,' who in Enoch 20<sup>1-8</sup> are distinguished by name and duty, cp. 81<sup>5</sup> 87<sup>2</sup> 90<sup>21f.</sup>; these are 'the seven angels who stand before God' Rev. 8<sup>2.6</sup>. Unconscious memories of the seven gods of the planets, venerated throughout the ancient East, no doubt determined the number and, in the later literature, the functions of these supernatural beings. See KAT.<sup>3</sup> 404 f.; Jeremias l.c. 293.—*came by way of the upper gate which is turned towards the north*] Probably the upper gate (2 K. 15<sup>35</sup>, 2 C. 27<sup>3</sup>) was the N. gateway of the inner court, which stood higher than the rest of the temple enclosure (cp. 40<sup>34</sup>; see 8<sup>3 n.</sup>). The N. was the quarter from which, at this period, hostile forces would come, 26<sup>7</sup>, Jer. 1<sup>19f.</sup>; but perhaps a threatening hint is not intended: the N. gateway offered the readiest access to the scene of the vision.—*each with his club in his hand*] Jer. 51<sup>20f.</sup> illustrates the use of the club lit. *shattering weapon*, *ἔκ τελευξ.*—*and one man in the midst of them clothed in linen garments*] Cp. vv.<sup>3.11</sup> 10<sup>2.6.7</sup>; hence, in apocalyptic literature, Dan. 10<sup>5</sup> 12<sup>6.7</sup>. The colour of the clothing would be white, cp. Mk. 16<sup>5</sup>, Rev. 15<sup>6</sup>. Among Israelites, as among Babylonians (KAT.<sup>3</sup> 591), priests and priestly persons wore linen garments when engaged in the sacred offices, e.g. 1 S. 2<sup>18</sup> 22<sup>18</sup>, 2 S. 6<sup>14</sup>, Ex. 28<sup>42</sup> etc.—*with a writer's inkhorn at his waist*] vv.<sup>3.11</sup>. An eastern scribe, both in ancient times and now, carries his writing materials in this position; cp. Hymn to Gilgamesh, 'the mighty one who has the writing tablet in the girdle of his loins,' KB. vi. 268. The word for *inkhorn* (*keseth*) occurs only in this chapter: it seems to be a loan-word from the Egyptian, *gst*=a scribe's palette. Different tasks are assigned to the seven angels. Six have the duty of punishing the ungodly; their office recalls that of the destroying angel at the Exodus, and in the plague of David's time (Ex. 12<sup>23</sup>, 2 S. 24<sup>16</sup>); and one, furnished with the materials of a scribe, is to write a mark on the brows of the faithful. The idea of a heavenly scribe was common to the Jews and their neighbours in Babylon and Egypt. Representations of Nabû, the writer of the Book of Fate, with a stylus in his hand, are specially frequent during the neo-Babylonian period; in Egyptian religion Thot exercised the same functions as Nabû: KAT.<sup>3</sup> 404 f. The present narrative must have influenced the curious account of the seventy angel-shepherds in Enoch 89<sup>59f.</sup>, who are to destroy a certain number of the sheep, while 'another,' i.e. the guardian angel of Israel, probably Michael, is told to

'observe and mark everything that the shepherds will do to those sheep,' and to 'record against every individual shepherd all the destruction he effects.' See Charles *Enoch* 200 f. and 28. Later Jewish interpretation identified the celestial scribe of Ez.'s vision with the angel Gabriel; TB. *Yôma* 77a, *Shabbath* 55a.—Before starting on their errands the seven angels took up their station *beside the altar of bronze*. This was Solomon's altar (1 K. 8<sup>64</sup>, 2 C. 4<sup>1</sup>), which had been moved to the N. of the stone altar set up by Ahaz (2 K. 16<sup>14</sup>); the space between the latter and the porch was occupied by the sun-worshippers 8<sup>16</sup>; so the angels had to stand beside the old altar.—3. In 8<sup>4</sup> the Glory of Jahveh appears in the temple-court at a spot indicated vaguely by *there*, probably at or near the N. gateway: now the Glory appears on the cherubic throne, dismounts, and moves to the threshold of the temple, that Jahveh may give instructions to the seven angels. At the earlier appearance (8<sup>4</sup>) no mention is made of the Cherubim and the throne, but 9<sup>3</sup> rather implies that they were present then as now; for the Glory is referred to as occupying its accustomed place *upon the cherub(im)*, and leaving it to take up a fresh position. Whence came the Glory and the throne? From heaven, according to ch. 1, which describes the vision seen in Babylonia; but here the prophet has been transported to Jerusalem; and we may well imagine, with the T and the Jewish commentators on this verse, that the Glory came from the inner sanctuary of the temple, where it had always been since the ark was first brought in under the wings of the Cherubim, 1 K. 8<sup>6.7</sup>. This old opinion has been revived by D. H. Müller, Kr., Schmidt (*Eucharisterion* i. 125); they would omit 10<sup>4</sup> as a doublet of the present v., otherwise they follow the text: Jahveh moves to the threshold (9<sup>3a</sup>), while the Cherubim with the vacant throne wait at the S. side of the temple (10<sup>3</sup>) until Jahveh remounts and departs (10<sup>18</sup>). As a *rationale* of the situation this is intelligible, but we must not overlook the complications of the existing text. Thus in ch. 10, vv. 3-6 have been interpolated, and, as Herrm. points out, they take no account of 9<sup>3a</sup>; he maintains that both 9<sup>3a</sup> and 10<sup>4a</sup> interrupt their respective contexts, and that both can be removed without disturbing the narrative. This is true of 10<sup>4a</sup>; but 9<sup>3a</sup> is not altogether out of place as a parenthesis between vv. 2 and 3<sup>b</sup>; possibly it may have stood originally elsewhere, e.g. before v. 1; at any rate, it supplies a statement which is wanted here, to account for the position of Jahveh and the presence of the Cherubim in 10<sup>2.7.18</sup>.—*And the glory . . . was taken up from upon the cherub(im) upon whom it rested*] Ct. 10<sup>4</sup> and the glory rose. For the cherub(im), here sing. in the Hebr., see the note on 10<sup>2</sup>.—(and moved) to the threshold]



The *threshold* (10<sup>4</sup>. 18 47<sup>1</sup>) is not mentioned in 1 K. 6 f., but from the description of Ez.'s temple, which reproduced the main features of Solomon's, it may be inferred that *the house* stood upon a platform reached in front by a flight of steps, cp. 41<sup>8-11</sup> and 40<sup>49a</sup>; the *threshold* would be the space at the E. entrance, on this platform.—*and he called to the man*] resumes v.<sup>2</sup>, after the parenthesis which narrates what had happened meanwhile, v.<sup>3a</sup>.—4. *And 'he' said unto him*] So  $\Theta^a$ ;  $\text{H}$  *Jahveh*; but the indication of the subj. is superfluous after v.<sup>3b</sup>.—*set a mark upon the foreheads of the men who moan and groan for all the abominations*] So there were a few faithful left in Jerusalem; this is the only allusion that Ez. makes to them. The mark was intended to distinguish these from the idolaters, and also to shew that the person who bore it was under Jahveh's protection; in both respects, therefore, it resembled the blood on the lintel and door-posts of the Israelite houses, where Jahveh passed through to smite the Egyptians, Ex. 12<sup>23</sup> J. The protective value of the mark has its analogy in the sign given to Cain, Gen. 4<sup>15</sup> J, which may have been tattooed on the forehead. And just as slaves and cattle were branded by their owners, the idea of divine ownership as well as protection was probably symbolized also; e.g. Code of Hammurabi §§ 226 f., Assouan Papyri No. 28, 4. 5 ed. Cowley; 1 K. 20<sup>41</sup>, Is. 44<sup>5</sup>; the signs referred to in Lev. 19<sup>28</sup> 21<sup>5</sup>, Dt. 14<sup>1</sup> indicated that the bearer belonged to a certain deity. This three-fold significance of the mark is applied metaphorically in the N.T., Gal. 6<sup>17</sup> (στίγματα), Rev. 7<sup>31</sup>. (σφραγίσωμεν . . . ἐπὶ τῶν μετώπων, 14<sup>1</sup>, from here), 13<sup>18r</sup>. etc. (χάραγμα). For illustrations from heathen and apostate Jewish practice see 3 Macc. 2<sup>29</sup>; Philo *de Spec. Leg.* i. 8; Herod. ii. 113; Deissmann *Bible Studies* 350 f.; W. R. Smith *Rel. of Sem.*<sup>3</sup> 334 n. And cp. Dante *Purg.* ix. 112 f. The form of the *mark* is suggested by the word used, *tau*, the last letter of the Hebr. alphabet, written X in the ancient script; the simplest of signs to make, and as such it served to attest a document among both Hebrews (Job 31<sup>35</sup>) and Babylonians (Meissner *Bab u. Ass.* i. 263 and Abb. 134, 135). Naturally such a sign was given a mystical interpretation by Christian writers. Jerome's note, reproducing Origen's, is of special interest. After noticing  $\Theta$ 's δὸς σημεῖον, and the more literal rendering of 'Α Θ καὶ σημειώσεις τὸ θαυ, he goes on to remark that *tau*, the letter which ends the alphabet, denotes the complete devotion of those who grieved for the national sins; and that *tau*, as the initial of *tôrâ*, denotes those who lived according to the *law*; and since *tau*, 'in the ancient Hebrew alphabet, which the Samaritans use to this day,' bore a likeness to the cross, it was a prophetic

symbol of the sign imprinted on the foreheads of Christians, a sign which they frequently use. The haggadic interpretation of the passage in TB. *Shabbath* 55a is also worth quoting: 'The Holy One said to Gabriel, Go and mark on the foreheads of the righteous a *tau* in ink . . . and on the foreheads of the wicked a *tau* in blood. . . . And why a *tau*? *Tau* means *thou shalt live* (*tihyeh*) and *thou shalt die* (*tāmûth*).—5. *And to these*] i.e. the six destroying angels.—*let not your 'eye' spare, and do not ye pity*] Hebr. text *eyes* עינים; Hebr. marg. *eye*, many MSS E. See v.<sup>10</sup> and 5<sup>11</sup> n.—6. Five classes of victims are named. Ez. is fond of groups; cp. 16<sup>39</sup> (five vbs.), 27<sup>23</sup> (five names); sometimes the group is made up of four 14<sup>21</sup> 16<sup>4. 10</sup>; more often of three 5<sup>15</sup> 16<sup>9. 12. 19. 40. 49. 55</sup> etc. Without regard to age or sex *ye shall slay with a view to destruction* (lit.).—*and begin from my sanctuary*] Heathen worship had penetrated even to the temple: this was the crowning act of apostasy. Cp. 1 Pet. 4<sup>17</sup>.—*and they began from the men, the elders, who were before the house*] i.e. the sun-worshippers between the porch and the altar, 8<sup>16</sup>; *the elders* may have been added to include the idolaters of 8<sup>11</sup> (Co. Be. al.), who are certainly meant by E's reading *within the house*.—7. *Defile the house and fill the courts with slain*] Such a command, given by Jahveh Himself, is dreadful enough to imagine; but we cannot feel sure that it belongs to the original narrative. It comes too late. According to v.<sup>6b</sup> the slaughter has begun already, starting from the sanctuary, so that the precincts have already been defiled with bloodshed. It has been suggested that *the house* means, not as in v.<sup>3</sup> the temple itself, but the out-buildings; that v.<sup>6b</sup> speaks only of *beginning*, while v.<sup>7a</sup> describes the continuation of the slaughter; that instead of *courts* (*hăšērôth*) we should *streets* (*hûšôth*) with E. Such attempts at making v.<sup>7a</sup> fit the context are better abandoned: it is either an alternative version of vv.<sup>5f</sup>. (Kr.), or a latter addition, Hō would say inserted to ratify the act of desecration by an express order of Jahveh.—The rest of the v. *Go out, and they went out and smote in the city* needs some correction: prob. it should run *And he said unto them, Go out and smite in the city*, following hints from E and S.—8. *And it came to pass while they smote*] continuing the corrected form of v.<sup>7b</sup>.—*that I was left (alive)*] Cp. Gen. 7<sup>23</sup>. E om.; and some would strike out the words on the ground that the remark is self-evident (Co. Rost); but if not original, how did it find a place in the text?—*and I fell upon my face and cried out*] As a rule Ez. sides with Jahveh against the people: this is one of the rare occasions—11<sup>13</sup> is perhaps the only other—when the prophet's feelings overcome him, and he intercedes for his countrymen; like



Abraham for the cities of the plain, Gen. 18<sup>23-32</sup> J, like Amos for the house of Jacob, Am. 7<sup>1-6</sup>, like Jeremiah for the people of Judah, Jer. 14 f. With all his sternness, Ez. is not inhuman; when the time comes he can deliver a message of restoration, full of sympathy and hope, chs. 34-37.—*Ah! Lord Jahveh*] See 4<sup>14</sup> n.—*art thou going to destroy all the remnant of Israel?*] Since the end of the N. Kingdom in 722 B.C. Judah was *the remnant of Israel*, and Judah had been reduced by the captivity of 597; it seemed as though Jahveh intended to destroy all the survivors of that disaster. Cp. 11<sup>13</sup>. *¶* and some mods. om. *all*; but the exaggeration belongs to the fervour of the plea.

—9. *the iniquity of the house of Israel and Judah*] The combination is unusual, and Kr. He. omit *and Judah*, for the reason that *the house of Israel* must have the same meaning as *the remnant of Israel* in v.<sup>8</sup>, in which case *and Judah* is superfluous. In v.<sup>8</sup>, however, *Israel* in itself, and apart from the word *remnant*, refers to the whole nation; here the inclusive sense is emphasized by *and Judah*.—*and the land is filled with bloodshed*] Some early editions read *violence*, but the bulk of MSS *bloodshed*, i.e. judicial murders, one of the causes of the exile, 2 K. 21<sup>16</sup> 24<sup>31</sup>, Jer. 2<sup>34</sup> 7<sup>6</sup> 22<sup>3</sup>; and child-murder in the service of idols, a prevalent crime, ch. 16<sup>20f.</sup> 22<sup>2</sup> n.—*and the city is full of perverted justice*] lit. 'that which is perverted.' The noun occurs only here, and its meaning is inferred from the verbal term 'to pervert justice' Ex. 23<sup>6</sup>, 1 S. 8<sup>3</sup>; so *¶*. It may be questioned, however, whether *that which is perverted* can by itself mean 'perverted justice.' Prob. the text is at fault; if *bloodshed* be the right reading in the previous clause, *violence* may be read here; cp. 7<sup>23</sup>.—*they have said, Jahveh has forsaken the land*] Behind this popular saying (see 8<sup>12</sup> n.) lay the inveterate belief that Jahveh was bound to His people, as it were, by natural ties. So long as all went well, there was nothing to shake this conviction; but when calamity came, like that of 597, it was taken as a proof that the national God could not, or would not, defend His own; He had, in fact, deserted them. The whole aim of the higher religion, as taught by the prophets, was to moralize the relation between Jahveh and Israel, and to maintain that it depended on the people's righteousness; national calamity was a punishment for national sin. Though the prophetic doctrine seemed to have fallen on deaf ears, this passage shews that it had lodged itself in the consciences of men (Davidson).—10. *mine eye shall not spare, nor will I pity*] See 5<sup>11</sup> n.—*I will lay upon them a recompense for their deeds*] lit. 'I will set their way upon their head'; an expression characteristic of Ez., 11<sup>21</sup> 16<sup>43</sup> 22<sup>31</sup>, cp. 17<sup>19</sup>, 1 K. 8<sup>32</sup>=2 C. 6<sup>23</sup>. The metaphor is similar in *his blood shall be on his head* 33<sup>4</sup>.—11. The linen-clad angel brings

back a report to Jahveh that his task has been carried out; he does not say that the other six have done theirs. Kr. suggests that the painful details of the execution have been deliberately cancelled. According to Hö., vv.<sup>8-10</sup> is an addition: the prophet's intercession comes too late, and is based on Am. 7<sup>11</sup>, and makes use of conventional terms. On the other hand, it may fairly be regarded as an unusual and impressive feature.

Ch. 9, 1. [קָרְבוּ פְקִידוֹת הָעִיר Taking the vb. as *Qal* imperat. 2 pers. plur. with *ō* for *i*, cp. קָרְבוּ 32<sup>20</sup>, קָרְבוּ Jud. 9<sup>10</sup>, G-K. § 46 *d*; so *S*. The Mass. קָרְבוּ is prob. intended for *Qal* pf. 3 pers. pl., the visitations of the city are near; so *Gr* ἤγγικεν ἡ ἐκδίκησις τ. π. (= מקרבה פקידה) *Gr* appropinquaverunt; it might also be *Piel* imperat. 2 pers. pl., bring ye near, but this is less suitable. — [קָשָׁחוּ From קָשָׁח v. 5<sup>16</sup> etc., with י- reduced before an added syll.; see B-L. 332, 534.—2. שַׁעַר הָעִירָא] A few nouns were treated as definite enough in themselves to dispense with the art., e.g. שַׁעַר 40<sup>8</sup> 43<sup>4</sup> and הַצַּד 40<sup>28</sup>, 31; but not always, e.g. הַשַּׁעַר 40<sup>15</sup>, 19, 21. Cp. Dr. § 209 (1).—אֲשֶׁר קָרְבוּ The *Hoph.* ptc. only here; prob. the *ō* was written by mistake. Read either אֲשֶׁר פָּנָה like 43<sup>1</sup> (but ? text); or הָפְנוּ *Gr* τῆς βλεπούσης, the usual expression 8<sup>3</sup> 11<sup>1</sup> etc.—כָּפַן כָּפָן only here, cp. כָּפַן Jer. 51<sup>20</sup>; נִפְצָן=Akk. *napāṣu* 'shatter, slay,' in conjug. ii. 'slaughter.' *Gr* πέλυξ 'ΑΣ σκεῖος διασκορπισμοῦ αὐτοῦ.—לָקַשׁ בָּרִים The construction varies; the pass. ptc. may be in the abs. st., with its complementary noun in the accus., so v. 3 הָלַקְשׁ הַבָּרִים cp. 1 S. 21<sup>8</sup>, 1 K. 22<sup>10</sup>; or the pass. ptc. may be in the constr. st., with its noun in the gen., e.g. לָקַשׁ הַבָּרִים v. 11 10<sup>2</sup>, 6, 7, Num. 24<sup>4</sup>, Is. 36<sup>22</sup>.—[קָסַת הַסַּפֵּר The derivation of 'ק from the Egyptian is due to D. H. Müller; the old explanation of קָסַת=קָסַח has been given up; see CAH. iii. 424. *Gr*, not understanding the word and pointing קָסַר, gives ζώνη σαπφείρου, so *S* 'a loin-band of sapphire'; but *Gr* 'a scribe's tablet' *Gr* atramentarium scriptoris. 'ΑΘ κάστυ γραμματέως 'A also μελανοδοχείον γρ. Hippolytus of Rome (died c. A.D. 235) speaks of Jesus Christ ὁ τὸ κάστυ τοῦ γραμματέως περὶ τὴν δσφιν φορῶν καὶ τὸ βαδδὶν τὸν ποικίλον χιτῶνα ἐνδεδυμένος, Comm. in Dan. iv. 57; Eisler OZ. 1930, 585 ff.—3. נָעִלָה The vb. could be tr. as plupf., 'Now the glory . . . had been taken up'; but this rendering disguises the real nature of cl. a, which may be an intrusion into the text (He.). *Gr* καὶ . . . ἀνέβη *LSA*, not appreciating the *Niph.*, for which cp. Ex. 40<sup>30f</sup>, Num. 9<sup>17</sup>, 21<sup>1</sup>. 10<sup>11</sup> P.—עִלִּי . . . הַכְּרוֹב The sing. is prob. to be understood as collective; see on 10<sup>2</sup>. *Gr* ἀπὸ τῶν χερουβείν . . . ἐπ' αὐτῶν, i.e. עליהם . . . הכרוכים, which some would read. For אֲשֶׁר הָיָה עָלָיו אֵל כָּפַח חֵב' *S* implies לֵאמֹר הָיָה עָלָיו אֵל כָּפַח חֵב'; but י- must refer to כָּפַח.—הַכְּרוֹב [כָּפַח.—הַכְּרוֹב, i.e. atrium, so 10<sup>4</sup>, 18 cod.<sup>A</sup> 47<sup>1</sup> 'ΑΣ τῶν οὐδῶν *Gr* limen.—[קָסַת הַסַּפֵּר *Gr* om. הַסַּפֵּר. 4.—אֵלֵי Kt. אֵלֵי Q.; 3 MSS אֵלֵי, a variation reflected in *Gr* לֵי and לֵי (*Gr*); cp. בָּנָא and בָּנָא (6 MSS) 43<sup>8</sup>.—[וַחֲחִיתָ תוֹ The vb. is a denominative of חָ, and occurs only here; 1 S. 21<sup>14</sup> is corrupt. *Gr* et signa thau *Gr* 'and set a mark' (*rúshmd*).—[בָּחַר הָעִיר בְּחָר יְרוּשָׁלַם *Gr* om. הָעִיר; if either of the two terms is to be cancelled, the second looks more like a gl. than the first (Co.).—[וַהֲנִיחִים וַהֲנִיחִים The *Gr* only again 24<sup>17</sup> 26<sup>18</sup>, Jer. 51<sup>52</sup>. For the paranomasia cp. 6<sup>14</sup>; and for the play on different vbs. alike in sound cp. Is. 22<sup>6</sup>, Nah. 2<sup>11</sup>.—5. בָּאוּ *Gr* ἀκουσάντες μου. The only other instances of the genit. abs. in *Gr* Ez. are 10<sup>13</sup> 15<sup>6</sup> 26<sup>10</sup> ? 38<sup>8</sup>. *S* 'in my eyes.'—עַל חֲסִים Kt., אֵל ח' Q. *Gr*; cp. the tendency to ignore the distinction between the preps. עַל and אֵל, 1<sup>17</sup> n.—6. וָקָן וָקָן בָּחַר *Gr* *S* וָקָן וָקָן Ez. 's



fondness for groups of five, four, three has been illustrated from the (?) contemporary Law of Holiness, where the laws are sometimes arranged in groups of five, e.g. Lev. 18<sup>st</sup>. 19<sup>st</sup>. 16<sup>st</sup>. 17<sup>st</sup>.; Paton *Am. J. of Bibl. Lit.* 1897, 41 f. The parallel seems to be rather far-fetched.—[הִרְגוּ לַמִּשְׁחָה] ל here defines the aim or result of an action; cp. Is. 58<sup>4</sup> לְרִיב, Ps. 63<sup>10</sup> לְשׂוֹאֵה, 69<sup>22</sup> לְצַמֵּי. For מִשְׁחָה see 5<sup>16</sup> n.—[עַל כָּל אִישׁ]—[עַל כָּל אִישׁ], on the ground that women were marked as well as men; for אִישׁ כל here = 'each,' 'every one.' E rightly ἐπὶ πάντας ἐφ' οὓς.—[הָחֹו] E τὸ σημεῖον 'ΑΘ Θ τὸ θαυ, thau—[בְּאִנְשִׁים הַקֹּדִים] E<sup>B</sup> ἀπὸ τ. ἀνδρῶν τ. πρεσβυτέρων. E<sup>A</sup> ἀπὸ τ. πρεσβυτέρων which is marked as an addition by E<sup>Q</sup>—7. [הַחֲצִוֹת] E<sup>A</sup> הַחֲצִוֹת, prob. from 11<sup>6</sup> τὰς ὁδοὺς.—[וְכָפַר בְּעִיר] The pfs. with weak waw, though the construction can be defended (Dr. § 133), are unusually disagreeable. E's text exhibits variations, but it treats וְכָפַר as imperat.; thus E<sup>B</sup> ἐκπορεύμενοι καὶ κόπτετε, with the hexaplaric addition of καὶ πατάξατε τὴν πόλιν in some MSS. Other MSS read ἐκπορεύσθε καὶ κόπτετε καὶ ἐξεληθόντες ἐτυπτον τὴν πόλιν. S 'go forth, kill in the city.' EF agree with ffl. A satisfactory reading can be obtained by pointing וְכָפַר, and om. וְיָצֵא as a dittogr. of יָצֵא. So Wellh. and most mods.—8. [וְנִשְׁאַר] Kt., וְנִשְׁאַר Q. It is hard to see what the Mass. intended by the latter. The Kt. was prob. understood as a fusion of וְנִשְׁאַר and וְנִשְׁאַר, the ptp. being altered to impf. c.w.c. to avoid introducing the apodosis with וְנִשְׁאַר; Kōn. i. 266. Kimh offers two explanations, equally impossible; in his *Comment.* in loc. he argues for a mixed form of Niph. pf. וְנִשְׁאַר and Kal impf. וְנִשְׁאַר; in *Mikhlol* 54a, cp. *Rad. Lib.* 364, he prefers a combination of 1 pers. plur. and sing. Kal impf., וְנִשְׁאַר (plur. of majesty) and וְנִשְׁאַר. The puzzle is due merely to the slip of a copyist; B-L. 357. We may read either וְנִשְׁאַר Niph. ptp., a circumst. cl. with the ptp. before the subj. for emphasis, 'I being left,' cp. וְנִשְׁכַּח צַר Is. 23<sup>15</sup>; or וְנִשְׁאַר Niph. impf. c.w.c. introducing the apodosis, with the pron. subj. after the verb, cp. וְאִנְי וְאִנְי 1 K. 19<sup>10</sup>; Dr. §§ 159, 78 n.—[וְנִשְׁאַר] The cohortative c.w.c. is rare in the prophets; only again 16<sup>11</sup>, Jer. 11<sup>18</sup> 32<sup>9</sup>, Zech. 11<sup>13</sup>, Dr. § 69 *Obs.* Ro. וְנִשְׁאַר as 1<sup>28</sup> 11<sup>13</sup>.—[וְנִשְׁאַר] through thy pouring; for נ in a causal sentence cp. 43<sup>9</sup> בְּחַסֵּם, 44<sup>7</sup>, Kōn. iii. § 403 a. The daghesh lene is written in infinitives with suff. 2 mas. sing. and plur., e.g. שָׁכַב Dt. 6<sup>7</sup>, שָׁכַב Lev. 23<sup>39</sup>; but שָׁכַב, וְנִשְׁאַר etc.; B-L. 344.—9. [בְּמִסְכָּר מֵאֵר] This is one of the phrases characteristic of P which begin to appear in Ez. (cp. 4<sup>4</sup> n., 5<sup>10</sup> n.); elsewhere only 16<sup>13</sup> (?), Gen. 17<sup>2</sup>. 6. 20, Ex. 1<sup>7</sup> P. In the form מֵאֵר it occurs ch. 37<sup>10</sup>, and both in P Gen. 7<sup>19</sup>, Num. 14<sup>7</sup> and in earlier literature Gen. 30<sup>43</sup> J, 1 K. 7<sup>47</sup> (Temple document), 2 K. 10<sup>4</sup>. T (Lagarde) לְחַרָּה לְחַרָּה, recognizing the duplication, so in 16<sup>13</sup>. F here and in 37<sup>10</sup> nimis valde, in 16<sup>13</sup> vehementer nimis.—[וְנִשְׁאַר] So Baer's text, following the earliest printed texts, Soncino 1485, Brescia 1494; and 7 MSS Kenn., 1 de Re. Otherwise the MSS read וְנִשְׁאַר, which is implied by E<sup>A</sup> λαῶν πολλῶν, וְנִשְׁאַר being misread וְנִשְׁאַר as in 7<sup>23</sup>. Kim. in loc. recognizes the reading וְנִשְׁאַר, but notes that וְנִשְׁאַר is found in some accurate copies. Modern edns., except Baer's, print וְנִשְׁאַר.—[וְנִשְׁאַר] The Hiph. of נִשְׁאַר with נִשְׁאַר = 'pervert justice,' e.g. 1 S. 8<sup>9</sup> etc., and even without נִשְׁאַר Ex. 23<sup>2</sup>, Mal. 3<sup>6</sup>; but the noun from the pass. stem can hardly mean so much. E<sup>A</sup> ἀδικίας καὶ ἀκαθαρσίας, perh. a double rendering (cp. 1<sup>23</sup> n. 3<sup>9</sup> n.), implying ἀδικία = 45<sup>9</sup>, Gen. 6<sup>11</sup>. 13 etc. Ehrl. He. conjecture וְנִשְׁאַר yoke, so oppression Is. 58<sup>9</sup>. Prob. the word is corrupted from וְנִשְׁאַר, Co. Ro.—[בְּיָמֵינוּ] Pf., as 11<sup>15</sup> 33<sup>10</sup>; usually in these quotations, a ptp. pres.—10. עֵינִי . . . וְנִשְׁאַר See 4<sup>12</sup> n. E<sup>B</sup> om. the pers. pron. in this construction, καὶ οὐ φείσεται, but E<sup>A</sup> ἐγὼ εἶπα ἐγὼ εἶμι. S implies וְנִשְׁאַר לא אחוס עליהם. T לא אחוס מימי T. To avoid the anthropomorphic עֵינִי.—[וְנִשְׁאַר] Pf. of resolve, cp. 21<sup>9</sup>; Dr. § 13.—11. מִשְׁכָּר Kt. MSS Vrs.; and כָּל אִישׁ Q. and some MSS—an unnecessary correction.

Continuing the narrative of the vision, Ch. 10 records two grave incidents, Jahveh's command to strew fire upon the city, vv.<sup>2, 7</sup>, and Jahveh's departure from the temple, vv.<sup>18, 19</sup>. The rest of the ch. is made up of fragmentary notes which comment on the scene. Thus vv.<sup>1, 8-17</sup> reproduce parts of ch. 1; vv.<sup>3-6</sup> explain how the Cherubim came to be standing within reach of the linen-clothed angel, and where the Glory was stationed; v.<sup>20</sup> cp. v.<sup>15</sup> identifies the *cherubim* of the present vision with the *hayyôth* of ch. 1; and a postscript is added in vv.<sup>21, 22</sup>. Yet when these secondary elements are singled out, the remainder, vv.<sup>2, 7, 18, 19, 19, 20</sup>, hardly represents an original form of the text; for vv.<sup>7, 19</sup> shew signs of adaptation to the context, and after v.<sup>7</sup> nothing is said about the execution of the sentence, ct. 9<sup>11b</sup>, but see note on v.<sup>7</sup>. Several hands must have been at work upon this chapter, probably at various times; so that it becomes difficult to trace an intelligible order in the progress of the vision as a whole. No one line of interpretation can be more than an experiment; that proposed by Kraetzschmar, and modified here and there by Hans Schmidt and Herrmann, offers perhaps as good a clue as any through the tangle.

Ch. 10, 1. *And I saw*] The v. interrupts the connexion between 9<sup>11</sup> and 10<sup>2</sup>; it belongs to the series vv.<sup>8-17</sup>, which takes over certain features from ch. 1, but arranges them in a different order: thus the *firmament* or *platform* here comes before the *cherubim* and the *wheels*, ct. 1<sup>22</sup>.—*like sapphire stone*] As in 1<sup>26</sup>, ~~¶~~ implies that the throne was made of sapphire, and  $\mathfrak{C}^B$  agrees, by reading  $\epsilon\pi' \alpha\upsilon\rho\omega\nu$ , i.e. upon the Cherubim; while  $\mathfrak{C}^A$   $\epsilon\pi' \alpha\upsilon\rho\omega$ , i.e. upon the sapphire stone, follows the interpretation of  $\mathfrak{C}$  in 1<sup>26</sup>.—*as the appearance of the likeness of a throne*] The throne is empty, and the attendant Cherubim are waiting till Jahveh is ready to mount and leave, 9<sup>3</sup> 10<sup>2, 18, 19</sup>; this suggested to the annotator a description of the Cherubim based on ch. 1.—2. *And he said*] The speaker is Jahveh, as in 9<sup>7, 9</sup>; the original connexion has been broken by 9<sup>11</sup>. The second *and he said* should be omitted, with  $\mathfrak{C}$ .—*unto the man clothed in linen*] In ch. 9 this angel is the protector of the faithful (9<sup>4 n.</sup>); now he becomes the agent of destruction. As leader among his six fellow-ministers he is chosen for a task of peculiar awe: to approach the centre of the Cherubim, and take of the holy fire, and strew it upon the city. Thus all seven angels inflict the divine judgements, cp. Lev. 26<sup>21, 24</sup> and Rev. 15<sup>1</sup>. Hö. argues that since vv.<sup>2</sup> and 7 contradict ch. 9, both in the task assigned to the angel and in the command to destroy Jerusalem, they must have been inserted after 586 B.C.; so interpreted, the vision is robbed of all significance.



—Go in between the whirling wheels] RV. The Hebr. *galgal*, lit. a whirl, is used of a whirlwind, Ps. 77<sup>19</sup> [18] 83<sup>14</sup> [13], but also of war-chariots, ch. 23<sup>24</sup> and 26<sup>10</sup> (sing.); Is. 5<sup>28</sup> and Jer. 47<sup>3</sup> (pl.). The RV. rendering might be appropriate if the throne were in motion, but here it is stationary; hence *wheel-work*, as the Germans translate, comes nearer to the meaning. The use of *galgal* for *wheels*, instead of the usual *'ophannim*, was felt to require some explanation, v.<sup>13</sup>.—*underneath the cherub(im)*] The four wheels were lower than the Cherubim, which stood perhaps at the height of the axles, cp. 1<sup>15</sup> n. For the sing. *cherub* (cp. v.<sup>4</sup> 9<sup>3</sup>), GSV give the plur.; but the sing. can be used in a collective sense, just as *living creature* is used in vv.<sup>15</sup>, 17, 20 1<sup>20</sup> n. From this point onwards, however, the plur. occurs.—*coals of fire from beneath the cherubim*] See 1<sup>13</sup>; and cp. Ps. 18<sup>13</sup> [12]=2 S. 22<sup>13</sup>.—*and strew (them) upon the city*] Jerusalem is to be treated like Sodom and Gomorrah, Gen. 19<sup>24</sup> J; cp. ch. 38<sup>22</sup>, Ps. 11<sup>6</sup>. Ez. seems to have had in his mind the judgement on the cities of the plain; see 9<sup>8</sup> n. and 16<sup>47</sup>.—*in my sight*] Cp. v.<sup>19</sup>. The prophet's position is not stated; he was near the spot where the Glory stood (9<sup>3a</sup>), and either at the S.E. of the temple (Kr.), or perhaps rather in the outer court, from which he saw the cloud (v.<sup>3</sup>) and heard the voice (v.<sup>5</sup> Hö.).

### A Note on the Cherubim.

The source and meaning of the Hebr. *kērûbh*, *kērûbhîm*, may now be considered fairly well ascertained. From the Akk. verb *karûbu*=‘ bless, pray, intercede ’ come the forms *karubu*, *kāribu*=‘ one who prays, intercessor,’ applied to the winged, human-headed bulls, the *šēdu* and *lamassu*, which were set at the entrance of temples and palaces, and, as inferior divinities, were believed to intercede before the great gods. In the Babylonian Epic of Creation and elsewhere the title *karubu* occurs with the meaning of ‘ intercessor.’ \* The Hebrews, then, borrowed the name, and to some extent the functions, of the

\* To Prof. Langdon belongs the credit of establishing this point, *Epic of Creation* 1923, 190 note. In addition to Tabl. vii. l. 5, where *karubu* is applied, it seems, to a statue of Ea, he quotes three other passages: (1) *karibu* who is at the right side of the door of the shrine of . . ., *King Chronicles concerning Early Bab. Kings* ii. 84, 16, in an inscr. c. 990–955 B.C.; (2) *lamazzāti u karibāti* (fem. forms), images at the gates of a temple in Susa, prob. contemporary with (1), *Scheil Textes Élamites-Sémitiques* iv. 167, 6; (3) *karibu* *karibi*, at two sides of a gate, 7th cent. B.C., *Messerschmidt Keilschrifttexte aus Assur* 75, 24. Langdon's explanation has been adopted and developed by Dhorme and Vincent in *Revue Biblique* xxxv. (1926) 328 ff., 481 ff.

*kerubhim* from Babylon, while they purged and elevated the conception. In the O.T. the Cherubim (*a*) are guardians of a sacred spot: they keep the way to the tree of life, Gen. 3<sup>24</sup>; according to another version of the Paradise-legend, they inhabit Eden, the holy mountain of God, Ez. 28<sup>13-14</sup>. They have shed their Babylonian character of intercessors, and their Babylonian form of four-footed monsters. As represented in Solomon's temple, the Cherubim retain their function of guardians, standing with outstretched wings in the inner sanctuary, facing the nave, as though to repel intrusion and protect the ark, 1 K. 6<sup>23-28</sup> 8<sup>7</sup>, 2 C. 3<sup>13</sup>, 5<sup>7f.</sup>. The same *motif* was carried out in the decoration of the walls and doors, 1 K. 6<sup>31-35</sup>, and of the moveable lavers, 1 K. 7<sup>29</sup>, a tradition which Ezekiel continued: Cherubim with two faces, a man's and a lion's, alternate with palms on the walls of his ideal temple, 41<sup>18-20</sup>. The form of these symbolic figures is nowhere described; they were winged, they stood upright, and so far their aspect was human, and, we may suppose, their faces too. But another idea (*b*) was associated with the Cherubim in the sanctuary; the imagination pictured them as supporters of Jahveh's throne. God was thought of as 'sitting upon the cherubim,' 1 S. 4<sup>4</sup>, 2 S. 6<sup>2</sup>, Is. 37<sup>16</sup>=2 K. 19<sup>15</sup>, Ps. 80<sup>2 [1]</sup> 99<sup>1</sup>, 1 C. 13<sup>8</sup>; see Gunkel *Die Psalmen* 429. Some recent scholars hold that the *kappôreth* or 'mercy-seat' was originally the throne, before it became merely the lid of the ark.\* (*c*) A different conception of the Cherubim is implied by Ps. 18<sup>11 [10]</sup>=2 S. 22<sup>11</sup>, cp. Ps. 104<sup>3</sup>, 1 C. 28<sup>18</sup>; they personified the wind and cloud of the hurricane, and thus served as the chariot of Deity. (*d*) In P's account of the tabernacle, the decorative tradition is followed, Ex. 26<sup>31</sup> 36<sup>8-35</sup>, but we notice a change in the treatment of the figures. Two golden Cherubim, fronting each other, spread their wings over the ark, and were attached to the *kappôreth*, towards which they bent their faces, as though contemplating the mysteries which it covered, Ex. 25<sup>18-20</sup> 37<sup>7-9</sup>. The design resembles Egyptian rather than Babylonian types, though ultimately the winged guardians of an Egyptian shrine can be traced to Mesopotamia.† But the attitude of the Cherubim bending over the ark suggests a fresh conception: like the Seraphim of Is. 6<sup>3</sup> (cp. Ps. 29<sup>1-2-9</sup>, Job 38<sup>7</sup>), they were thought of as engaged in adoration.

Most of the ideas connected with the Cherubim are represented by the supernatural beings which Ezekiel saw. At

\* Hans Schmidt *Eucharisterion* i. (1923) 137 ff.; Dhorme and Vincent l.c. 488. Cp. 1 C. 28<sup>11</sup> 'house of the *kappôreth*.'

† See illustrations in Gressmann *Texte u. Bilder*<sup>2</sup> ii, Abb. 391; *Rev. Bibl.* xxxv. 487.



first, when they appeared in Babylonia, by the Grand Canal, he could only call them *hayyôth*, for want of a better name; he had never seen or heard of anything quite like them. But when he saw them again, this time in Jerusalem and beside the temple, he realized what they were. True, the ark was not present, nor the *kappôreth*; but these mighty forms, attendant on the throne of Jahveh and giving it the motion of a chariot, must be none other than the Cherubim of the inner sanctuary, 10<sup>20b</sup>!

In later literature, such as the Jewish Apocrypha (e.g. En. 20<sup>7</sup> 61<sup>10</sup> 71<sup>7</sup>), the *hayyôth* and *kerûbbîm* of Ezekiel's visions became an exalted order of Angels, and reached their fullest development in the *ζῶα* of the Christian Apocalypse, engaged in perpetual worship, Rev. 4<sup>6ff.</sup> 5<sup>6ff.</sup> 6<sup>1ff.</sup> 7<sup>11</sup>.

Ch. 10, 3. How came the Cherubim to be accessible to the man clothed in linen? What happened to the throne when the Glory left it and moved to the threshold of the temple, 9<sup>3</sup>? Some explanation is wanted; it is given here. The Cherubim with the empty throne were standing on the right side, i.e. the south, of the temple, waiting for Jahveh to remount. Whence the throne came we are not told: perhaps, as some think, from the inner sanctuary, where Jahveh was believed to sit enthroned. This attempt to clear up the situation forms part of a parenthesis, vv.<sup>3-6</sup>, which breaks the connexion between vv.<sup>2</sup> and <sup>7</sup>, and betrays the hand of an editor.—*and the cloud filled the inner court*] Cp. v.<sup>4</sup> 1<sup>4 n.</sup>; a token of the divine Presence, as in Ex. 33<sup>9f.</sup> E, 1 K. 8<sup>10f.</sup>. For the *inner court* see 8<sup>3. 16 n.</sup>—4. The Glory now leaves the Cherubim, and takes up a position on the threshold of the temple. This has already been stated in 9<sup>3a</sup>: if both passages are to hold good, we must suppose that in the meanwhile the Glory had remounted the throne, and then dismounted again to take up the same position as before. It is impossible to credit such an undignified series of movements. Moreover, v.<sup>4</sup> does not come naturally after v.<sup>3</sup>, but merely repeats it in an exaggerated form. Clearly the entire verse is an after-thought. Kr. would cancel it as a doublet of 9<sup>3</sup>; with more insight Herrm. points out that the entire section, 10<sup>3-6</sup>, which is itself a later addition, takes no account of 9<sup>3</sup>, and does not presuppose it. V.<sup>4</sup> must be a still later insertion in the secondary passage 10<sup>3-6</sup>.—*the cloud . . . the brightness*] Cp. v.<sup>3</sup> and 1<sup>4. 27</sup>.—5. *the sound of the cherubim's wings . . . like the sound of El Shaddai when he speaks*] See for the *sound* or *voice* of God Ex. 19<sup>16. 19</sup> E, Dt. 4<sup>33</sup> 5<sup>24ff.</sup>, Ps. 29<sup>3ff.</sup>, Job 37<sup>2-5</sup> 40<sup>9</sup>. The divine Name *El Shaddai* occurs in P, Gen. 17<sup>1</sup> 28<sup>3</sup> 35<sup>11</sup> 43<sup>14</sup> (R<sup>p</sup>) 48<sup>3</sup>, Ex. 6<sup>3</sup>, and perhaps in J

Gen. 49<sup>25</sup> (read either *El Shaddai* with  $\mathfrak{G}$  Sam. S, or *Shaddai* alone). By itself *Shaddai*, without *El*, is found in 1<sup>24</sup> ( $\mathfrak{G}$  om.) and in J Num. 24<sup>4, 16</sup>, thirty-one times in Job, and six times elsewhere. The usual rendering *God Almighty* has a certain support from  $\mathfrak{G}$ , which sometimes gives παντοκράτωρ (14 times in Job), and from  $\mathfrak{H}$ , mostly *omnipotens*; but it is uncertain whether this is really the meaning. The pronunciation *Shaddai*, which goes back at least to  $\mathfrak{G}$  ( $\Sigma\alpha\delta\delta\alpha\acute{\iota}$ , here only) and  $\mathfrak{T}$  (always), implies that the word was derived from *shadhadh*=‘destroy,’ e.g. 32<sup>12</sup>; so that it ought to mean ‘the Destroyer,’ not ‘the Almighty.’ To avoid this conclusion, however, the Jews resorted to an impossible etymology, and explained *Shaddai* as a compound, ‘(he) who is sufficient,’ *ἰκανός*, as  $\mathfrak{A}\Sigma\Theta$  render it here and elsewhere; see Rashi on Gen. 17<sup>1</sup>. It may be questioned whether the traditional pronunciation is correct. Probably it was *Shādhai*, and the origin of the Name is to be found in the Akk. *šadû*, the common word for ‘mountain,’ which sometimes occurs, along with the name of a deity, to form a pr. n., e.g. *Bel-šadûa*, *Marduk-šadûa*=‘Bel, Marduk, is my mountain,’ cp. ‘my rock’ in Ps. 18<sup>2 [3]</sup>. See Driver *Gen.* 404 ff.; Skinner *Gen.* 290 f.; G. R. Driver *The People and the Book* 91. Evidently there is some connexion between this v. and 1<sup>24</sup>. On the one hand, like the voice of *Shaddai* in 1<sup>24</sup> has been added from here, for the Name occurs nowhere else in the Book, and the scribe who used the form *El Shaddai* belonged to a later age than Ez.’s; on the other hand, he drew upon 1<sup>24</sup> for the noise of the wings, and exaggerated it: even though the Cherubim were standing (v.<sup>3</sup>), their wings made a noise, dreadful to hear, reaching to the outer court (8<sup>3 n.</sup>). The v. has all the marks of an interpolation.—6. This v. seems to be merely a variant of v.<sup>2</sup>: there the man clothed in linen went in between the wheel-work; here we have the same again, with the addition of *and he stood beside one of the wheels*.—7. The text of this v., which continues v.<sup>2</sup>, has suffered from editorial scruples. That ‘the linen-clothed’ should himself take fire from between the Cherubim seemed an act of presumption; accordingly, one of the Cherubim was made to take the fire and give it to the man. The first stage in the process of alteration is seen in  $\mathfrak{G}$ ’s text, the final stage appears in  $\mathfrak{H}$ . Originally perhaps the v. ran: *and he stretched forth his hand unto the fire which was between the cherubim, and he took it, and went out*. Nothing is said about the destruction of the city. Was the narrative cut short to spare our feelings? Such an assumption is not necessary; for it often happens, as Hō. points out, that a prophet mentions a command without describing the execution of it; see for example Is. 8<sup>1</sup>,



Jer. 19<sup>1. 10</sup> 27<sup>2f.</sup>, Hos. 14. 6. 9.—8. A long insertion begins here and extends to v.<sup>17</sup>. Some regard it as a fragment of another version of ch. 1, which was thought worth preserving on account of its variants (Kr.). More probably we have to do with a case of borrowing. For when the two passages are compared, ch. 1 gives an impression of being the more original by the logical order of its arrangement and the superiority of its text ; while 10<sup>1. 8-17</sup> suggests a transcriber making use of older material with a good deal of freedom, even of carelessness, e.g. vv. 11b. 14.\* The main object of the insertion was, perhaps, to identify the *cherubim*, first named by Jahveh in v.<sup>3</sup>, with the *hayyôth* of ch. 1 (Toy). *And there appeared belonging to the cherubim the figure of a man's hand*] This note is connected with the alteration which introduced *the hand of the cherub* in v.<sup>7</sup>, and comes from 1<sup>8</sup>. For *the figure of a hand* see 8<sup>3</sup> n.—9=1<sup>15. 16a</sup>, with *the cherubim for the living creatures.—like the gleam of tarshish stone*]=1<sup>16</sup>, with the addition of *stone*.—10=1<sup>16b</sup>.—11. The first half of the v. must refer to the wheels (=1<sup>17</sup>) ; but the second half is so carelessly expressed that the reference may be either to the Cherubim (cp. 1<sup>12</sup>) or to the wheels. We may tr. *in whatever direction the foremost (cherub) faced, they* (the other cherubim) *went after him* ; then v.<sup>12a</sup> will follow naturally with further particulars about the Cherubim. Or we may tr. *in whatever direction the front (wheel) faced, they* (the other wheels) *went after it* ; this has the merit of making the whole v. refer to the wheels, but does not connect properly with v.<sup>12a</sup>.—*they turned not when they went*] The repetition, as well as the uncertainty about the subject referred to, shews that the v. is made up of fragmentary notes or glosses.—12. The text declares that the Cherubim as well as the wheels were full of eyes ; † but in 1<sup>18</sup> this is said only of the *felloes* or *rims* of the wheels. The v. seems to be merely an exaggeration of 1<sup>18</sup> in a confused form due to glosses. *And all their flesh and their backs and their hands and their wings*] Gr om. *and all their flesh*, but the omission does not help matters ; *and their backs* is a misunderstanding of the form rendered *and their felloes* in 1<sup>18</sup>. At the end of the v. the text reads (*belonging*) *to the four of them (were) their wheels*, i.e. the four Cherubim had their wheels beside them. But (*belonging*) *to the four of*

\* Sprank's attempt to prove that, on the contrary, ch. 1 has been interpolated from 10<sup>1. 8-17</sup> is ingenious but not convincing ; *Stud. z. Ez.* (1926) 56-68.

† A remarkable illustration of this idea is given by a small bronze figure of the Egyptian god Bes, found in the Serapeum at Memphis : the figure has four extended wings and four arms, and the body is covered all over with eyes ; on each side of the head are four heads of animals. See Gressmann *Texte u. Bilder*<sup>2</sup> ii. 162 and Abb. 567.

them comes from 1<sup>18</sup>, where it refers to the fellows: *their wheels* must be struck out, as a miswritten form of *and the wheels* at the beginning of the sentence, or as a gloss from the margin. Read then *and the wheels were full of eyes round about the four of them*.—13. An explanatory note on the word *galgal*, i.e. *wheel-work*, which is applied to the wheels first in v.<sup>2</sup>, and again in v.<sup>6</sup>. It has found its way into the wrong place; for here it interrupts the account of the Cherubim vv.<sup>12-14</sup>. Kr. suggests that it should come after v.<sup>8</sup>.—14. This v. continues v.<sup>12</sup>, and is based upon 1<sup>10</sup>; but, owing to accident or inattention, the text as it stands neither makes sense, nor follows its original correctly. Thus in cl. a we read *each had four faces*, but in cl. b *the face of the first (being) the face of the cherub, and the face of the second the face of a man*, i.e. each had a single face, a different one in each case, contradicting cl. a and 1<sup>10</sup>; moreover, *the cherub* is actually written by mistake for *an ox*. The Rabbis wondered what had become of the ox of 1<sup>10</sup>: 'Resh Lakish said, Ezekiel besought the Merciful One with regard to it, and He changed it into a cherub'! TB. *Ḥagigā* 13b. At any rate, with the help of S, cl. b can be brought into agreement with cl. a by reading *the first (being) the face of the cherub, and the second the face of a man*, thus conforming to the rest of the sentence, *and the third the face of a lion, and the fourth the face of an eagle*. It will be noticed that the faces do not come in the order of 1<sup>10</sup>. The whole v. is omitted by E<sup>B</sup>.—15. Since the Cherubim are described further in v.<sup>16</sup>, and do not *raise themselves* for their departure till v.<sup>19</sup>, this v. must be regarded as a later gloss; both parts of it occur again in vv.<sup>19. 20. 22</sup>. More than one hand has been at work on the additions made to this chapter. *Raised themselves* vv.<sup>17. 19</sup> is a different vb. from *were lifted up*, or *lifted themselves up* in 1<sup>19. 20. 21</sup>; perhaps the writers of the present v. and of v.<sup>17</sup> took the word from v.<sup>19</sup>, where it may be original.—V. 16 is an expansion of 1<sup>19</sup>, with *k'rubhîm* for *hayyôth*.—*the wheels did not turn, they too, from beside them*] In v.<sup>11</sup> 1<sup>9. 12. 17</sup> *they did not turn* means, they had no need to turn round in order to face the direction in which they were going; but here the meaning seems to be, the wheels did not turn away from beside the Cherubim. By omitting *they too, from beside them* with E<sup>B</sup> it becomes possible to give the *wheels did not turn* the same sense as elsewhere. Moreover, E writes *they too* in cl. a, *the wheels, they too, went beside them*, and this is an improvement; *from beside them* in cl. b has been accidentally repeated.—17=1<sup>21</sup> in a shorter form. The use of the word *the living creature(s)*, instead of *the cherub(im)* as in the rest of this ch., shews that the annotator was copying 1<sup>21</sup>.—18. The Glory of Jahveh now moves from



the threshold of the temple and stands upon the Cherubim, ready to leave. If, as seems probable, 9<sup>3a</sup> formed part of the original narrative, we must suppose that there had been no change in the situation between 9<sup>3a</sup> and 10<sup>18</sup>.—*from the threshold of the house*] So  $\mathfrak{C}^A$ ; but  $\mathfrak{C}^B$  *from the house*, as though the Glory had been stationed, not on the threshold, but within the sanctuary. In v.<sup>4</sup>, however,  $\mathfrak{C}$  agrees with  $\mathfrak{H}$ , and represents the Glory as on the threshold.—*and stood*] Again in v.<sup>19</sup> and 11<sup>23</sup>: hardly original in all three places. Cf. the phrase 'sitting upon the cherubim' (p. 113).—19. As we now read the narrative, Jahveh's departure takes place in two stages: first, the Glory moves to the E. gateway and stands there, v.<sup>19b</sup>; then the Glory ascends 'from the midst of the city,' and stands on the E. hill outside, 11<sup>22</sup>. But when vv.<sup>18, 19</sup> are compared with 11<sup>22, 23</sup>, it will be seen that they describe the same thing; so that what lies behind the present text is not two acts of departure, but one. Originally, we may suppose, it took place at this point: the Glory stood upon the Cherubim, v.<sup>18</sup>; the Cherubim lifted up their wings, and the wheels beside them, v.<sup>19a</sup>; the Glory ascended from the city, and, after a pause on the E. hill, vanished out of sight, 11<sup>23</sup>. The two and a half vv. preserve all the fragments that remain of the original narrative. The latter, however, received the addition of 11<sup>1-21</sup>, and, according to 11<sup>1</sup>, the incident occurred at the E. gateway of the temple; so the moving throne was made to pause there (10<sup>19b</sup>), and thus allow 11<sup>1-21</sup> to be included in the vision.\* Then the narrative had to be resumed (11<sup>22</sup>) from the point where it had been interrupted (10<sup>19a</sup>); hence arose the present form of the text, which gives the impression that the departure took place in two stages. In other words, 10<sup>19b</sup> and 11<sup>22</sup> are secondary, and due to the insertion of 11<sup>1-21</sup>.†—*and they raised themselves from the earth*] The vb. as in vv.<sup>15, 16, 17</sup>, where, perhaps, it has been adopted from the present passage, which is earlier than vv.<sup>8-17</sup>.—*as I watched*] Cp. v.<sup>2</sup>.—*when they went forth*] i.e. from the inner court to the outer. Co. would om. the words as a reader's addition, but without sufficient grounds.—*and he or it stood*] The sing. implies that the subj. of the vb. is *the glory of Jahveh*, v.<sup>18</sup>; on the other hand, the context suggests that *the cherubim* are the subj.; so to make sense  $\mathfrak{C}^S$  change the sing. to pl., *and they stood*. But to do this is to obliterate the origin of the clause; the lack of agreement in number between cl. a and cl. b is one sign among others that cl. b is a later addition; the scribe who made it took the vb. from 11<sup>23</sup>.—*at the entrance of the eastern gateway*] Prob.

\* Steuernagel *Einleitung in d. A.T.* 582.

† Sprank l.c. 67.

within the court,  $\text{Et}$  ἐπὶ τὰ πρόθυρα, see 8<sup>3</sup> n. Through this gateway Jahveh was seen returning to the temple, 43<sup>18</sup>.—20. The identity of the *cherubim* has already been recognized in v.<sup>15</sup>. There the remark occurs in the section which reads like a later comment; here, at the close of the vision, the words are appropriate, and may well come from the prophet himself (Herrm.).—Vv. 21. 22 form a postscript to the foregoing, prob. by the editor who thought it necessary to reproduce parts of ch. 1 on the present occasion.—*four faces . . . four wings*] Cp. 1<sup>6</sup>. 11.—*and the likeness of human hands*] Cp. v.<sup>7</sup> 1<sup>8</sup>.—22. *the faces which I saw*]  $\text{Et}$  adds 'beneath the glory of the God of Israel'; one of the more considerable additions in  $\text{Et}$  (cp. 1<sup>4</sup> 24<sup>14</sup> 28<sup>26</sup> 40<sup>7</sup> 42<sup>5</sup>. 16), which seldom, if ever, inspire confidence.—*their appearance and themselves*] Supposed to be explanatory of *they were the faces which I saw*; but the grammar is barely possible, and the text corrupt.  $\text{Et}^B$  gives simply καὶ αὐτά, which may be right: *and as for them, each went etc.*, cp. 1<sup>9b</sup>. 12a.

Ch. 10, 1. וארא והנה אל  $\text{S}$  om. והנה as in v.<sup>9</sup>, and אל; but this need not imply a different text, Co. 149. For אל  $\text{Et}$  gives ἐπ' αὐτῷ, i.e. על or מעל.—נראה . . . במראה  $\text{Et}$  om. both;  $\text{S}$ Θ=מ. Perhaps במראה should be read before יהוה. as in 1<sup>8</sup>.—2. The first ויאמר has for its subj. יהוה understood from צויתי 9<sup>11</sup>.—הברים  $\text{Et}$  τῶν στολήν vv.<sup>6</sup>. 7; ct. τὸν ποδήρη 9<sup>3</sup>. 3. 11.—The second ויאמר is om. by  $\text{Et}$  and most mods.—[בינות] The fem. pl. shews that the prep. בִּין was originally a noun, cp. סביבות 28<sup>26</sup> etc.—[אֵלֵי] The same form in Aram., Dan. 7<sup>9</sup>; but not on that account due to Aram. influence (Sprank *Stud. z. Ez.* 63); the form is good Hebr., Stade § 236 a; Barth *Nominalb.* § 138.—[אל תחת לכרוב]  $\text{Et}$  τ. τροχῶν τῶν ὑποκάτω τῶν χερουβείμ  $\text{F}$  quae sunt subtus cherubim; an accommodation to Gk. and Lat. idiom, not necessarily implying לכרובים אשר תחת הכרובים.—3. בבוא האיש. The suff. with the inf. constr. anticipates the following genit; cp. בבוא הכהנים 42<sup>14</sup>, Job 29<sup>3</sup>; Kim. in loc. cps. Ex. 2<sup>6</sup>. Prob. in these cases the second word has been inserted as an explanation; Kōn. iii. § 284 a. The Vrs. ignore the suff., and imply בבוא; so some mods.—4. וירם] Ct. נעלה 9<sup>3</sup>.—[מעל הכרוב]  $\text{Et}$  ἀπὸ τῶν χερουβείμ, as in 9<sup>3</sup>;  $\text{T}$  'with the cherub' in both places.—[על הספח]  $\text{Et}$  εἰς τὸ αὐθριον=אל in a pregnant sense ' (and moved) to the threshold'; so  $\text{FA}$ ; see 9<sup>3</sup> n.—5.  $\text{S}$ , which often om. one of two synonyms, om. *Shaddai*.—6. [לבש הברים]  $\text{Et}$  here and v.<sup>7</sup> τῶν στολήν τῶν ἀγγέλων ct. τῶν στολήν v.<sup>2</sup>; an explanatory addition such as  $\text{Et}$  sometimes inserts, e.g.  $\text{Et}$  v.<sup>22</sup> 1<sup>7</sup>. 23 4<sup>4</sup>. 9. 14 9<sup>9</sup> etc.—[האופן] Hebr. says the *wheel*, using the art. with the sing. to denote not the whole, but that part of the whole which belongs to the case in point; G-K. § 126 t.;  $\text{Et}$  τῶν τροχῶν.—7. [הכרוב] Here the sing. must mean *the cherub* nearest to 'the man'; ct. v.<sup>2</sup>, where the sing. לכרוב is collective. This change of meaning may well be an indication that the word is secondary; it was not found in the text which  $\text{Et}^B$  rendered. [סבינות לכרובים] . . . סבינות לכרובים The doubling reveals an annotator's hand. When הכרוב was inserted, סבינות לכרובים was required to make the action clear;  $\text{Et}$  om. For 'סבינות לכ' 1. סבינות with c. 17 MSS, as in vv.<sup>2</sup>. 6.—[הברים] . . . וישא. This part of the expansion must have been made already in the text which lay before the Gk. translators.—8. [וירא]  $\text{Et}^B$  καὶ ἶδον=וארא, so  $\text{S}$ ;  $\text{Et}^A$  καὶ ἰδοὺ=והנה—[תבנית]



ὁμοιωμα χειρῶν, cp. 1<sup>8</sup> Q. וירי. — 9. [ואראה והנה. See v. 1<sup>8</sup> n. — אופן 'אצל. See 1<sup>16</sup> n. The second אחד has no art., the numeral being definite in itself, cp. 43<sup>15</sup> הקרנות ארבע (? text); G-K. § 134 l. The repetition of the phrase gives a distributive sense; 4<sup>6</sup> n. — כנעין אבן חרש-ש. — 5<sup>6</sup> n. — ὁψις λίθου ἀνθρακος, ct. 1<sup>16</sup> θάρσας. The Gk. ἀνθραξ = *hot coal* points to a stone of red colour, such as the red garnet. In Ex. 28<sup>18</sup> 39<sup>11</sup> [ἔξ 36<sup>18</sup>] ἀνθραξ = *red*. — 10. [ויראיהם] Casus pendens; cp. v. 22 16<sup>4</sup>, Dr. § 197 Obs. 2. — [הסוקם-ולא] See 1<sup>16</sup> n. — 11. [לא יסבו] bis, some MSS and the Vrs. 'אחרי. Though an accus. of place can follow הילך, Gen. 27<sup>8</sup>, 1 S. 11<sup>14</sup> etc., yet such an accus. placed for emphasis in this position, must be either a pr. n. or have the ending הָה, e.g. 1 K. 2<sup>26</sup> 12<sup>1</sup>; Ex. 1<sup>22</sup>, Josh. 2<sup>18</sup>; see Driver on 1 S. 5<sup>8</sup>. Read therefore אל הסוקם ἔξ eis ἐν τῷ τόπῳ, so T S, cp. Gen. 22<sup>3</sup> 30<sup>25</sup> etc. — [הראש] lit. *the head or the leader*, cp. *at his, their head* Am. 6<sup>7</sup>, Mic. 2<sup>13</sup>, 2 C. 20<sup>27</sup>; ἔξ ἡ ἀρχῇ; S takes the ref. to be to the Cherubim, 'but to the place towards which their principal head was going, they followed it'; this appears again in S 1<sup>17</sup>. — [אחרי] Sprank l.c. 57 would treat this as a noun: *in whatever direction the front (wheel) faced, its hinder (wheel) went*, אחרים being pl. in form but sing. in meaning, and construed with a pl. vb. (G-K. § 124 f.). Elsewhere, however, אחרי is a prep. or conj. — in 2 S. 2<sup>23</sup> the text is doubtful; so the rendering can hardly be admitted. Moreover, the wheels did not go in pairs; they were independent. For אחרי gives ἡ πλά i.e. *אחר*; for the confusion in ἔξ see 3<sup>9</sup> n. — 12. [ונבתם] and *their backs*; see 1<sup>18</sup> n., where the form is to be corrected to נבתם and *their felloes*. — [ולארכעתם אופניהם] ἔξ τοῖς τέσσαρσιν τροχοῖς = *לארכעת האופנים*, and similarly T; merely tautologous after the preceding clause. If אופניהם is not a miswritten form of אופנים, it may be a marginal catch-word referring to v. 13. Kr. would place the latter v. after v. 6; then אופניהם may be an altered form of האופן at the end of v. 6, and a catch-word intended to connect that v. with v. 13 (Sprank). — 13. [לאופנים להם] Cp. 1 S. 9<sup>20</sup>, 2 S. 6<sup>23</sup>; Dr. § 197 Obs. 1. — [קרא] Only besides in ii. Is., 48<sup>8</sup>. 12 + four times; prob. a pass. form of קאל, rather than a Pu'al; cp. 16<sup>4</sup> קנה, 16<sup>34</sup>; G-K. § 52 e; B-L 286. — [הגלגל] ἔξ τῆς γέλης as though a pr. n.; ct. v. 2<sup>2</sup> οἱ τροχοί. Cp. 1<sup>16</sup> θάρσας, but 10<sup>9</sup> 28<sup>13</sup> ἀνθραξ. 14. [פני האחר . . . פני השני] Twice פני has been inserted wrongly; 1. *האחר . . . השני*. S om. the two erroneous פני, 'the first the face of a cherub, the next etc. . . . [הכרוב]'. Not only the word, but the art. with it is a mistake, carelessly copied perhaps from vv. 4. 7. 9. Sprank l.c. 38-51 tries, unsuccessfully, to shew that the Cherubim originally had one face each, and that later speculation increased the number to four. — 15. [וראם] Cp. vv. 17. 19; the Niph. of the ע' vb. is conjugated as ע'ע, cp. ונקשו 6<sup>9</sup> n. ἔξ ἦσαν, as Co. suggests, may be corruption of (ἐπ)ῆσαν ἔξ A Q. [היא החיה] The pron. resumes the subj., and its gend. is determined by that of the pred. חיה. Cp. v. 22 n.; G-K. § 145 u. — [בנהר פ'] For ב of proximity cp. v. 20, Josh. 5<sup>13</sup>, 1 S. 29<sup>1</sup>. — 16. [אצלם] ἔξ καὶ οὗτοι ἐχόμενοι αὐτῶν. [לא יסבו] T non residēbant S οὐκ ἀπελείποντο, hence Co. נם הם, Kr. לא יסבו; but the change is unnecessary if the following נם הם אופניהם be om. with ἔξ. S om. נם הם. ἔξ renders האופנים by אופניהם. — 17. [ברוקם] Ct. לרום v. 16; G-K. § 72 q. רום is used here for אום = אום. ἔξ μετ' αὐτῶν, see 2<sup>1</sup> n. S expands, 'when the cherubim lifted up their wings, the wheels lifted themselves up with them.' — 19. [בצאתם האופנים] S implies 'and illis egredientibus'; smoother, but not necessary. אחרם is struck out as an editorial addition by Co. Siegf. Kr. Ro., although the word is well attested. — [מלמעלה] Cp. 1<sup>26</sup> n., where ἔξ renders ἀνωθεν; here ὑπεράνω, and in 11<sup>23</sup>. — 20. [בנהר פ'] See v. 16 n. In v. 22 the more usual prep. על is used; in all three places ἔξ juxta S = ב v. 16, = על vv. 20. 22. — 21. [ארבעה ארבעה פ' לא] The repetition is prob. due to a copyist's error; if the words were intended to be distributive, the correct

idiom would be *לאחר פנים ארבעה פנים ארבעה*, as in v.<sup>9</sup>, Is. 6<sup>2</sup>, Ex. 36<sup>30</sup>, Num. 13<sup>2</sup> etc. *Et* renders only one *ארבעה*, as in 1<sup>6</sup>.—[*וארבע כנפים*] *Et* wrongly *ὅσα πτέρυγες*, as though *Et* meant four *pairs* of wings; ct. *Et* 1<sup>6</sup>.—22. *הפנים* [והסוף פניהם הסוף הפנים] The pron., resuming the *casus pendens*, is attracted into the number of the pred. *הפנים*; cp. v.<sup>15</sup> n., Kōn. iii. 349 h.—[*אשר ראית*] *Et*—*ὅσα δόξης Θεοῦ Ἰσραὴλ*.—[*סראיהם ואותם*] is governed by *אשר ראית*, and must be accus.; *ואותם* cannot be nom., as Kim. takes it, comparing (wrongly) Ex. 5<sup>19</sup>. *Et* om. *סראיהם*, and renders *והסוף*, so Co. Ro. On the other hand, *Et* is implied by *Et*, *S*, 'and this was their appearance,' *Et* et intuitus eorum et impetus (= *אזעזם*). Be. ingeniously suggests that *ואותם* is a miswriting of *בזאתם* cp. v.<sup>19</sup>, 'and their appearance when they went forth was (this) . . .', so Kr.

Ch. 11, 1-21, an appendix to the Temple-vision, chs. 8-10; vv. 22-25, Jahveh's departure from Jerusalem, and the prophet's return in spirit to Babylonia. The section vv.<sup>1-21</sup> falls into two parts. Vv.<sup>1-13</sup> disclose within the precincts of the temple a group of leading men engaged in conference, when suddenly one of them falls down dead. Such a gathering comes unexpectedly after what has gone before, the annihilation of the ungodly (ch. 9), and the burning of the city (ch. 10). If the vision really belongs to the preceding series, room might be found for it after 8<sup>15</sup> (Rothstein), but even then it would be out of keeping with the other visions, which reveal acts of idolatry, not, as here, a sinister design. It is probable, therefore, that vv.<sup>1-13</sup> were attached to chs. 8-10 merely because the scene was laid in the temple and the prophet felt stirred to denounce the coming judgement. The vision may have been seen just before the catastrophe of 586 B.C., and written down rather later, after the events at Riblah, vv.<sup>9-10</sup>. The second part, vv.<sup>14-21</sup>, conveys a message of hope to the exiles: apparently a still later addition, loosely connected with vv.<sup>1-13</sup>, and awkwardly expressed. With regard to the remaining vv.<sup>22-25</sup>, it has been pointed out above, p. 118, that the original account of Jahveh's departure is to be read in 10<sup>18, 19a</sup> 11<sup>23</sup>; when 11<sup>1-21</sup> was inserted, it became necessary to resume the narrative with v.<sup>22</sup>.

Ch. 11, 1. *And a spirit lifted me up and brought me*] Cp. 8<sup>3n</sup>. The phrase introduces a fresh incident, not a sequel.—*the eastern gateway of the temple which looks eastwards*] Cp. 10<sup>19</sup> 44<sup>1</sup>; here used as a place of meeting, cp. Jer. 26<sup>10</sup>. For the gateways and court of the pre-exilic temple see on 8<sup>3</sup>. *which looks eastwards* is superfluous, and may be a gloss (Ehrl. He. Hö.), perhaps to make it all the clearer that in this respect the old temple corresponded with the new, 44<sup>1</sup> 46<sup>1, 12</sup> 47<sup>2</sup>. The *twenty-five men* here are not the same as the twenty-five, or twenty, sun-worshippers in 8<sup>16</sup>.—*Ja'azaniah ben 'Azzur . . . and Pelatiah ben Beniah*] Evidently conspicuous persons, and known



to Ez. and his circle. In 8<sup>11</sup> a Ja'azaniah ben Shaphan is mentioned; if 'Azzur was the grandfather, this may be the same man; we cannot be sure. The ungodly have not been exterminated; the present vision, therefore, was not originally meant to follow that in ch. 9.—*princes of the people*] Again 2 C. 24<sup>23</sup>; leading men or notables, addressed as *the house of Israel* in v.<sup>5</sup>, and called *elders* in 8<sup>11</sup>.—2. *devising iniquity*] In Mic. 2<sup>1</sup> of schemes for the oppression of the poor; here the sense is prob. less restricted. What the *evil counsel* was depends on the meaning given to the next v. The words *in this city* cp. v.<sup>6</sup> shew that the city had not been reduced to ashes, as 10<sup>2.7</sup> implies.—3. *who are saying*] Cp. v.<sup>15</sup> and 8<sup>12</sup> n.—*the time is not near to build houses: it* (i.e. the city) *is the pot and we are the flesh*] Apparently the first sentence expresses a defiance of Ez.'s warnings, and the second a feeling of security; so the Jewish commentators. There is not going to be any destruction of the city, no need, therefore, to think of rebuilding the ruins; we are as safe in Jerusalem as the flesh in the pot! But this requires a good deal to be supplied in thought. The text of the first sentence can hardly be correct;  $\mathfrak{E}$  reads it 'Have not the houses lately been rebuilt?'  $\mathfrak{V}$  *nonne dudum aedificatae sunt domus?*: the princes congratulate themselves on the restoration of the city after the disaster of 597 B.C.; we are perfectly safe now! But v.<sup>2</sup> speaks of *an evil plan*, and this v. ought to say what it was. Something like *Shall we not at once build houses?* would give the meaning we want, a determination to ignore what the prophets had threatened, Ez. 5<sup>7-17</sup> 6<sup>11f.</sup> 9<sup>5-10</sup>, Jer. 15<sup>1-4</sup> 21<sup>9f.</sup> 24<sup>8-10</sup> 29<sup>16-19</sup>. The second sentence has the pith and homeliness of a popular saying; it expresses security cp. v.<sup>11</sup>, and at the same time, perhaps, a further notion: *we are the flesh*, the valuable part of the nation; the rest, the exiles, are but refuse!  $\mathfrak{V}$ .<sup>7</sup> suggests this; the prophet flings back the words in an opposite sense (He. Hô.). In 24<sup>30f.</sup> the figure is applied differently,—5. *Then the spirit of Jahveh fell upon me*] Only here; in 8<sup>1</sup> it is *the hand* of Jahveh that *falls*. The prophet was already in a state of trance, gazing on the vision: while still in his trance he receives an inspiration to prophesy. Coleridge's line 'A dream remembered in a dream' (*Poems* ed. 1856, 228) speaks of a similar experience.—*and your thoughts I know*] lit. *the things that come up in your spirit*, cp. 20<sup>32</sup>; the *heart* is more usual in this phrase, 14<sup>3.7</sup> 38<sup>10</sup>, 2 K. 12<sup>5</sup> etc. No secrets are hidden from God, Jer. 17<sup>10</sup>, Pr. 15<sup>11</sup>, 1 C. 28<sup>9</sup>, cp. Is. 29<sup>15</sup>.—6. *Ye have multiplied your slain*] Probably alluding to the execution of political opponents, cp. 9<sup>9</sup> n. and 7<sup>23</sup> 22<sup>6</sup>; these judicial murders had filled the streets with corpses. There may be an element of exaggeration in the

charge ; and it is suggested that the *slain* were the victims of Babylonian atrocities in 597 or 586 B.C., for which the Jewish leaders, by their evil policy, were indirectly responsible (He.) ; or that the *slain* is to be understood figuratively of the oppressed (Kr.) ; but neither explanation does justice to the language.—7. *Your slain . . . they are the flesh, and it is the pot*] it means the city. The prophet retorts upon the leaders, v.<sup>3</sup> : your victims were the men of worth ; the place of safety is for the ill-treated members of the nation ! The flesh in the pot represents the slain ; a rather forced application of the figure, it may be admitted ; hence Kr. renders *the wounded*, i.e. the oppressed, as in v.<sup>6</sup> ; but the context implies more than that, cp. 6<sup>7</sup> 30<sup>11</sup>. Without pressing the figure in detail, the general sense is that positions will be reversed.—*and you ' I ' will bring forth*] as refuse, to be cast away.—8. *A sword ye feared*] You feared to be treated like the exiles ; you fancy yourselves safe in Jerusalem ; but you will share the fate of your countrymen ! For the prophetic antithesis cp. 35<sup>6</sup>, Is. 66<sup>9b</sup> 4<sup>a</sup>. Rothstein would omit vv.<sup>8</sup> 6<sup>a</sup> on the ground that security, not fear, is in the mind of the leaders, and that the *sword* comes in v.<sup>10</sup> ; but the connexion of thought between this v. and the preceding can be traced as suggested above.—9. For the *strangers* see 7<sup>21</sup> n., and for *acts of judgement*, 5<sup>10</sup> n.—10. *on the border of Israel*] See 6<sup>14</sup> n. The reference is to the tragedy at Riblah, 2 K. 25<sup>18-21</sup> = Jer. 52<sup>24-27</sup>. This v., at any rate, and perhaps v.<sup>9</sup>, must have been written after 586 B.C.—Vv. 11 and 12 are om. by G<sup>a</sup> : a scribal note on vv.<sup>9</sup> 10. *It shall not be* has no proper antecedent ; *pot . . . flesh* reproduce the words of v.<sup>7</sup> ; v.<sup>11b</sup> = v.<sup>10a</sup> ; v.<sup>12a</sup> = v.<sup>10b</sup>. In v.<sup>12</sup> it is the heathenism of Israel which calls for judgement, whereas in v.<sup>8</sup> it is the blood-guiltiness of those in power. Moreover, v.<sup>12</sup> does no more than repeat the language of the Law of Holiness ; see 5<sup>6</sup> n.—13. While Ez. is delivering his prophecy, vv.<sup>4-9</sup>, Petaḥiah suddenly dies ; cp. Acts 5<sup>5</sup>. It is to be remembered that everything happened in vision. The prophet was shewn the leaders plotting together ; still in his trance he felt himself moved to prophesy ; he saw Petaḥiah fall down dead ; startled and dismayed he cried for mercy—all in vision. The narrative gives us to understand that the death of Petaḥiah in Jerusalem occurred at the very moment when Ez. in Babylonia saw it happen, and that the vision was confirmed when news of the event arrived later on. The prophet, in fact, was endowed with what we should call second sight ; he could see things at a distance and in the future ; as, for example, the day on which the siege of Jerusalem began, the death of his wife, the moment when his dumbness should cease, 24<sup>2</sup> 16. 27 ; in each case the exercise of this faculty is assigned to the divine



inspiration.\*—*and I fell upon my face*] Cp. 1<sup>28</sup> n.—*Ah! Lord Jahveh*] See 4<sup>14</sup> n.; and for the prophet's intercession, 9<sup>8</sup> n.—*'art' thou going to make a full end*] So 20<sup>17</sup>, Jer. 5<sup>18</sup> 30<sup>11</sup> 46<sup>28</sup>, Zeph. 1<sup>18</sup>.—Vv. 14–21 hold out to the exiles a promise of restoration, and denounce the people of Jerusalem. The connexion with the preceding vision is far from clear. Perhaps it was the prophet's question as to the future of Israel, v. 13, that induced some later writer to supply the kind of answer which Ez. would have given. The people left behind are wholly undeserving of pity, vv. 15b. 21; the hope for the future lies with the dispossessed and scattered exiles, who will be brought back, and become the true people of God, vv. 17–20. A prophecy of consolation is out of harmony with Ez.'s tone at this period; and he cannot be responsible for the clumsy sentences of the present passage, which, however, does reflect his view of the exiles as compared with the inhabitants of Jerusalem; see 5<sup>10</sup> n. and Jer. 24.—14. *And the word of Jahveh came to me, saying*] Cp. 6<sup>1</sup> 7<sup>1</sup> 12<sup>1</sup>. The formula, introducing a fresh section, shews that vv. 15–21 were not the original sequel of vv. 1–13.—15. This and the next two vv. form one long sentence, which is twice interrupted by *therefore say, Thus saith Jahveh* vv. 16a 17a. To make the construction intelligible, translate: *Thy brethren . . . of whom the inhabitants of Jerusalem say . . . (v. 15) . . . because I removed them . . . and because I scattered them . . . and became to them . . . (v. 16) . . . therefore will I gather you (v. 17)*. In v. 15 the sentence is held in suspense, v. 16 resumes it, v. 17 introduces the apodosis.—*thy brethren* 'the men of thy captivity'] See crit. note. Ez.'s fellow-exiles are meant, perhaps, too, the exiles of 586 B.C.—*and the entire house of Israel*] Cp. 20<sup>40</sup> 35<sup>15</sup> 36<sup>10</sup>; apparently the descendants of the Northern Israelites who were taken captive after the fall of Samaria in 722 B.C. The Jewish commentators find a reference in these two clauses to the captivities of the 8th and 6th cents.—*have said, 'They are' far away from Jahveh; to us the land is given for a possession*] *Be far away*, imperat.; read the pf. The people of Jerusalem claimed to be the rightful heirs and owners of the land; see 33<sup>24</sup>. Their words shewed that the crude old idea was still

\* Hertrich *Ezechielprobleme* 1932, 87 ff., thinks that the explanation given above is incredible at the present day. His general view is that Ez. prophesied not in Babylonia, but in Jerusalem; accordingly, the prophet is here telling what took place in the temple before his bodily eyes; he was moved to denounce Pelatiah so strongly that the man fell down dead on the spot. Hertrich argues with much force, but his view involves the assumption that the narrative owes its present setting to a later editorial theory, which turned the prophet of Jerusalem into a clairvoyant in Babylonia, and made the episode occur in a vision. It seems less hazardous to take the narrative as it stands.

current: exile from the soil meant exile from Jahveh; cp. 1 S. 26<sup>19</sup>.—16. *I have scattered you among the lands*] So of the past 20<sup>23</sup> 28<sup>25</sup> 36<sup>19</sup>; and as a threat 22<sup>15</sup>, Dt. 28<sup>64</sup>, Jer. 9<sup>15</sup>. Ez.'s phrases are used throughout this section.—*and I became to them a sanctuary in small measure*] Usage elsewhere shews that the advb. *but little, in small measure* has reference to degree rather than time, cp. 2 K. 10<sup>18</sup>, Zech. 1<sup>15</sup>. The exiles were deprived of Jahveh's Presence and of the sacrificial worship in the temple, yet they had not forfeited His protection, and it was His purpose to bring them back; for though God did not need the temple, the people did, cp. 2 Macc. 5<sup>19</sup>. ¶ paraphrases 'And I gave them synagogues which rank second to my temple'; hence the mediaeval Jewish name for a synagogue, 'little sanctuary.'—*among the lands whither they are come*] So 12<sup>16</sup> 36<sup>20</sup>. 21. 22 (*the nations for the lands*).—17. *therefore will I gather you*] The promise is frequently repeated, e.g. 20<sup>34</sup>. 41f. 28<sup>25</sup> 29<sup>13</sup> 34<sup>13</sup> 36<sup>24</sup> 37<sup>21</sup> 38<sup>8</sup> 39<sup>27</sup>. Ez. takes up the language of Jer. and Deut.; see Jer. 23<sup>3</sup> 29<sup>14</sup> [? Jer.'s] 31<sup>8f.</sup> [? Jer.'s] 32<sup>37</sup>, Dt. 30<sup>3</sup>. 4. With the later prophets this *gathering* of the exiles is a constant theme, Is. 43<sup>5f.</sup> 54<sup>7</sup> 56<sup>8</sup>, Hos. 8<sup>10</sup> (prob. an addition), Mic. 2<sup>12</sup> 4<sup>6</sup>, Zeph. 3<sup>19f.</sup>, Zech. 10<sup>8</sup>. 10, Neh. 1<sup>9</sup>.—*and I will give you the country of Israel*] For the idea, in varying phraseology, cp. 20<sup>42</sup> 28<sup>25</sup> 34<sup>13</sup> 37<sup>21</sup> 39<sup>28</sup>. Again an echo from Jer. and Deut.; see Jer. 23<sup>3</sup> 29<sup>14</sup> 31<sup>12-14</sup>, Dt. 30<sup>5</sup>.—18. Restoration is to be the signal for reformation. The first task of the exiles on their return will be to put away the *detestable things* out of the land; so Jer. 4<sup>1</sup>, Zech. 9<sup>7</sup>, and see 5<sup>11</sup> n. The abominations of idolatry must be removed before the ideal nation of the future can come into existence; cp. 14<sup>6</sup> 18<sup>30f.</sup> 20<sup>43</sup> 36<sup>25</sup>. 31 43<sup>10</sup>.—19. *And I will give them one heart and a new spirit*] Parallel to Jer. 32<sup>39</sup> *one heart and one way*, where ¶ [Jer. 39<sup>39</sup>] reads 'another way and another heart,' a doubtful improvement on ¶¶. Similarly here ¶ reads 'another heart and a new spirit,' while 3 MSS and 2 give *a new heart and a new spirit*, in conformity with Ez.'s phrase elsewhere, 18<sup>31</sup> 36<sup>26</sup>, cp. Ps. 51<sup>12</sup> [10]; and ¶ writes the same epithet 'fearful' in both clauses. If this be original, ¶¶ may have been altered to match Jer. 32<sup>39</sup>. According to Hebr. ideas, heart and spirit together constitute man's inner being, the *heart* his mental activities, the *spirit* his conscious life; but *spirit* has associations with the wind or energy of God (e.g. v.<sup>5</sup>), so where used of man the word suggests the presence of a divine element in human consciousness. As a whole, the expression means that God will bestow a new energy or will on sinful men.—*in the midst of 'them'*] So many MSS and the Vrs.; ¶¶ *in the midst of you*.—*and I will put away the heart of stone . . . a heart of flesh*] If the home-coming Jews



*put away* the external obstacles (v.<sup>18</sup>), Jahveh will *put away* the internal. For the figures cp. 36<sup>26</sup>, Zech. 7<sup>12</sup>, 2 Cor. 3<sup>3</sup>; Milton, *Par. Lost* xi. 2-5. Ez. always teaches that the community of the future is to be built up of converted individuals.—20. *walk in my statutes and observe my judgements*] Cp. v.<sup>12</sup> 5<sup>6</sup> n.: the Deuteronomic ideal of religion; though *walk in my statutes* is a characteristic phrase of H.—*and they shall become to me a people, and I will become to them a God*] So 14<sup>11</sup> 36<sup>28</sup> 37<sup>23</sup>. 27. The relation between Jahveh and Israel is conditional; it depends upon the people's loyalty. According to the popular idea, common to Semitic religions, the Deity was bound to His people by natural ties, so to speak; the prophets and law-givers, on the other hand, insisted that the bond was a moral one; cp. Hos. 1<sup>9</sup>. This double formula first becomes current in Jeremiah's teaching, e.g. Jer. 7<sup>23</sup> 11<sup>4</sup> 24<sup>7</sup> 30<sup>22</sup> 31<sup>1</sup>. 33 32<sup>38</sup>; it is found in Dt. 29<sup>12</sup>, cp. 26<sup>17</sup>. 18 2 S. 7<sup>24</sup>=1 C. 17<sup>22</sup>, Zech. 8<sup>8</sup>; then in H, Lev. 26<sup>12</sup>; and once in P, Ex. 6<sup>7</sup>. Elsewhere P drops the correlative *they shall become to me a people*, Gen. 17<sup>7</sup>. 8, Ex. 29<sup>45</sup>, Lev. 11<sup>45</sup>, Num. 15<sup>41</sup>, similarly in H, Lev. 22<sup>33</sup> 25<sup>38</sup> 26<sup>45</sup>, Ez. 34<sup>24</sup>, for P carefully avoids any suggestion which would make the covenant a contract between two parties; it is wholly a self-determined act of God.—21. '*But these, after*' *their detestable things . . . their heart goeth*] So Co. and others for JH's unintelligible *but unto the heart of* etc. After v.<sup>20</sup> a change of subject is wanted; v.<sup>21</sup> should be a final sentence on the inhabitants of Jerusalem. *Their heart goeth* requires the prep. *after*, cp. 20<sup>16</sup> 33<sup>31</sup>; so TY.—22. When vv.<sup>1-13</sup> with the additions in vv.<sup>14-21</sup> were inserted, it became necessary to pick up the thread of the narrative from the point where the break had occurred; hence the present v. repeats the words of 10<sup>19a</sup>. To make the link complete the editor ought to have written *and the wheels beside them 'raised themselves from the earth,'* so Co. Toy Kr.—*and the glory . . . above*] From 10<sup>19b</sup>.—23. *And the glory went up from over the midst of the city*] The temple where the Glory had appeared was not in the midst of the city; but perhaps the words, if correct, need not be taken literally, though *from over the eastern gateway* 10<sup>19b</sup> is what we should expect.—*and stood upon the mount which is on the east of the city*] i.e. the Mount of Olives, as T explains; cp. Zech. 14<sup>4</sup>. The Glory paused, as if unwilling to depart, or, perhaps, waiting for some movement on the people's side. There is a suggestive comment in the Midrash: 'R. Jonathan said, Three years and a half the Sh<sup>e</sup>kîṇâ stayed upon the Mount of Olives, in the hope that Israel would do penance; but they did none,' Midr. R. Lam. fol. 82; TB. *Rosh Hash.* fol. 31a enumerates ten stages by which the Sh<sup>e</sup>kîṇâ withdrew—'from the mercy-seat to the

cherub, from the cherub to the threshold,' and so on. The vision closes with the Glory standing outside the walls; Jahveh has abandoned His sanctuary and city. Lk. 19<sup>41-44</sup> offers a N.T. parallel.—24. *Then a spirit lifted me up*] The same divine energy which had transported the prophet in his ecstasy to Jerusalem carried him back to the Gôlâ; see 8<sup>3</sup> n.—*in the vision by a spirit of God*] The second term *by a spirit of God* looks like a gloss on the first, though both terms stood in the text which lay before E; again, as in 8<sup>3</sup>, T renders 'in the spirit of prophecy.' It is possible, however, that *by a spirit* is the gloss, and that originally the phrase ran *in visions of God*, as in 1<sup>1</sup> 8<sup>3</sup> 40<sup>2</sup>. —*went up from me*] So of God after appearing in vision Gen. 17<sup>22</sup> 35<sup>13</sup> P.—25. *And I spake to the Gôlâ*] When the prophet returned to his normal state, he told his vision to the elders sitting before him, 8<sup>1</sup>. With the words which Jahveh *had caused me to see*, i.e. in vision, cp. Am. 1<sup>1</sup>, Jer. 38<sup>21</sup>.

Ch. 11, 1. 'מ [עש] ח' 'about twenty-five'; no improvement, for 25 is not a round number in Hebr. Cp. ח' 816 ὡς εἰκοσι.—אונגו. & Ἰερωνίμ as in 811.—3. בקרוב בנות בחים, בקרוב, only here, seems to=קרוב<sup>7</sup>, Dt. 32<sup>17</sup>. Ἐ σὺν τῇ προσφάτω οὐκοδόμενται αἱ οἰκίαι; for οὐκοδόμενται<sup>8</sup> pf. indic. pass.=φκοδόμενται<sup>9</sup>, see Thackeray *Gramm. of O.T. in Gk.* § 16, 4. ח' אל בקרוב בנות בחים, for which we might read חים במידת (Hö.), as S. 'have we not built houses in the midst of it?' (בקרבה). If the sentence is a question, אל must be corrected to הלא. ח' ורוח הוה. ח' πνεῦμα. [עמלון דומם.—] Usually על ע' לב 14<sup>3</sup> etc. ח' freely τὰ διαβούλια τ. πνεύματα ὡμῶν, i.e. רוחותי has a sing. fem. suff. referring to a plur. antecedent; G-K. § 135 p.—6. וכלאחם. . . ורחיבים חלליכם. Two pfs. coupled by weak *waw*, because in sense they express a single idea, cp. Is. 5<sup>14a</sup> 43<sup>13</sup>, Ps. 38<sup>20</sup>, and see 3<sup>n</sup>. ח' renders חלליכם τ. νεκρούς ὡμῶν? חסכים. For וכלאחם the Or. schools write וכלאחם, noting that the *yodh* is superfluous.—[לל] Vrs. חללים.—7. נשמח. We expect a stronger word, and ח' writes one, ἐπαράξεται<sup>10</sup> (? a corrupt form of ἐράξεται, Co.), ἐφονεύσεται<sup>11</sup>; there is no need, however, to substitute ורחיבים or הרוח or חים for ח'—ח' Or. Kth. ורוח, ורוח Q.—ח' Inf. abs.; but c. 50 MSS read ורוח<sup>12</sup> rightly, cp. v.<sup>9</sup>, and ח' implies it. Kim says 'רוח' in place of 'רוח'.—ח' Or. Kth. Ἐ ἐπὶ τῶν ὁρέων, a mistake for ὁρέων; cp. in ח' 1 Regn. 10<sup>3</sup> ὅτι Βενιαμιν, Jud. 2<sup>9</sup> cod.<sup>A</sup>, Ps. 77<sup>64</sup>, and conversely Mal. 1<sup>3</sup>, Ps. Sol. 2<sup>30</sup> ἐπὶ τ. ὁρέων [l. ὁρέων] Ἀλγύπτου.—11. ח' i.e. understood from the suff. in בנות, v.<sup>9</sup>.—ח' must be supplied, ח' S. Sometimes the influence of the negative may extend from one clause to another, e.g. 16<sup>47a</sup>, but hardly in such a case as this.—12. ח' gives a rendering of v.<sup>11</sup> and of the first sentence in v.<sup>12</sup>, omitting the rest. S. om. עשית. . . ויכשפני by homoio-tel. ח' = ח'—13. אחה. ח' ὁμοιο ὁμοιο, ct. 4<sup>14</sup> כלה אחה עשה אח—[The omission of the interrogative particle is harsh; l. הקלה. G-K. § 150 a note. In this phrase אה is the prep., as Jer. 5<sup>18</sup> שְׁלֵשׁ.—15. אחיך אחיך.] An accidental repetition; 5 MSS ח' read the word once.—ח' [אנשי נאליך, the men of thy kindred'; for redemption=נאליך. 25<sup>24</sup>, Ru. 4<sup>7</sup>, or the right, the price of redemption Lev. 25<sup>26</sup>, 29, Ru. 4<sup>6</sup>, etc. ח' implies the correct reading נאליך or נאליך.—ח' Ez. sometimes writes ל with a suff. after the word qualified, 14<sup>5</sup> 20<sup>2</sup> 32<sup>18</sup>, 36<sup>6</sup> 38<sup>16</sup> 39<sup>18</sup>, cp. Ps. 8<sup>6</sup> 67<sup>4</sup>. 6; and, to give additional emphasis, even when ל comes before the word, 20<sup>40</sup> 35<sup>15</sup> 36<sup>10</sup>, cp. Num. 16<sup>3</sup> P, Is. 14<sup>18</sup>,



Jer. 30<sup>18</sup>. It is not surprising that  $\mathfrak{E}$  misread  $\text{לָבָן} = \text{לָבָן}$  as  $\text{לָבָן}$  *συντετέλεσται* ( $\mathfrak{S}$  similarly 'they shall come to an end'), 20<sup>40</sup> and 36<sup>10</sup> *eis τέλος*, 35<sup>18</sup> *καὶ ἐξαναλωθήσεται*. For  $\text{לָבָן}$  I.  $\text{לָבָן}$ .— $\text{לָבָן}$  The pron. anticipates the subj., cp. Ps. 87<sup>5</sup>; Dr. § 201. 1 *Obs.*  $\mathfrak{E}$  does not tr.  $\text{לָבָן}$ .— $\text{לָבָן}$  Outside Ez. 25<sup>4</sup>. 10 33<sup>24</sup> 36<sup>2</sup>. 3. <sup>5</sup> the word only occurs in Dt. 33<sup>4</sup> and Ex. 6<sup>8</sup> P.—16.  $\text{לָבָן}$  Om. 8 MSS  $\mathfrak{SCTV}$ .— $\text{לָבָן}$  *ἐκ τῆς ἀγίας*  $\mathfrak{S}$  ib.  $\mathfrak{F}$  in sanctificationem modicam.  $\mathfrak{T}$  'and I gave them synagogues inferior ( $\text{לָבָן}$ ) to my sanctuary, and they but few in the cities whither the people were exiled,' to avoid calling God directly a  $\text{לָבָן}$ .—17.  $\text{לָבָן}$  Om. 10 MSS  $\mathfrak{SCTV}$ .— $\text{לָבָן}$   $\mathfrak{E}$  *αὐτοὺς* . . . *αὐτοῖς*.  $\mathfrak{F}$  is preferable.— $\text{לָבָן}$  See 13<sup>18</sup> phil. n.— $\text{לָבָן}$   $\mathfrak{S}$  20<sup>34</sup>. 41; cp.  $\text{לָבָן}$  20<sup>43</sup> 36<sup>31</sup> and ct.  $\text{לָבָן}$  Is. 50<sup>8</sup>; the Tiberias tradition inclined to change unaccented  $\delta$  to  $\alpha$ , the Babylonian kept the  $\delta$ ; B-L. 193.  $\mathfrak{E}$  *οὐ διέσπειρα αὐτοὺς ἐν αὐταῖς* ? =  $\text{לָבָן}$ —19.  $\text{לָבָן}$   $\mathfrak{E}$  *καρδίαν ἑτέραν*  $\mathfrak{L}$  cor aliud. For the confusion of  $\text{לָבָן}$  and  $\text{לָבָן}$  cp. in  $\mathfrak{E}$  17<sup>7</sup> *ἑτερος*, 37<sup>16</sup> *δευτέραν*, Gen. 42<sup>13</sup>, Jud. 9<sup>37B</sup>, Jer. 39<sup>30</sup>, Zech. 11<sup>7</sup>.— $\text{לָבָן}$  The Or. school and the Hillel text read  $\text{לָבָן}$ , so Sconcino and Complut. Bibles; Strack *Prol. Crit.* 115.—21.  $\text{לָבָן}$   $\mathfrak{E}$  *καὶ εἰς τὴν καρδίαν* . . . *ὡς ἡ καρδία αὐτῶν ἐπορεύετο*, with the same text as  $\mathfrak{F}$  and equally unintelligible.  $\text{לָבָן}$  may have been miswritten  $\text{לָבָן}$ , and  $\text{לָבָן}$  added under the influence of the following  $\text{לָבָן}$ .—22.  $\text{לָבָן}$  cannot well be a second subj. of  $\text{לָבָן}$ ; rather than supply in thought another vb. like  $\text{לָבָן}$ , it is better to add from 10<sup>18a</sup> 'לָבָן'—23.  $\text{לָבָן}$   $\mathfrak{E}$  *ἐκ μέσης τῆς πόλεως*.— $\text{לָבָן}$  cp.  $\mathfrak{T}$ 's explanation of  $\text{לָבָן}$  30<sup>14</sup> and 47<sup>16</sup>.—24.  $\text{לָבָן}$   $\mathfrak{E}$  *καὶ ἔλκεν με ἑλκεν* might be rendered *Now a spirit had lifted me up and brought me*, i.e. the prophet had been transported home before he recalled the vision in chs. 8–10. The impf. c.w.c. can express the continuation of a plupf., when the context indicates that the writer goes back to describe what happened before the stage at which the narrative has arrived, e.g. Gen. 31<sup>34</sup>, 2 S. 18<sup>18</sup>. But the present context does not make this clear; and  $\text{לָבָן}$  need not express a plupf. at all, for the subj. with  $\text{לָבָן}$  often precedes a pf. merely for emphasis; Dr. § 76 *Obs.*— $\text{לָבָן}$  So 16<sup>29</sup> 23<sup>16</sup>; G-K. § 90 c.  $\mathfrak{E}$  *εἰς γῆν Χαλδαίων*, similarly  $\mathfrak{T}$   $\mathfrak{S}$ .— $\text{לָבָן}$   $\mathfrak{E}$  *καὶ ἀνέβη ἀπὸ τῆς ὁράσεως*, so  $\mathfrak{L}$  =  $\text{לָבָן}$ , and this is adopted by Hi. Co.; but  $\mathfrak{E}$  may have made the change for dogmatic reasons.

## f. PROPHECIES AGAINST JERUSALEM, Chs. 12–19.

Chs. 8–11 have disclosed the guilt of Jerusalem and the punishment in store: now follows an enlargement of the theme in a series of detached oracles, chs. 12–19, which, though standing under the same date (8<sup>1</sup>), do not necessarily belong to the year 592/1 B.C.; internal evidence shews that some have been altered or inserted later.

The cycle begins with two enacted symbols 12<sup>1–20</sup>, representing a certain change in the point of view. For whereas the prophet had been shewn in his trance the annihilation of Jerusalem and its idolatrous inhabitants (chs. 9, 10), he is here told to predict the captivity of the people and their king (12<sup>1–16</sup>), and the distress in Jerusalem during the final siege (vv. 17–20).

Ch. 12, 1–16. An acted prophecy of the exile, referring primarily to the inhabitants of Jerusalem, but adapted later

to the fate of Zedekiah. At Jahveh's bidding, Ez. in the sight of all, plays the part of an exile; in the daytime he collects his bundle of necessities, digs through the wall of his house as though forced to find an exit, and in the evening sets out on his journey. Such was the symbol as actually performed; but when he came to write it down some years later, Jerusalem had fallen (586 B.C.): the city was broken through, and Zedekiah was captured while attempting to escape by night, and carried off to Riblah, where his eyes were put out, and afterwards to Babylon, where he was thrown into prison, 2 K. 25<sup>4-7</sup>=Jer. 39<sup>2-7</sup> 52<sup>7-11</sup>. In the light of this tragedy the prophet looked back upon his symbolic actions six years before; he saw the hand of God in them; what he had represented as happening to the people could be applied to Zedekiah too, and he made such changes in his narrative as were required to bring out its full significance. Thus interpreted, 12<sup>1-16</sup> is neither an exact prediction of Zedekiah's end, for it is not the way of prophecy to forecast the future in detail; nor can we regard it as a *vaticinium ex eventu*, though some adopt this view (e.g. Sm. Hö.); the passage is to be understood in accordance with the analogy of prophecy, as Giesebrecht has shewn with admirable insight (*Die Berufsbegabung* u.s.w. 1897, 166-171). Glosses and corruptions obscure the text in places, but there is no great difficulty in distinguishing the original form of the symbols from the subsequent adaptation.

Ch. 12, 1. *And the word of Jahveh came unto me, saying*] The formula is repeated six times in this and the following sections, at the head of each, vv.<sup>8. 17. 21. 26</sup> 13<sup>1</sup>.—2. *thou art dwelling in the midst of a rebellious house*] The exiles at Tel Abib were no more inclined to heed the prophet's warnings than the people of Judah, cp. 3<sup>26f.</sup>. In the words that follow, *which have eyes to see and they see not* etc. there may be an allusion to the acted prophecies in ch. 4; Jeremiah uses the same language, 5<sup>21</sup>, cp. Mk. 8<sup>18</sup> and Is. 6<sup>9f.</sup>.—3. *furnish thee to go into exile*] Lit. *make thee vessels of exile*; again an echo from Jeremiah, see 46<sup>19</sup>. For *make* in the sense of *prepare* cp. Jud. 6<sup>19</sup>, Neh. 13<sup>7</sup>; the *vessels* or *baggage* would be such necessities as exiles carry in bundles on their shoulders.\*—' *by day in their sight*'] ~~ff~~ prefixes *and go into exile*, merely an accidental repetition of the word before. The symbol was to be acted in daylight so that all could see; to make any impression on the 'rebellious house' publicity was essential, and at this time Ez. had some

\* Trains of captives with their scanty baggage, escorted by soldiers to Assyria, are vividly portrayed on the sculptured panels from Kouyunjik (8th cent. B.C.); Layard *Monuments of Nineveh* Second Series 1853, plates 18, 19, 26, 33, 34.



hopes of his countrymen. But the emphasis on publicity seems exaggerated; *in their sight* (lit. *before their eyes*) occurs six times in vv.<sup>3-6</sup>, in some cases no doubt by accident.—*to another place*] Not necessarily far away, but far enough to show what the action meant.—4. *And thou shalt bring forth*] i.e. out of thy house, a detail added to the command in v.<sup>3</sup>.—*and thou shalt go forth in the evening before their eyes*] The baggage is prepared and brought out of doors in the daytime; at evening, when the air grows cooler, the exile is to start. Later on *the evening* was seen to have a further significance, v.<sup>12</sup>.—*as men go forth into exile*] Lit. *as goings forth of exile*, abstract for concrete; cp. 26<sup>10</sup> *as men enter* (lit. *as entrances*) *into a city*, and similarly 33<sup>31</sup>. The words may be a gloss on the previous sentence.—5. *In their sight dig thee through the wall, and 'go' forth by it*] Houses in Babylonia were built of sun-dried bricks. The word for *wall* here is *ḫîr*, which generally means the wall of a house or chamber, e.g. 1 S. 18<sup>11</sup>, Am. 5<sup>19</sup>, ch. 87; the wall of a city is *hômâ*, e.g. 26<sup>4</sup>.<sup>9f</sup>, Jer. 39<sup>8</sup>. The prophet is told to force an exit from his house instead of leaving it by the usual way: a sign of ruined homes and desperate efforts to escape, cp. Am. 4<sup>3</sup>. As events turned out, the sign was read in a literal sense, v.<sup>12</sup>. The causative form *bring forth* in *ff* should be changed to the intrans. *go forth* Vrs., to avoid anticipating v.<sup>6</sup> *thou shalt carry*; a similar change in the same vb. is needed in vv.<sup>6a</sup>.<sup>7b</sup>.—6. *in their sight*] should come at the end of v.<sup>5</sup>, as in vv.<sup>3a</sup>.<sup>4a</sup> and <sup>b</sup>.<sup>7b</sup>, in each case at the end of a clause.—*in the thick darkness thou shalt 'go' forth*] The noun is very uncommon, and outside the present passage (vv.<sup>7</sup>.<sup>12</sup>) occurs again only in Gen. 15<sup>17</sup> JE. It does not seem to be in place here; for Ez. was told to go forth *in the evening*, when people could see him (v.<sup>4</sup>); *thick darkness* would render his action invisible. Properly the word is connected with the allusion to Zedekiah's attempted escape under cover of night, v.<sup>12</sup>; it may have been inserted here and in v.<sup>7</sup> when the prophet discovered what his going forth *in the evening* really meant.—*thy face shalt thou cover and not see the land*] How can this symbol be applied to the exiles? Giesebrecht thinks that it represents their grief, since it was the custom to *cover the head* (a different vb.) in time of calamity or sorrow, 2 S. 15<sup>30</sup>, Jer. 14<sup>3f</sup>, Est. 6<sup>12</sup> 7<sup>8</sup>. But nothing is said about grief in the instruction to the prophet: he is to cover his *face*, i.e. his eyes, *and not see the land*; clearly alluding to Zedekiah, not to the exiles. The whole sentence has been incorporated from v.<sup>12</sup> together with the latter's incorrect *not see* (for *not be seen*) and the gloss *the land*. It will be noticed that this piece of symbolism is not mentioned in v.<sup>7</sup>, which recapitulates the actions ordered in vv.<sup>3-6b</sup>.—

for I appoint thee to be a sign] See v.<sup>11</sup> and 24<sup>24, 27</sup>; cp. Is. 8<sup>18</sup> 20<sup>3</sup>, Zech. 3<sup>8</sup>. Persons and deeds, as well as the spoken word, are sometimes used by God to convey the prophetic message.—7. *And I did as I was commanded*] Similarly 24<sup>18</sup> 37<sup>7</sup>.—*I digged me through the wall by force*] Lit. *by hand*, which, as Is. 28<sup>2</sup> shews, can have a figurative sense, *by strength*, or *power*, but hardly in prose as here. Gr<sup>B</sup> & Co. Toy He. om. the word.—*in the thick darkness I 'went' forth*] Inserted here, as in v.<sup>6</sup>, to make the reference to Zedekiah more explicit.—8. *in the morning*] Cp. 24<sup>18</sup>.—9. The 'rebellious house,' i.e. Ez.'s fellow-exiles (cp. v.<sup>2</sup> n), had apparently asked the question on the previous evening, when the performance was over. For a similar enquiry and explanation cp. 24<sup>19-21</sup>.—10. *Say unto them*] This and the next v. begin with the same word *Say*; the sentences which come between, though they may be based upon a saying of Ez., do not agree with their present context. The text reads lit. *the prince (is) this utterance in [or against] Jerusalem and all the house of Israel which are in the midst of them*. See crit. note for the plausible explanation suggested by Herntrich. The *prince* comes too soon, for at this point the prophet is going to explain that his symbolic acts apply to the people and their captivity.—11. Omitting, therefore, the whole of v.<sup>10</sup> except the first two words, and *Say* in v.<sup>11</sup>, we may restore the text as follows: *Say unto them* (the colony at Tel Abib), *I am a sign to you: as I have done so shall it be done to them* (the people of Jerusalem); *into exile, into captivity, shall they go*. This attempt to recover the original connexion follows Rothstein's conjecture in the main.—12. In this and the next two vv. the allusion to Zedekiah becomes plain. After the catastrophe of 586 B.C., Ez. recognized the full meaning of what he had prophesied in 592/1 B.C.: the symbols denoted not only the flight of the people from their ruined homes in the evening (vv.<sup>3-5</sup>), but Zedekiah's attempt to escape from the shattered city in the dark. As originally performed the prophet's actions gave no hint of Zedekiah's disguise and blinding; these particulars are now mentioned vv.<sup>12, 13</sup>, and anticipated by insertions in vv.<sup>6, 7</sup>. *And the prince who is in the midst of them*] Ez. avoids the title of *king* (*mēlek*) when speaking of Zedekiah, and always calls him *the prince* (*han-nāsi'*); cp. 7<sup>27</sup> n.—*he shall carry (his belongings) on the shoulder*] as about to go into exile, v.<sup>3</sup> n.—*and 'in thick darkness he shall go forth*] See v.<sup>6</sup> n., and cp. 2 K. 25<sup>4</sup>, Jer. 39<sup>4</sup> 52<sup>7</sup> *by night*.—*through the wall they shall dig to bring 'him' forth thereby*] The plur. subj. of *dig* will be Zedekiah's attendants. In the history it is said that the king fled *by way of the gate* on the S.E.—a trifling inconsistency; at the same time the prophet knew



that a breach was made in the city, 2 K. 25<sup>4</sup>, Jer. 39<sup>2</sup> 52<sup>7</sup>, and recognized the point of forcing an exit v.<sup>7</sup>.—*his face shall he cover 'in order that' he may not 'be seen' visibly* ' ] So we must read the text, with some help from G. Lit. *¶* runs *his face shall he cover because he shall not see with the eye, he, the land*. Not only is the grammar impossible, but the mention of Zedekiah's blinding premature; at this moment, while the king is trying to escape, *the land* must be Palestine, not Babylonia; the blinding does not come till v.<sup>13</sup>, when he is carried off to Riblah. *¶* was led astray by reading the verb as active, *he shall not see*; but G knew the correct pronunciation, as well as the correct form of the preceding conjunction, and read *in order that he might not be seen by the eye*: Zedekiah covers his face, hoping by the disguise to elude recognition; cp. Job 24<sup>15</sup>. This makes excellent sense, and at the same time offers a clue to the text as we have it. Once on the wrong track, *¶* had to provide an object for *he shall not see*, and wrote *the land*, suggested by v.<sup>13</sup>, adding *he* in reference to Zedekiah; while G, having started correctly with *not be seen*, but finding *¶*'s addition already in the text, was driven to complete it with '*and he the land shall not see*.'—13. *And I will spread my net over him, and he shall be caught in my snare*] Repeated in 17<sup>20</sup> cp. 19<sup>8</sup> (of Jehoiachin), and in 32<sup>3</sup> (of Pharaoh); for Jahveh imagined as a hunter cp. Hos. 7<sup>12</sup>, Job 19<sup>6</sup>; here the significant thing is that He uses His implements, as in 21<sup>8</sup> [3]. He draws His sword, against Israel. The figures describe the capture of the king by the Babylonians.—*and I will bring him to Babylon*] Again in 17<sup>20</sup>; see 2 K. 25<sup>7</sup>, Jer. 39<sup>7</sup> 52<sup>11</sup>.—*but it he shall not see*] The Jewish king, who had broken his oath of allegiance (17<sup>1-21</sup>), had his eyes put out not only as a punishment, but to render him unfit to rule. This kind of barbarity was more characteristic of the Assyrians (e.g. KB. i. 113) than of the Babylonians; but the neo-Babylonian empire shewed that it would not be merciful, as the Babylonians had often been in the past (Rogers *Hist. of Bab. and Assy.*<sup>6</sup> ii. 520).—14. *his 'helpers'*] So G L T S; *¶* reads *his help*, the abstract used in a concrete sense, as in Gen. 2<sup>18</sup>.<sup>20</sup>. The army of Zedekiah will be incapable of defending him.—*and all his troops*] An interesting word, because pure Akkadian, *agappu* = 'wing,' and only used by Ez., always in a metaph. sense like the Lat. *ala*; 17<sup>21</sup> (of Judah), 38<sup>6</sup>.<sup>9</sup>.<sup>22</sup> 39<sup>4</sup> (of Gog).—*I will scatter to every wind etc.*] See 5<sup>10</sup> n. 12.—15. See 20<sup>23</sup> n. This v. refers to the people of Jerusalem, and so continues v.<sup>11</sup>; it has been separated from its context by the insertion of vv.<sup>12-14</sup>. *And they shall know etc.* is the formula which brings the decree of judgement to a close; 6<sup>10</sup> n.—16. *And I will*

*leave of them a few survivors*] Lit. *men of number*, i.e. men few in number; for the idiom cp. Gen. 34<sup>30</sup>, Dt. 4<sup>27</sup>, Ps. 105<sup>12</sup>; and especially Jer. 44<sup>28</sup>; see 6<sup>8 n</sup>. In the catastrophe which is coming upon Jerusalem, those who are not destroyed will be scattered among the nations and thus preserved, not for their own sake, however, or for the sake of the heathen, but for the sake of Jahveh's honour: to let the world know that the fall of the Jewish state was due to Israel's sin, and not to Jahveh's inability to protect His own. If Ezekiel so far mitigates his forecast as to allow that some few will escape the general ruin, his sole concern is to vindicate the ways of God. In his passion for the honour of Jahveh the prophet may seem both more and less than human; but only men of his stamp could save the true religion. Probably this v. is an after-thought, parallel to 14<sup>21-23</sup>; for *I will leave of them a few survivors* can hardly refer to those mentioned in v.<sup>15</sup>, who are already dispersed and have escaped destruction; moreover, v.<sup>15</sup> has ended the section with the concluding formula (Herrm. *Ez.-studien* 95).—*and they shall know*] i.e. prob. the Jewish survivors, not the heathen: the subj. is the same as that of *they shall tell*.

**Vv. 17-20.** The prophet now represents symbolically the hardships of the siege. He had done this before, 4<sup>10f. 16f.</sup>, and in much the same way; thus *eating with anxiety, drinking with dismay*, the *desolation* of the land and people, v.<sup>19</sup>, have their parallels in 4<sup>16. 17</sup>. But the actions, though similar in aim, are designed to bring out different points, in ch. 4 the scarcity of provisions, here the terror which accompanies the meal, so that the present symbol cannot fairly be described as a weaker version of the other; the prophet may well have repeated himself with a different emphasis in detail. Cp. the symbolic action in 21<sup>11f. [6f.]</sup>.—**18.** *thy bread shalt thou eat with shaking*] The word *rá'ash* is generally used of an *earthquake*, e.g. 3<sup>12</sup> 37<sup>7</sup>, and, poetically, of forces in battle which seem to shake the earth, e.g. Is. 9<sup>4</sup>, Jer. 47<sup>3</sup>, Job 39<sup>24</sup> 41<sup>21</sup>; only here of a person, but cp. the *verb* in 27<sup>28</sup>. G renders μετ' ὀδύνης.—*and thy water . . . with trembling and anxiety*] G has both words, but in v.<sup>19</sup> only the second is repeated; perhaps *trembling and* are a scribe's addition.—**19.** *concerning the people of the land*] Those left behind in Judah, the general populace ('*am hā-'āreṣ*) as distinct from the prince and ruling classes, 22<sup>29</sup> 45<sup>22</sup> 46<sup>3. 9</sup>, Jer. 34<sup>19</sup> etc. The phrase does not refer to Ez.'s fellow-exiles.—*to the inhabitants of Jerus. in the country of Isr.*] has the look of an explanatory gloss on the preceding term.—*their bread . . . with anxiety and their water with horror . . .*] Cp. 4<sup>16</sup>. For *anxiety* cp. the vb. in 1 S. 9<sup>5</sup> 10<sup>2</sup>.—*in order that 'their' land may be desolate (and emptied) of its fullness*] A



pregnant construction, as in 32<sup>15</sup>, lit. *desolate from its fullness*, so as to be no longer full;  $\text{ע} \eta \gamma \eta \sigma \nu \nu \pi \lambda \eta \rho \omega \mu \alpha \tau \iota \alpha \upsilon \tau \eta \varsigma$  and in 32<sup>15</sup>. An easier, but not necessarily more correct, form of the expression occurs in 19<sup>7</sup> 30<sup>12</sup> (*the*) *land and its fullness*  $\text{ע} \kappa \alpha \iota \tau \circ \pi \lambda \eta \rho \omega \mu \alpha \alpha \upsilon \tau \eta \varsigma$ . In  $\text{פ}$ 's *her land* the pron. must refer to Jerusalem as representing the nation; better *their land*.—20. *And the inhabited cities shall be ruined*] Cp. 35<sup>4</sup>, Lev. 26<sup>31-33</sup>. The next sentence merely repeats v.<sup>19b</sup>.

Ch. 12, 2.  $\text{ע}$  בַּחֹךְ בֵּית הַמֶּלֶךְ  $\text{ע} \acute{\epsilon} \nu \mu \acute{\epsilon} \sigma \phi \tau \acute{\omega} \nu \acute{\alpha} \delta \iota \kappa \iota \acute{\omega} \nu \alpha \upsilon \tau \acute{\omega} \nu$ , a free rendering;  $\text{פ}$  is supported by cl. b, cp. 26.<sup>7</sup> etc.—[אֲנִי] Vrs. 'אני.  $\text{S}$  om. לִרְאוֹת and לשמע, as usual in similar cases; Co. 150.—3. וְנִלְחָם Dittogr. of וְנִלְחָם; the word anticipates וְנִלְחָם in cl. b and תָּצַא in v.<sup>4</sup>.—[וְנִלְחָם]  $\text{S}$  om. and the following לעֲנִיָּהּ, cp. v.<sup>2</sup> n.; indeed the whole sentence לעֲנִיָּהּ . . . וְנִלְחָם may be an explanatory gloss on cl. a (Herrm.).—[אֲנִי יְרֵאָה]  $\text{ע} \delta \pi \omega \varsigma \epsilon \lambda \delta \omega \sigma \iota \nu$  wrongly.—4. וְכָלִי נִי  $\text{ע}$  om. the particle of comparison—[לעֲנִיָּהּ]  $\text{ע}^B \text{S}$  om. the second word, which, however, makes the phrase parallel to וְנִלְחָם in cl. a.—[כְּצֹאֵי נוֹלָה] For the plur. in comparison cp. Gen. 21<sup>16</sup>.  $\text{ע} \acute{\omega} \varsigma \epsilon \kappa \rho \omicron \rho \epsilon \upsilon \epsilon \tau \alpha \iota \alpha \iota \chi \mu \acute{\alpha} \lambda \omega \tau \omicron \varsigma$  (?=נוֹלָה)  $\text{S}$  'as in captivity'  $\text{P}$  sicut egreditur migrans. Ro. suggests כְּצֹאֵי נוֹלָה, but there is no need to alter  $\text{פ}$ . Herrm. would om. לעֲנִיָּהּ: כְּצֹאֵי נוֹלָה as a gloss; v.<sup>5</sup>, however, seems to require לעֲנִיָּהּ at the beginning.—5. [וְהִזְעֵא] The omission of an obj. is harsh; l. וְהִזְעֵא.—6. [לעֲנִיָּהּ]  $\text{S}$  om.,  $\text{E}$ =לִיךְ, which Ro. inclines to adopt.—[בְּעֶלְשָׁה] וְנֵעַ  $\text{ע} \text{L} \text{S}$ ; 'ע' prob. by metathesis from the root which occurs in Arab. *ghafala*= 'become covered with clouds.'  $\text{ע} \kappa \epsilon \kappa \rho \upsilon \mu \acute{\epsilon} \nu \omicron \varsigma$ , so vv.<sup>7-12</sup>.—[חֲצֵא] l. חֲצֵא cp. v.<sup>12</sup>; see v.<sup>5</sup> n.—7. [בְּאֶשׁ צִנִּיָּהּ]  $\text{ע} \kappa \alpha \tau \grave{\alpha} \pi \acute{\alpha} \nu \tau \alpha \delta \sigma \alpha \epsilon \nu \epsilon \tau \epsilon \lambda \iota \kappa \tau \omicron \mu \epsilon$   $\text{S}$  'as he commanded me'  $\text{P}$  sicut praeceperat mihi Dominus; but  $\text{פ}$  is supported by 24<sup>18</sup> 37<sup>7</sup>—[בִּיר־] may be a miswritten form of בִּקִּיר. Kr. Ehrl. prs. ביתך, not very happily.—[נֵעַ] יִצְאֵתִי l. [נֵעַ] הִזְעֵאֲתִי.—[אֲדֹנִי יְהוָה]  $\text{ע} \kappa \acute{\upsilon} \rho \iota \omicron \varsigma \kappa \acute{\upsilon} \rho \iota \omicron \varsigma$ . In chs. 1–20 this rendering occurs again only five times, 13<sup>20</sup> 14<sup>6</sup>, 20<sup>38</sup>. 39. 40.—[הַנְּשִׂא הַמֶּשָׁא] In this sense *the prince is* (the subject of) *this utterance*. In this sense *שָׂא* does not occur elsewhere in Ez., and Hertrich *Ezechielpr.* 123 accounts for it by comparing Jer. 23<sup>33</sup> (*sic*) אָחַם הַמֶּשָׂא . . . שָׂא מֶשָׂא יְהוָה; Ez. adopts Jeremiah's word-play, but applies it to Zedekiah, whom he deliberately styles הנְּשִׂא, not הנְּשִׂא. The Vrs. imply the existing text:  $\text{ע}^B \delta \delta \rho \chi \omega \nu \kappa \alpha \iota \delta \acute{\alpha} \phi \eta \gamma \omicron \upsilon \mu \epsilon \nu \omicron \varsigma \epsilon \nu \text{'I} \epsilon \rho.$ , which  $\text{ע}^A$  corrects to  $[\epsilon \iota \pi \omicron \nu] \tau \phi \delta \rho \chi \omega \nu \tau \iota \kappa \tau.$   $\delta \phi \eta \gamma \omicron \upsilon \mu \epsilon \nu \omicron \varsigma$  (see Co. 70)  $\text{E}$  'upon the prince is laid this burden'  $\text{P}$  super ducem onus istud  $\text{S}$  'the prince shall bear this burden.' To recover the original form of vv.<sup>10-11</sup> it is better to adopt some such explanation as is suggested in the commentary; emendations, e.g. נִשָּׂא Niph. ptc. (Be.), הִנֵּה הַמֶּשָׂא בְּחֹכֶם—[הַנְּשִׂא] do not go below the surface.—[אֲשֶׁר בְּחֹכֶם] It will be noticed that אֲשֶׁר בְּחֹכֶם, which make no sense here, stand with הַנְּשִׂא at the beginning of v.<sup>12</sup>, where they are in place. The pron. after the rel. (אֲשֶׁר הַמֶּשָׂא) is not in itself objectionable, cp. 43<sup>19</sup>, Dr. § 199 *Obs.*; but for בְּחֹכֶם l. בְּחֹכֶם if the word belongs here.—11. [אֲנִי סִמְבֹּל] *your symbol*, addressing the audience.  $\text{ע}$  does not recognize the suff.,  $\epsilon \gamma \omega \tau \epsilon \rho \alpha \tau \alpha \pi \omicron \sigma \iota \omega$ . ילכו . . . ילכו.—[כִּן יֵעָשֶׂה לָּהֶם] referring to the people of Jerusalem. The sudden change from 2nd to 3rd pers. is awkward, and  $\text{ע}$  did not understand it,  $\sigma \upsilon \tau \omega \varsigma \epsilon \sigma \tau \alpha \iota \alpha \upsilon \tau \acute{\omega} \phi$ . For uniformity  $\text{S}$  turns לָּהֶם into לָכֶם and ילכו into חִלְכוּ, destroying the sense.—[בְּנוֹלָה בִּשְׁכֹּר] The asyndeton creates suspicion; the second word may be an alternative from the margin.—12. [בְּחֹכֶם]  $\text{S}$ =בְּחֹכֶם, cp. v.<sup>11</sup> n.—[בְּעֶלְשָׁה וְנֵעַ] Dr. § 125 defends the construction as an instance of the impf. with  $\text{ו}$ , instead of the pf. c.w.c., introducing the apodosis, *in the thick darkness, then he shall go forth*,

and cps. 31<sup>11</sup> וַיִּבְאוּ 33<sup>31</sup> וַיִּבְאוּ; but the present case is so unnatural that most prefer to read אֵשׁ with אֵשׁ and אֵשׁ; V om. the conjn., in caligine egredietur. [יִחְתְּרוּ—יִחְתְּרוּ] אֵשׁ [לְהוֹצִיא—יִחְתְּרוּ] אֵשׁ τοῦ ἐξελεῖν αὐτὸν=אֵשׁ Co. and many, אֵשׁ=אֵשׁ; better להוציא Kr.—אֵשׁ] always=*because*, generally followed by a pf., once by an impf. 44<sup>12</sup>, and then of a frequentative act in the past; but here *because he used to see* is impossible. Hence Co. and mods. read אֵשׁ למען אֵשׁ and אֵשׁ similarly, which Ez. uses elsewhere 20<sup>26</sup> 31<sup>14</sup> 36<sup>30</sup> 46<sup>18</sup>.—לֹא יִרְאֶה לְעֵין אֵשׁ δπως μὴ ὁραθῇ ὀφθαλμῷ, preserving the true pronunciation אֵשׁ Niph. לְעֵין not by the eye, but after the manner of the eye, visibly, ל of norm, cp. Is. 11<sup>3</sup>, and the phrase לִפְנֵי חַרֵּב, and לְעֵינֵינוּ 1 S. 16<sup>7</sup> if=*as the eyes* (see).—הוּא אֵשׁ הָאֵשׁ The erroneous punctuation יִרְאֶה required an obj., and הוּא אֵשׁ הָאֵשׁ was suggested by יִרְאֶה in v. 13<sup>7</sup>; to make the subj. clear הוּא was added. Α καὶ αὐτὸς τὴν γῆν οὐκ ὀφείλει, merely rendering אֵשׁ's addition, with an addition of its own. אֵשׁ om. הוּא, and renders that *he may not see the land*, but the reference to Zedekiah's blinding comes too soon. אֵשׁ implies אֵשׁ's אֵשׁ, makes לְעֵין, and transposes הוּא, 'because he was guilty, and he shall not see the land'; Co. 130.—13. [בְּמַצוֹת] From אֵשׁ צוֹר to hunt, so an implement for hunting, a net 17<sup>20</sup>, Ps. 66<sup>11</sup> (? text); also, by transference to the thing hunted, a prey, ch. 13<sup>21</sup>. In the Pss. אֵשׁ comes from a different אֵשׁ=*fastness*, e.g. Ps. 18<sup>3</sup>; this word is also written אֵשׁ Is. 29<sup>7</sup> and אֵשׁ plur. אֵשׁ ch. 19<sup>3</sup> 37<sup>27</sup>, hence אֵשׁ here ἐν τῇ περιστοχῇ σου. אֵשׁ simply אֵשׁ. Accus. of direction, cp. אֵשׁ מִן הָאֵשׁ 29<sup>14</sup>; usually אֵשׁ אֵשׁ, e.g. 17<sup>4</sup> 19<sup>4</sup> 40<sup>2</sup>.—14. אֵשׁ Q. אֵשׁ; 1. אֵשׁ אֵשׁ אֵשׁ τοὺς βροχθεὺς αὐτοῦ. [אֵשׁ] For the Akk. *agappu* cp. an inscr. of Tiglath-pileser ii. 'winged birds of the heaven whose wings (*agappešunu*) were coloured purple,' Fr. Delitzsch *Ass. HWB.* 17. The word found its way into Aram. as אֵשׁ, אֵשׁ, אֵשׁ (Syr.)=*wing*. אֵשׁ paraphrases here τοὺς ἀντιλαμπανόμενους αὐτοῦ, and elsewhere in three different ways, 38<sup>6</sup> n. אֵשׁ 'his army,' אֵשׁ 'those who strengthen him.' Rashi and Kimḥi explain rightly, לשון כּוֹפֵּץ. —15. וּרְיָא . . . [בְּהַפְּצִי] See 3<sup>20</sup> n.—16. [מַחֲרִב וְנִי] See 5<sup>12</sup> n.—בָּאוּ] The pf.=a future pf.; Dr. § 17.—18. בְּרַעַשׁ Ro. would alter to בְּרַעַשׁ, a less exaggerated term.—19. אֵשׁ אֵשׁ מִלֵּאָה The vb., as in 19<sup>7</sup>, may come from אֵשׁ (Oxf. Lex.), cp. אֵשׁ Is. 10<sup>16</sup>, אֵשׁ Ps. 49<sup>9</sup>; but more prob. from אֵשׁ (Ges.-Buhl. Lex.), cp. אֵשׁ Is. 7<sup>4</sup>, אֵשׁ Is. 24<sup>9</sup>; G-K. § 67 p. See 6<sup>8</sup> phil. n. For אֵשׁ 8 MSS read אֵשׁ. In אֵשׁ מִלֵּאָה the מִן is privative, cp. Is. 10<sup>18</sup> 23<sup>1</sup> 62<sup>10</sup>; for the construction with אֵשׁ cp., besides 32<sup>16</sup>, Lev. 26<sup>43</sup>. Some would read here אֵשׁ מִלֵּאָה or אֵשׁ מִלֵּאָה as 19<sup>7</sup> 30<sup>12</sup>.—[מַחֲסֵם] Here מִן is causative, cp. Gen. 49<sup>12</sup>, Is. 53<sup>5</sup>. אֵשׁ ἐν ἀσβεστῇ γάρ, confusing מִן and מִן; cp. in אֵשׁ 16<sup>6</sup> 31<sup>7</sup> 32<sup>6</sup>. 12 48<sup>20</sup> phil. notes. γάρ occurs only twice again in Ez., namely, 31<sup>17</sup> 39<sup>18</sup>.—20. [הַעֲרִיעִים] אֵשׁ κ. αὶ πόλεις αὐτῶν אֵשׁ=עֲרִיעִים.

**Ch. 12, 21-14, 11. Prophets and People.**—A collection of five oracles, dealing with the popular attitude towards prophecy (vv. 21-25); the misinterpretation of Ez.'s message (vv. 26-28); the falsehood of certain prophets and prophetesses (13<sup>1-16</sup>. 17-23); the delusion of enquirers whose hearts were with their idols all the time (14<sup>1-11</sup>).

**22.** Ez. takes up a *proverbial saying* (*māshāl* cp. 18<sup>21</sup>. and 8<sup>12</sup> n.), which puts into words the popular idea that because the prophecies were not fulfilled they could be ignored.—*What mean ye by . . .*] Cp. 18<sup>2</sup> 37<sup>18</sup>, Ex. 12<sup>26</sup>, 2 S. 16<sup>2</sup>.—*the days grow long, and every vision has perished*] A similar argument from delay is heard in N.T. times: 'all things continue as they



were from the beginning,' 2 Pet. 3<sup>4</sup> and Mt. 24<sup>48</sup> 25<sup>5</sup>; see also ch. 11<sup>3</sup> n. Here *vision* is not that which was seen by the prophet in his ecstasy (v.<sup>24</sup>), but the message conveyed to him, as in 7<sup>26</sup>, Hos. 12<sup>11</sup>, Hab. 2<sup>2</sup>. Each prophecy, whether a threat or a promise, has become a dead letter.—23. *I will put an end to*] The tense is a perfect, marking the resolve. *Et and I will reverse* vocalizing differently, see 7<sup>24</sup> phil. n.; *ffl* is more expressive, in view of *they shall no more utter it.—the days draw near, and the contents of every vision*] There was an element of truth in the popular saying, and Ez. seems to admit it in his reply: there *has* been a delay, but the fulfilment of the prophecies is close at hand. Such a declaration deserves to be noticed. It is only when religion and morality are concerned that the prophets speak with certainty; as a rule they do not profess to say when their words will be verified on the lower plane of history. The use of *dābhār* lit. *word* for *contents* has no exact parallel elsewhere, though something like it occurs in Is. 2<sup>1</sup> 'the word which Is. saw,' Am. 1<sup>1</sup>, Mic. 1<sup>1</sup>; to match *draw near*, a verb would no doubt be suitable, and *§* actually gives 'the whole vision shall come to pass'; but the very strangeness of *ffl* is arresting.—24. *there shall no more be any vain vision or flattering divination*] So Toy renders; for the language cp. 13<sup>6-9</sup>, 23 21<sup>34</sup> [29] 22<sup>28</sup>, Jer. 14<sup>14</sup>, Zech. 10<sup>2</sup>. The characteristic of *vain* or *deceiving* prophecy was that it merely echoed the wishes of the people, cp. Is. 30<sup>10</sup>. This v. does not naturally follow v.<sup>23</sup>, and deals with a different matter; it stands by itself, and may have been introduced to form a link with ch. 13 (Herrm. *Ez.-stud.* 19).—25. Continuing v.<sup>23</sup>: there will be no delay; the present generation will see the fulfilment of whatever prophecies Jahveh may vouchsafe.—*for I Jahveh will speak what word I will speak*] This Semitic idiom, known as the *idem per idem* construction, is used when 'the means, or the desire, to be more explicit does not exist,' e.g. 36<sup>20</sup>, Ex. 3<sup>14</sup> 33<sup>19</sup>; see Driver *Sam.*<sup>2</sup> 185 f. for further illustrations. A variety of the idiom (with pf. tenses) expresses resignation or a resolve, e.g. Gen. 43<sup>14</sup>, Est. 4<sup>16</sup>, Jn. 19<sup>22</sup>.—*it shall no longer be postponed*] The subj. is left undefined: the general scope of the prophecies; cp. 7<sup>5</sup> n.

Vv. 26-28. A parallel to vv.<sup>21-25</sup>, but not a mere variant. Ez. turns to the colony of exiles, and again starts from a current saying which expresses the popular attitude, this time towards his own prophecies. The people refuse to take them seriously on the ground that they refer to the distant future (cp. Jer. 5<sup>12</sup> 17<sup>15</sup>). The plea is not unlike that in vv.<sup>21-25</sup>, and the answer is much the same. Unspiritual minds think only in terms of time, while prophecy insists upon truths which have nothing

to do with 'sooner' or 'later'; but to meet the people on their own ground, Ez. brings his message within the time-sphere: there will be no postponement, the divine words will take effect at once, v. 28, cp. v. 25.

Ch. 12, 22, [אמר] בן חון, & om. כל, so Hi. Co. Kr., changing the sense; but Hl is supported by v.<sup>23</sup>.—23. הִשְׁתַּחֲוֶה & καὶ ἀποστρέψω=הִשְׁתַּחֲוֶה. This read as השתחוה would be in Ez's manner; see 13<sup>13</sup> phil. n.—ולא ישלו עוד—Co. brings out the sense by supplying an obj., καὶ οἰκέρη μὴ ελπωσιν τὴν παραβόλην ταύτην. Co. 102 gives other illustrations of this freedom; cp. v.<sup>11</sup> phil. n.—ויבשרא & ὅλος τοῦ 'Iop., pointing to the use of 'ב as an abbreviation of בית or בני, cp. in Ex 20<sup>6</sup> 44<sup>28</sup>; in Josh. 21<sup>27</sup> בעשרה ואח with 1 C. 6<sup>56</sup>. The frequent interchange of 'יש' בני י' and 'י' בית י' is to be explained in the same way; 'י' might stand for either. Cp. v.<sup>24</sup> n. and Thackeray Sept. J.W. 123. וירבר כל חון—& κ. λόγος πάσης ὀράσεως, Σ κ. καιρός. Such verbs as רבו Co., יסר Kr., נקין Ro. have been suggested for ירבר.—24. קלק [קסקם] Constr. st. before an adj. treated as a noun, cp. הקץ. לי Is. 22<sup>24</sup>, אף ציצת נבל 28<sup>4</sup>; G-K. § 128 w. The form מקסק only again 13<sup>7</sup>. & μαρτυρούμενος=מקסקם 'בית ישראל'—so TSH. Cp. on v.<sup>23</sup>.—25. יהיה Prob. the Massorâ intends by the (purely fanciful) stop over היה to make the phrase mean for I am Jahveh (so AV.), and thus to enforce the distinction between Jahveh and the false seers (Kim.).—Similarly v.<sup>28</sup>. ירבר at the end is doubly remarkable it resumes the obj. with emphasis, and it follows when it ought to precede the relative. The nearest parallel is Am. 5<sup>1</sup> אשר עליכם קינה 5<sup>1</sup> for partial parallels see Jer. 14<sup>1</sup> 46<sup>1</sup> 47<sup>1</sup> 49<sup>34</sup>; Kôn. iii. § 414 q. &'s λαλήσω τοὺς λόγους μου λαλήσω does not necessarily imply a different reading, for the Hebr. could hardly be reproduced in Gk. Σ om. אשר Many question the correctness of the text (Co. Toy Ro. He.), without sufficient grounds.—[לא תעשה] &S imply תעשה. The sudden change from mas. (ועשה) to fem. is undoubtedly harsh; &S imply תעשי & תעשי, and all read ולא; but Hl is supported by the repetition in v.<sup>28</sup>. For the fem. of the vb. to express an indefinite neuter cp. Jud. 11<sup>39</sup> ותחי, Jer. 7<sup>31</sup> לעלה; Kôn. iii. § 323 f.; cp. 7<sup>6</sup> phil. n.—[בית ישראל] & ὅλος 'I. ὁ παραπικραίνων λέγοντες λέγουσι, inserting לאמר, perhaps only expanding.—28. [לא תמשך כל דברי] Here, ct. v.<sup>25</sup>, the fem. sing. vb. is construed with a pl. mas. subj.; the pred. coming first is neuter, cp. 41<sup>28</sup>, Ps. 37<sup>31</sup>; Kôn. iii. § 348 e β. &=ימשכו =יסוך. אשר ארבר דבר ועשה. Cp. v.<sup>25</sup> n.; impf. with | resuming the casus pendens, cp. Jer. 13<sup>10b</sup>. Ps. 115<sup>7</sup>; the pf. c.w.c. is more usual, Dr. § 123 (a). For הרבה &S לאלהיו לאלהיו, and for ועשה και ποιήσω.

**Ch. 13, 1-16. Against the prophets.**—Ezekiel allows them the title; he does not deny their prophetic gift, but he charges them with abusing it. They have deceived themselves (v.<sup>3</sup>) and misled the people (vv.<sup>6, 7f.</sup>), proclaiming peace when Jahveh meant the opposite (v.<sup>10</sup>). They professed to speak in Jahveh's name, but they only said what the people wanted them to say. In 14<sup>1-11</sup> Ez. gives further reasons for the falsehood of these misguided men.

As it stands, the passage is full of inconsistencies, which are best explained by supposing, with Rothstein, that two distinct oracles have been combined. In the one (A).



vv. 2. 7. 8. 10. 12-16, the prophets are addressed in the 2nd pers.; they seem to belong to the Jewish colony in Babylonia, where, as we learn from Jer. 29<sup>8f.</sup> 21-23, such mischief-makers were busy. Their delusions about peace (vv. 10. 16), and the fate which is predicted for them (vv. 12-16), show that the final destruction of Jerusalem has not yet taken place. To drive his lesson home Ez. uses a simile. He compares the people to a wall which is being daubed with whitewash: the wall will collapse when the storm comes, and those who daub it will be buried in the ruin (vv. 10b. 12-15). Such is the earlier oracle, fairly entire by itself; v. 11, which breaks the connexion between vv. 10 and 12, may be considered a scribal note.

In another group of vv. the prophets are referred to in the 3rd pers., vv. 3. 5. 6. 9 (B). The catastrophe is over; those in Jerusalem who should have met the crisis with spiritual forces failed in their duty (vv. 5. 6); their prophecies have turned out false (v. 6); they themselves are gone into captivity like the rest, and their punishment will be exclusion from the Israel of the future (v. 9). Again we have a connected whole, setting aside the parenthesis in v. 4. This later oracle, written after 586 B.C., has been interwoven with the other in a way which mars the uniformity of the passage, but completes the treatment of the general theme.

Both oracles are metrical in form, to judge from those vv. where the text is sound. Thus vv. 7. 9c-f. 15 contain couplets, v. 12 a triplet, with three beats in each line; vv. 10ab. 13. 14ab couplets with four beats; v. 8<sup>bc</sup> is a couplet with five beats. When restored, v. 2 forms a triplet with three beats in each line; but owing to the state of the text, many details of structure and rhythm are quite uncertain.

2. Originally perhaps the v. ran

*Prophecy 'against' the prophets of Israel,  
'Prophecy,' and say 'unto them,'  
Hear ye the word of Jahveh.*

¶¶ reads the second line 'who prophesy, and say to the prophets out of their heart.' G<sup>B</sup>, however, suggests that the ptcp. *who prophesy* should be altered to the imperat., and *prophets out of their heart* placed in the next v., and *unto them* substituted here. Then we obtain a line like 11<sup>4</sup> (with the repeated word) 34<sup>2</sup> 37<sup>9</sup>.—3. Oracle B now begins, referring to the prophets in the third person. With the help of G we may restore the v. thus: *Ah! the prophets 'who prophesy out of their own heart,' 'and concerning things which they never saw* i.e. these prophets were not inspired by Jahveh; they uttered the promptings of their own minds; they never saw the visions on which they

professed to base their words. See v.<sup>17</sup> and Jer. 23<sup>18</sup>; cp. 1 K. 12<sup>33</sup>, Neh. 6<sup>8</sup>. **¶** **¶**'s text is ungrammatical and corrupt; lit. 'Ah! the senseless prophets who go after their spirit and by that which they have not seen.' The word for *senseless* may be a miswritten form of *out of their heart*. Grammar and usage are against *who go after their spirit*; **¶** om. the sentence; as a continuation of it *and by (or to) that which they have not seen* cannot be right, though, apart from the preceding clause, the words by themselves may mean *according to (or concerning) things which they never saw*.—4. *Like foxes among ruins (are) thy prophets, O Israel* ' ' ] **¶** *thy prophets, O Israel, have been*; **¶** om. the verb. This sudden address to the people falls outside the denunciation of the prophets, and reads like the exclamation of a scribe or student written on the margin. The point of comparison lies rather in the mischievous, destructive character of foxes, than in the fact that they haunt waste places.—5. *And 'they did not stand' in the breach* ' ', (*nor*) *build a fence about the house of Isr., for (it) to stand in the battle, in the day of Jahveh*] So **¶**, reading the verbs as 3rd pers. pl.; this v. goes with vv.<sup>3</sup> and <sup>6</sup>, in which the prophets are spoken of, but not addressed directly. Jahveh charges them with having failed in their duty at the crisis. *They did not stand in the breach*: 22<sup>30</sup>, Ps. 106<sup>23</sup> shew that this is the proper expression; **¶** *ye did not go up into the breaches, nor did ye* (**¶** *they*) *build a fence about* i.e. to protect; cp. 22<sup>30</sup>, 1 S. 25<sup>16</sup>. Dropping the figures, these men, who should have been the spiritual leaders at a time of utmost need, contributed nothing in the way of foresight or encouragement to stop the invader or defend the city. Cp. Is. 51<sup>18</sup>.—*in the battle, in the day of Jahveh*] when Jerusalem was sacked by the Babylonians, 586 B.C. The first word, which is not recognized by **¶**, should prob. be treated as a gloss (Co. Toy Kr.). For *the day of Jahveh* see on 7<sup>7</sup>.—6. *They have seen falsehood and 'divined' lies*] **¶** *and divination of lies*; but a vb. (**¶****V**) improves the parallels. A similar account of the prophets comes again in 22<sup>28</sup>; it is not denied that they saw visions (ct. v.<sup>3</sup> above); but what they saw was the creation of their own deluded minds, and therefore *false*. The word for *divine* means, as Arabic usage shews, to obtain an oracle from a god by drawing lots (see 21<sup>26</sup> [21] n.), which in certain circumstances was legitimate enough, e.g. Num. 17<sup>17ff.</sup>, Josh. 7<sup>14f.</sup>; but the desire to gain knowledge of secret things easily led to superstitious practices, which were not legitimate in Israel, e.g. Ex. 22<sup>17</sup> [18], Num. 23<sup>23</sup>, Dt. 18<sup>10f.</sup>, Lev. 19<sup>31</sup>; and the word, both verb and noun, came to be used in a disparaging sense of the oracles given by the 'false' prophets, cp. vv.<sup>7. 9. 23</sup> 21<sup>34</sup> [29] 22<sup>28</sup>, Is. 3<sup>2</sup>, Mic. 3<sup>6. 7. 11</sup>,



Jer. 14<sup>14</sup> 27<sup>9</sup> 29<sup>8</sup>, Is. 44<sup>25</sup>.—*who say 'Tis Jahveh's oracle]* using the formula of true inspiration, cp. v.<sup>7</sup>, Jer. 23<sup>31</sup>.—*while Jahveh has not sent them]* Cp. Jer. 23<sup>21</sup> 29<sup>31</sup>, Neh. 6<sup>12</sup>.—*and they hope for the word to be confirmed]* i.e. by Jahveh. The 'coming' of the word is the test, Dt. 18<sup>20-22</sup>.—7. The v. continues v.<sup>2</sup>, oracle A; the prophets are addressed in the 2nd pers.

*Have ye not seen a vision of falsehood,  
And spoken a divination of lies?*

The first oracle brings forward the same charge as the second, v.<sup>6</sup>. Cp. 12<sup>24</sup> n.—*and are saying . . . spoken]* This half of the v. is om. by  $\mathfrak{C}^B$ , and may be a gloss repeating v.<sup>6</sup> 22<sup>28</sup>, Co. Ro. He.—8. *Because ye speak . . . therefore]* A mode of expression frequent in Ez., vv.<sup>22f.</sup> 5<sup>7f.</sup> 16<sup>36f.</sup> 22<sup>19</sup> etc.—*behold, I am against you]* See 5<sup>8</sup> n.—9. From oracle B: the state is fallen; the prophets in exile. *And I will stretch forth my hand upon]* So  $\mathfrak{C}$  καὶ ἐκτενῶ, conveying a decided threat, as in 6<sup>14</sup> 14<sup>9. 13</sup>.  $\mathfrak{H}$  reads *and my hand shall be or come upon;* but Ez. uses this phrase to describe the inspiration of the true prophet, 1<sup>3</sup> n.—*in the company of my people they shall not be]* The word *sôdh* here means *council*, not *counsel*; cp. Gen. 49<sup>6</sup>, Ps. 89<sup>8 [7]</sup> 111<sup>1</sup>. In vv.<sup>9-23</sup> *my people* occurs six times: the true Israel as distinguished from the apostates.—*and in the register of the house of Israel they shall not be written]* The burgher-roll, which will contain the names of citizens in the coming age: such a register has been preserved in Ezr. 2=Neh. 7, purporting to be a list of those who returned from Babylonia, but actually a census of the post-exilic community in Palestine. It was natural to attach a religious sense to the civil register; the false prophets, says Ez., will never be entered on the roll of faithful Israelites. An earlier and similar conception is that of Jahveh's book, 'the book of life,' first mentioned in Ex. 32<sup>32f.</sup> JE; cp. Is. 4<sup>3</sup>, Mal. 3<sup>16</sup>.—*and into the country of Isr. they shall not enter]* Ez. is contemplating the time when the scattered exiles will return to their ancient home: these prophets will have no part in the restoration. Evidently oracle B dates from the later period of Ez.'s ministry, chs. 33 ff.—*and 'they' shall know]* So  $\mathfrak{C}$  rightly, in agreement with the rest of the v.;  $\mathfrak{H}$  has the 2nd pers.—V. 10. continues the address to the prophets, v.<sup>8</sup> (from A); but owing to the insertion of v.<sup>9</sup> from B, the 2nd pl. verb and prons. have been altered to 3rd pl. (Rothstein). *Because, yea because 'ye' led astray]* The conjn. is repeated to give a solemn emphasis; again 36<sup>3</sup>, Lev. 26<sup>43</sup>.—*saying Peace, when there is no peace]* v.<sup>16</sup>; the expression is first used by Jeremiah, Jer. 6<sup>14</sup> 8<sup>11</sup>.—*and he (my people) is 'as' one building a 'wall,' and 'they' (the prophets) are daubing it with white-*

*wash*] So the unintelligible text of  $\mathfrak{A}$  may be mended, reading as with  $\mathfrak{T}$ , and *they* with  $\mathfrak{E}$ ; the contrast between the two sets of labourers thus becomes clear.  $\mathfrak{A}$  has *and he is building a partition, and behold them daubing*; the strange word for *partition* is known only in post-biblical Hebr. and Aram., and seems to be a later variant of *wall* (cp. 12<sup>5</sup> n.), the word used in vv. 12<sup>n</sup>, and implied by  $\mathfrak{E}$  here. Ez. compares the people to a mason putting up a wall, and the prophets to those who whitewash the outside, and add nothing to the solidity of the work. The same figure comes again in 22<sup>28</sup>, with the same application. The word *tāphēl* 'whitewash,' which occurs only in these passages, is to be explained by a kindred root *tāphal*, which means 'to plaster over,' and, in a metaphorical sense, 'to flatter, use hypocrisy,' Ps. 119<sup>69</sup>, Job 13<sup>4</sup>; cp. Mt. 23<sup>27</sup> *τάφοις κεκονιμένοις*, Acts 23<sup>3</sup> *τοιῷ τε κεκονιμένῳ*. The rendering 'untempered mortar,' AV., RV., is based upon a mistaken etymology.—V. 11 betrays its origin by the break which it introduces between vv. 10 and 12; it is a scribal comment on vv. 12, 13. The text can hardly be translated. *Say to the daubers of whitewash* ' ' ]  $\mathfrak{A}$  adds *and let it fall* (*w'yippōl*), a dittograph of the preceding word (*tāphēl*), and om. by  $\mathfrak{E}$   $\mathfrak{S}$ .—*there 'shall come' a flooding rain, and* ' ' *'hail-stones shall fall*]  $\mathfrak{A}$  *there came*; but the form ought to be the same as in v. 13, on which this v. is based, *there shall be or come*,  $\mathfrak{E}$  καὶ ἔσται  $\mathfrak{S}$  'and I will give'  $\mathfrak{H}$  *erit enim*.  $\mathfrak{A}$  reads the next sentence *and ye, O hail-stones, fall*, with a sudden apostrophe out of keeping with the context; for *and ye*  $\mathfrak{E}$  has καὶ δώσω,  $\mathfrak{S}$  does not recognize the word,  $\mathfrak{T}$  gives only a part of it; we may strike it out as due to some mistake.—*and a tempestuous wind shall 'burst forth'*] Again from v. 13.—12. *And lo, if the wall has fallen, will it not be said . . . ?*] Who is to blame for the downfall? The people have been ruined by the prophets.—*Where is the daubing*] The noun means simply *coating*, equivalent to the *whitewash* of v. 10.—13. *and so I will cause a tempestuous wind to burst*] lit. *a wind of tempests* (intensive pl.). The figure of the wall is continued: a tempest, the instrument of Jahveh's wrath, will be launched against it; cp. Is. 29<sup>6</sup> 41<sup>16</sup>, Sir. 39<sup>28</sup>.—*and a flooding rain*] Cp. 38<sup>22</sup>, and for the figure of the building overwhelmed by storms, Mt. 7<sup>27</sup>, Lk. 6<sup>49</sup>.—*and hail-stones in wrath 'shall fall'*] Elsewhere the divine judgements make use of hail, e.g. Ex. 9<sup>22-26</sup>, Is. 28<sup>17</sup> 30<sup>30</sup>, Job 38<sup>22f</sup>, Sir. 39<sup>29</sup>. The word for *hail* is found only in this passage and 38<sup>22</sup>, perhaps in Sir. 46<sup>5</sup>; a curious form (*'elgābhīsh*), which is not Hebr., but may be Babylonian; it has been identified with the Akk. *algamīšu*, which prob. means 'crystal.' At the end of the v.  $\mathfrak{A}$  reads *for annihilation*; but a verb is wanted, as  $\mathfrak{E}$  felt, and inserted



one, ἐν θυμῷ ἐπάξω εἰς συντέλειαν, *℣* 'shall perish.' Co. makes the happy suggestion that *shall fall* was the original ending, as in v.<sup>11</sup>, which transcribes most of this verse.—14. The wall collapses, and the prophets are buried beneath the ruins.—*and I will bring it to the ground*] Similarly Is. 25<sup>12</sup>, Lam. 2<sup>2</sup>.—15. *I will consume my fury*] 6<sup>12</sup> n.; with an impressive change from the intrans. form in v.<sup>14</sup> *ye shall be consumed*.—*and I will say*] But the words which follow are unsuitable in the mouth of Jahveh; so read, merely altering the vowels, *and one says or and it shall be said* (as in v.<sup>12</sup>) *℣℣* Co. Ro. He.—'where' is . . . and 'where' are] An exclamation of the onlookers, cp. v.<sup>12</sup>. This slight change gives a more forcible text than *℣℣*'s *no more is . . . and no more are*, which may have been altered when *one says* was vocalized *I will say* (Co.).—16. This v. interprets the figure; it is attached to v.<sup>15</sup> without any connecting link. Co. Toy Kr. question its originality. The general destruction announced in v.<sup>15</sup> brings the oracle to a striking end, without this rather tame explanation.

**Ch. 13, 2.** לאל על *℣*<sup>Q</sup> Vrs.—הנבאים Niph. ptcp., elsewhere pointed נבאים v.<sup>18</sup> 38<sup>17</sup> etc.; ל. הנבא imperat. *℣<sup>B</sup>* καὶ προφητεύσεις. On the hexaplaric additions in *℣<sup>A</sup>* see Co. 70.—[לנביאי סלבם] An extreme case of the constr. st. before a prep.; cp. Is. 28<sup>9</sup>, Jer. 23<sup>23</sup>, Hos. 7<sup>5</sup>; but *℣* πρὸς αὐτοῦς = אליהם; the correct form of the phrase is prob. הנבאים סלבם, which belongs to the next v. *℣℣*'s reading may be a gloss based upon vv.<sup>3, 17, 23</sup>.—הו על הנביאים הנבלים] As applied to the prophets, נבל would mean insensible to Jahveh's benefits, as in Dt. 32<sup>6</sup> (of Israel). But *℣* suggests a more forcible expression, τοῖς προφητεύουσιν ἀπὸ καρδίας αὐτῶν = הנבאים סלבם. It will be noticed that סלבם, סלבם is connected with a verb in v.<sup>17</sup>, 1 K. 12<sup>33</sup> Q. Neh. 6<sup>8</sup>. *℣℣*'s הנביאים, which *℣* om., should be retained.—אשר הלכים [אחר רוחם] The grammar can hardly be defended; in a rel. sentence the pers. pron. is required before the ptcp. or adj., i.e. אשר הם הלכים; Dr. § 199 *Obs.*; Kön. iii. § 60. The ptcp. after אשר has scarcely a parallel; Is. 24<sup>2</sup>, Koh. 8<sup>12</sup> may be similar, but Gen. 39<sup>22</sup>, Is. 30<sup>24</sup> are different. הלך אחר רוח can hardly mean *going after their own spirit*; the words may be the careless jotting of a scribe.—[ולבלתי ראו] Apparently a rel. clause with ל, taking up אחר. But לבלתי = τοῦ μή, so as not to, and is followed by the impf. Ex. 20<sup>20</sup>, 2 S. 14<sup>14</sup>, or by the inf. constr. v.<sup>22</sup> 20<sup>9, 14, 15, 22</sup>; where a pf. is found, as in Jer. 23<sup>14</sup> 27<sup>18</sup>, the text is at fault. Dr. § 41 *Obs.* would read the impf. here, לבלתי יראו 'so that they (i.e. the people) should not see'; but the context shews that the prophets claim to see visions, not the people. *℣* renders καὶ τὸ καθόλου μή βλέπουσιν. This suggests that לבלתי here may be a more emphatic לא (as in 1 S. 20<sup>28</sup>), and not the negation of a final clause as it usually is; then we must suppose that the rel. is omitted, as in Is. 65<sup>1</sup>, Jer. 2<sup>8</sup>, and the prep. a ל of reference, 'in relation to, concerning, things which they never saw.' So G-K. § 152 x. On this interpretation the words may be kept in the text: ולא עליהם הנבאים סלבם הו על will then be a triplet of two-stress lines.—5. עברו בפרץ] *℣* οὐκ ἔσχησαν ἐν στερεώματι—[לא עליהם הנבאים סלבם] have the sing. פרץ; the pl. ending arose from the initial letters of the following word.—[ותגדו נגד] Sometimes the influence of the negative extends from the first cl. to the second, as in 16<sup>47</sup>; G-K. § 152 z. The neg. is repeated by *℣℣*<sup>Q</sup>, and Ro. would read נגד ולא; but *℣℣* is supported by *℣* καὶ

συνήγαγον πόλιν, confusing נדר with ער, see 6<sup>4</sup> phil. n.—'על ב' יש' For על in this sense cp. 1 S. 25<sup>16</sup> חוזה היו עלינו. לועז—*for it* (i.e. 'ש' *to stand*; the subj. of the inf. constr. is not expressed, but implied by the context; cp. v.<sup>6</sup>, Gen. 13<sup>8</sup> לשבח יהוה; Davidson *Syn.* § 91, Rem. 1. *Ἐ* οὐκ ἀνέστησαν οἱ λέγοντες, perhaps taking οἱ λέγοντες from v.<sup>6</sup>. Co. suggests that the rendering points to a dittograph לא עמדו לאמר cp. 21<sup>20</sup> [ל in לא=לית] *Ἐ*.—6. חוה שוא וקם כוב. *Ἐ* βλέποντες ψευδῆ, μαντευόμενοι μάταια. Co. prs. וקם . . . קם inf. abs., cp. Jer. 23<sup>14</sup>; better וקם . . . קם *Ἐ* et divinant. *Ἐ* renders by ptc., *Ṣ* om. the whole cl.—[והלו לקים דבר] The pf. with weak waw occurs rather often in Ez., e.g. v.<sup>8</sup> 9<sup>7</sup> (? text) 17<sup>18</sup> 19<sup>12</sup> 20<sup>22</sup>, 37 25<sup>12</sup> 37<sup>2</sup>. 7. 8. 10 40<sup>24</sup>. 35 41<sup>3</sup>. 8. 13. 15 42<sup>16</sup>—a mark of transition from the classical to the later style. The same tendency appears in 2 Kings and Jer.; Dr. § 133. קים the Pi. of קים is used only in the later books, and here for the first time; Ru. 4<sup>7</sup>, Ps. 119<sup>28</sup>. 108, Est. 9<sup>21</sup>. 29<sup>11</sup>, Dan. 6<sup>8</sup> (Aram.). The subj. of the inf. constr., understood from the context (v.<sup>6</sup> n.), is changed from that of the governing vb., *they wait (for Jahveh) to confirm*; cp. 16<sup>20</sup> 24<sup>7</sup> לכסות עליו עפר . . . לא שפכתו, Is. 5<sup>2</sup>. 4 The construction is often best rendered by the pass. in English; G-K. § 115 e. For קים דבר cp. 1 K. 12<sup>15</sup>, 2 K. 23<sup>3</sup>; *Ṣ* 'to establish the word of captivity.' If קים חוה counts as one beat, the v. contains four lines of three beats.—7. ואתים. Ptc. without a subj.; see 8<sup>12</sup> phil. n. This makes the whole cl. suspicious (Co.).—8. ולין. *Ἐ* adds εἰπὼν = אפר, in Ez.'s manner, e.g. 11<sup>5</sup>. 16. 17, 12<sup>10</sup>. וחייתם . . . וחייתם. See 3<sup>20</sup> phil. n. *Ἐ* renders οἱ λόγοι ὑμῶν, and καὶ αἱ μαντεῖαι ὑμῶν μάταιαι. Can the latter be an irresistible word-play? cp. in N.T. Acts 8<sup>30</sup>, Heb. 5<sup>8</sup>. There is no reason to suppose that *Ἐ* read the Hebr. differently from *Ṣ*, though *Ἐ* transposes שוא and חוה, כוב and שוא go together in vv.<sup>6</sup>. 7. 9, 12<sup>24</sup>), and *Ṣ* the two vbs. *Ṣ* om. the second ולין.—[והיה עליכם] of course = עליכם Vrs. Omitting אפי, which is generally an editorial addition (2<sup>4</sup> n.), v.<sup>8</sup> forms a couplet in the 3 : 2 measure.—9. והיה. *Ἐ* ἐν πειδείᾳ = במדבר, removing the ambiguity of the phrase in *Ṣ*. For the confusion of ד with ר in *Ἐ* cp. vv.<sup>18</sup>. 20 (ויר) and 7<sup>25</sup> phil. n.—[תקם]. The form is Aram., elsewhere only in late writings, e.g. Ezr. 2<sup>62</sup>, Est. 1<sup>22</sup> = Hebr. קקם; Lagarde *Bild. d. Nom.* 175; Kautzsch *Aram. im AT.* 44 f.—The last four lines of the v. fall into two couplets with the 3 : 3 measure.—10. [וען יביען] *Ἐ* ingeniously 'because they prophesied falsely, and because they led my people astray'; Co. 122.—הטעתם. The vb. only here and perh. in Cant. 1<sup>7</sup>; an Aramaizing form of the Hebr. והוא בנה חין—תעה *Ἐ* καὶ οὗτος οἰκοδομεῖ τοῖς χον, using the same word for *wall* as in vv.<sup>12</sup>. 14. 15, where the Hebr. is קר. *Ἐ* found חין in *Ṣ*, but recognizes a comparison, והוא רמן לרבני מיהא, where חין is unknown in classical Hebr.; in the Midr. and Pal. Aram. חזא, more commonly מחצה (Talm.), = 'a partition, screen'; and so *Ḳim*. here 'a thin partition.' Perh. for כבה קר *Ḳim*; the antecedent of חיה is חיה in cl. a.—[והם טחם] l. והם טחם, in contrast to ויהא; *Ἐ* καὶ αὐτοὶ ἀλείφουσιν αὐτόν.—[תפל] From a root akin to טפל = 'to plaster over,' Akk. *ṭapālu* = 'he smeared,' used similarly in a metaph. sense; the Rabb. and Aram. טפל = 'plaster.' The word טפל = 'tasteless,' טפל = 'unsavouriness,' in Job 1<sup>22</sup> 6<sup>6</sup>, Lam. 2<sup>14</sup> = Ar. *tufalun* 'spittle,' though spelt in the same way, is etymologically distinct. *Ἐ* paraphrases 'unmixed clay without straw,' *Ἐ* luto absque paleis; hence the rendering in EVV. and *Θ* ἀφροσύνη. *Ἐ*, not understanding the word, tr. each time, and in 22<sup>28</sup>, πεσεῖται = תפל; cp. v.<sup>11</sup> καὶ δώσω = ואתנה, and 9<sup>2</sup> 11<sup>15</sup> phil. notes.—The number of Aramaisms and words belonging to late Hebr. in vv.<sup>6</sup>-10 is remarkable, קים v.<sup>6</sup>, כתב v.<sup>9</sup>, טעה, חין v.<sup>10</sup>. Hölscher regards this as evidence of a very late handling of the passage after the Book had taken its present shape. The word חין certainly suggests something of



the kind.—11. היה נשם l. היה as in v.<sup>13</sup> ע=יהה S 'and behold I am giving' ע 'there shall be.'—[אמנ] ע=אמנ, V et dabo, S does not recognize the word, ע 'אמנ' א' אמנ. Some copyist's error lies behind the word: l. אמנ אלנ'ח, taking the vb. as 3rd. pl. fem. For אמנ see next v.—[אמנ] The Pi. requires an obj., as in v.<sup>13</sup>; point אמנ Niph., cp. Is. 35<sup>6</sup>, Job 26<sup>6</sup>. So ע κ. παρησεται.—12. יהוה אמנ . . . יהוה נפל For the hypothetical pf. with הנה cp. 14<sup>22</sup> 15<sup>4</sup>, 2 S. 18<sup>11</sup>, Hos. 9<sup>6</sup>; Dr. § 154. Here the apodosis is expressed by an impf. with an interrogative, cp. Num. 12<sup>14</sup> JE., Am. 3<sup>8</sup>, Job. 7<sup>20</sup>.—13. ונבעתי It is in Ez.'s manner to begin a divine decree with a pf. c.w.c., e.g. 11<sup>17</sup> 16<sup>59</sup> 25<sup>13</sup> 30<sup>6</sup>. 10. 13 32<sup>3</sup> 34<sup>11</sup> 35<sup>11</sup>; cp. 12<sup>23</sup> phil. n. The decree is prefaced with יהוה אמנ, in 35<sup>11</sup> with a solemn asseveration.—[יהוה אמנ] G—K. § 124 e.—[אמנ אלנ'ח] The Hebr. version of Sir. 46<sup>8</sup> reads ש[אמנ]ל[אמנ]ב. Some MSS write here אמנ, but the best authorities אלנ'ח (Baer Ez. 82). The word used to be explained from the Arab., i.e. 'al+gibsun, cp. נביש Job 28<sup>18</sup>=crystal; so Oxf. Lex.; Kōn. ii. 131, 417 and Hebr. u. Sem. (1901) 94; but see G—K. § 35 m. More prob. the origin of the word is to be looked for in Akk.; algamīšu was first read in a bilingual hymn to the war-god, Ninurta, Abel-Winckler *Keilschrifttexte* (1890) 60 ll. 18 and 28, transl. by Langdon *Sem. Myth.* 123; the identification, suggested by Hommel *ZDMG.* 1892, 570, is accepted by Zimmern *Akk. Fremdw.* 60; in Egyptian the word now transcribed *irḥbs*, a precious stone, corresponds in form; Müller *As. u. Eur.* 236. ע in v.<sup>11</sup> writes λίθους πετροβόλους eis τοὺς ἐνδόξους αὐτῶν (cp. 3 Regn. 6<sup>15</sup>), a double rendering, the first a guess, the second an attempt to derive the word from נביש+אל (? נביש=Ex. 22<sup>5</sup> or=נביש Hab. 2<sup>11</sup>), E et dabo lapides magnos in juncturas eorum. In v.<sup>13</sup> ע gives τ. λίθους τοὺς πετροβόλους, but in 38<sup>23</sup> λίθους χαλδῆς E lapidibus. V renders in v.<sup>11</sup> lapides praegrandes, in v.<sup>13</sup> lapides grandes, in 38<sup>23</sup> lapidibus immensis; E simply אמנ in all three places.—[נבא] S=נבא which makes a good parallel to נבא, the form, however, occurs already in cl. a.—[לכל] Cp. 2 C. 12<sup>13</sup> for this adverbial use of ל; but the word is prob. a miscopied form of חלילה v.<sup>11</sup>.—This v. seems to be a quatrain with four beats in each line.—14. בחנה . . . בחנה Fem., though the antecedent קי is mas.; perhaps because the prophet's mind passed from the figure to the thing figured, viz. Jerusalem; Kōn. iii. 252 f. 'Some would correct to בחנה . . . בחנה. ע=μετ' ἐλέγχων=בחנה. The measure of the v. is 4:4 and 3:3.—15. [אמנ] l. אמנ or אמנ. [אמנ] l. אמנ . . . אמנ l. אמנ cp. v.<sup>13</sup>. Haupt (in Toy) suggests that אמנ actually means where? a later modification of אמנ 1 S. 10<sup>14</sup>; cp. Akk. *anu*=both where? and there is not, Ar. 'aina. If such is the case, why does not the usage occur oftener?—The v. falls into two couplets of 3:3.—16. חיון ע om. But if the v. is rhythmical, חיון is needed to complete the measure.

Ch. 13, 17–23. Against the prophetesses.—Perhaps among the exiles in Babylonia, certainly at home in Judah, there were women who claimed the gift of prophecy (v.<sup>17</sup>), and pretended to be inspired by Jahveh (v.<sup>19</sup>). Prophetesses is too good a name for them; witches or sorceresses would suit the description better. They played upon the credulity of the people by magic arts, designed to injure the good and benefit the bad, contrary to Jahveh's will (v.<sup>19</sup>); they are denounced as enemies to religion (vv.<sup>20</sup>, 21). Magic was always rife in ancient society; it was practised by women in Jerusalem, as Jer. 7<sup>18</sup> 44<sup>17</sup>, 19

seem to imply; and in Babylonia it haunted all minds and penetrated everywhere; see the Maḫlu-texts quoted by Jastrow *Rel. of Bab. and Ass.* ch. xvi., and cp. Mowinckel *Psalmenstudien* i. (1921) 59 ff. With Am. 4<sup>1-3</sup>, Is. 3<sup>16-41</sup> 32<sup>9-12</sup>, this makes one of the four passages in which women come under the prophets' scourge. The discourse ends with the customary formula: the two following vv. may be a later addition.

17. *the daughters of thy people*] See 3<sup>11</sup> n.—*who play the prophetess out of their own heart*] See on vv.<sup>2</sup> 3. The form of the vb. differs from that in v.<sup>2</sup>, and gives a touch of contempt, cp. 1 K. 22<sup>10</sup>, Jer. 14<sup>14</sup> 29<sup>26</sup>. Only women who possessed the true gift are mentioned by name in the O.T., Miriam, Deborah, Huldah, Noadiah; besides these at all times were women of the kind described here, as 1 S. 28 shews.—18. *Ah! the women who sew bands upon all wrists*] From v.<sup>20</sup> 'I will rend them from off your arms' it may be inferred that the *bands* (only here and v.<sup>20</sup>) were tied on the wrists of the sorceresses, perhaps to symbolize the binding power of their prayer when the Deity was invoked for an omen. So Ephrem Syrus in his comment on the v. (*Op. t.* ii. 176 E, ed. 1740, Syriac text): 'these are like amulets which they (the women) bind upon their arms, and bring forth an oracle for those who enquire of them from their arms, like magicians and soothsayers who utter cries'—an explanation which was not Ephrem's own, but derived from tradition, for Origen in the Hexapla notes that ὁ Ἑβραῖος has οὐαὶ ταῖς ποιούσαις φυλακτήρια; see W. R. Smith *Journ. of Phil.* xiii. (1885) 286 f. Another tradition, represented by the Vrs., took the word *bands* to mean *pillows*, ἡ προσκεφάλαια, so the Jews and EVV. Recent discoveries, however, point to a different explanation. The phrase *upon all wrists* refers more naturally to the people who came in numbers to consult these women, than to the women themselves; so it would be the enquirers whose hands were bound, with the idea, we may imagine, of fastening the magic influence upon them, or of symbolizing the power to bind and loose which the sorceress claimed. This would agree with what we know of ancient magic: the tying and untying of knots was a regular trick in witchcraft (see Jastrow l.c. 270); and sometimes a small leaden figure was handcuffed to inflict an injury or a curse by proxy: sixteen such figures, with wire twisted round their arms or ankles, have lately been unearthed at Tell Sandahannah near Bēt Jibrīn, N.W. of Hebron (Bliss and Macalister *Excav. in Pal.* 1898-1900, pp. 154 f. and Pl. 85; also *Harvard Excav. at Samaria* (1924) i. 384, No. 10 and ii. Pl. 76 y). There is, of course, a difference between the latter practice and that which seems to be alluded to in the text; here it is the enquirer, not



the intended victim, who has his wrists bound; but in either case the principle of sympathetic magic was brought into play. If this explanation is correct, there must be some mistake in v.<sup>20</sup>, as Co. suspected: perhaps we should read *I will rend them from off their arms for your arms.—and make ' ' coverings for the head (of persons) of every stature]* This kind of magical property was placed on the head, and apparently varied in length according to the person's height: but the wording is so improbable that we may well adopt the slight correction *for the head of every diviner* (fem.). The meaning of the word rendered *coverings* (only here and v.<sup>21</sup>) is unknown in Hebr., but in Akk. the root='loose,' 'dissolve'; hence the derivation of the names for these two amulets suggests that the one was used to *bind* and the other to *loose* (Herrm.), the former on the wrists of the enquirer, the latter on the head of the sorceress. A magical text from Babylonia illustrates the references in this v.: 'White wool which in spinning is doubled to his bed at the top and the foot bind. Black wool which in spinning is doubled on his left arm bind' (Haupt *Akk. u. Sum. Keilschrifttexte* 90 f., quoted in Del. *AHWB.* 678 as K. 246). See also Dante *Inf.* xx. 121-3.—*to hunt persons]* The plur. of *néphesh* does not mean *souls*, but *persons*, e.g. vv.<sup>19.20</sup> 17<sup>17</sup> 18<sup>4</sup> 22<sup>27</sup>; in H Lev. 18<sup>29</sup>; in P Gen. 36<sup>6</sup>, Ex. 12<sup>4</sup>, Lev. 27<sup>2</sup> etc., or, with suffixes, *our-*, *your-*, *them-selves*, e.g. Gen. 9<sup>5</sup> P, Dt. 4<sup>15</sup>, Josh. 23<sup>11</sup>, Jer. 37<sup>9</sup> etc.; similarly in the sing. 18<sup>4</sup> 33<sup>6</sup>, Dt. 24<sup>7</sup> 27<sup>25</sup>, Prov. 28<sup>17</sup>. The object of the prophetesses was to make victims of those who consulted them; to say that they practised the form of withcraft known as 'hunting souls' is to read too much into the language, and Frazer's comment on this passage in *Folk-Lore in the O.T.* ii. 510 ff. is largely beside the mark; see also S. A. Cook in *R. of S.*<sup>3</sup> 635.—*ye hunt the persons of my people, but your own persons ye keep alive]* Meaning and text are both uncertain. As rendered, the sentence describes the malicious, self-interested designs of these women, who victimize others by witchcraft, and make a living by it for themselves. This sense, however, is not very naturally expressed, and we might tr. *Do ye hunt the persons of my people, and keep persons alive for yourselves?* i.e. do ye make victims of people, and restore them to health for your own advantage? This anticipates v.<sup>19</sup>, which, moreover, shews that the counterpart of *keeping alive* is *putting to death*, not *hunting persons*; accordingly some would treat the text as corrupt, and read here as in v.<sup>19</sup>, *ye put to death for ye hunt* (Co. Ro.). On the whole the first rendering is preferable; Toy can make no sense of the passage and strikes it out.—19. *And ye have profaned me among my people with handfuls of barley and crumbled pieces of*

bread] The sorceresses pretended to speak and act in Jahveh's name; it was gross profanity; in the minds of the people Jahveh had come to be associated with unholy superstitions. The reference is to divination with barley and crumbs, chosen for the purpose because both were used in the sacred offerings. It is true that P requires *fine flour* (*sōleth*) for the *minhâ*, and *barley* is mentioned in only one type of meal offering (Num. 5<sup>15</sup>), yet the latter was probably often accepted at the sanctuaries; while custom required the cakes of unleavened bread to be *crumbled* for the *minhâ* (Lev. 2<sup>51</sup>). Omens were sought by these means to find out whether the offering was accepted or not; a widely spread practice, known to the Greeks as ἀλφειομαντεία and κριθομαντεία. W. R. Smith loc. cit., who first discovered the meaning of the passage, quotes a reference made by Bar Bahlul (middle of 10th cent.) to divination of this kind: 'men who give oracles with barley bread or the stones of fruit' (Payne Smith *Thes. Syr.* col. 3705). The older interpretation, that the women plied their trade for handfuls of barley and morsels of bread (as the Hebr. can also be rendered) i.e. for the smallest fee, may be given up.—*to put to death persons who should not die, and to keep alive persons who should not live*] When an offering was made on behalf of the sick, the sorceress would consult the omens of barley and crumbs, and declare whether the patient was to recover or not. Those *who should not die* are the righteous (cp. vv.<sup>20. 21</sup>), those *who should not live* are the ungodly.—20. *I am against your bands 'wherewith' ye hunt the persons ' '*] Other prophets denounce the magic and divination which were rife in Israel, e.g. Is. 2<sup>9</sup> 8<sup>19</sup>, Jer. 27<sup>9</sup>, Mic. 5<sup>11</sup>; the opposition of the Law is equally emphatic, e.g. Ex. 22<sup>17</sup> [18] E, Dt. 18<sup>10. 11</sup>, Lev. 19<sup>26. 31</sup> 20<sup>6. 27</sup> H. Such practices were invariably mixed up with heathen beliefs, and based upon superstitions wholly foreign to the ethical standards of Jahveh's religion. *𐤀𐤁𐤁* read *where*, but the sense requires the slight change to *wherewith* *𐤀𐤁𐤁*. At the end of the sentence, and again at the end of the v., *𐤀𐤁𐤁* adds *into flying ones* i.e. for them to fly away; the word is om. by *𐤀𐤁𐤁* on the first occasion, but recognized by all the Vrs. on the second; it seems to be a gloss, more Aram. than Hebr., in both places.—*and I will rend them from off your arms*] The *bands*, then, were fastened on the arms of the sorceresses; but if the second explanation given above (v.<sup>18</sup>) be adopted, we must read *their arms* i.e. the arms of the *persons* just mentioned. A copyist who did not understand the practice referred to might easily make the mistake, the more readily because 2nd pers. suffixes predominate in the context. If *𐤀𐤁𐤁* be retained, the first explanation given on v.<sup>18</sup> may stand.—*and I will let the persons whom ye hunt go*



'free' ' ' ] So Co. brilliantly corrects the ungrammatical text of  $\mathfrak{H}$ , which reads *even persons*: for the phrase 'let go free' cp. Dt. 15<sup>12f.</sup> 18, Jer. 34<sup>9f.</sup>. At the end  $\mathfrak{H}$  adds the gloss *into flying ones*.—21. *and they shall no more be in your power as things hunted*] Lit. *in your hand*. It was to gain an unlawful influence over their dupes that these women practised divination. *things hunted* or *a prey*, with reference to vv.<sup>18. 20</sup>; in 12<sup>13</sup> 17<sup>20</sup> the word means an implement for hunting, so a *net*.—Vv. 22–23 go back to say again what has just been said in vv.<sup>17–21</sup>, and repeat phrases from vv.<sup>1–16</sup>. There are other instances of a summary being attached to the end of a discourse, e.g. 5<sup>16. 17</sup> 16<sup>63</sup> (cp. v.<sup>54</sup>) 18<sup>32</sup> (cp. v.<sup>23</sup>); but we cannot be sure that the repetition is always due to the prophet himself. In 5<sup>16. 17</sup> we found reason to suspect a later addition; the present vv. seem to be of the same character; there is no connecting link to join them to what precedes, and v.<sup>21</sup> brings the discourse to an end in the usual way.—22. *Because ye 'have pained' the heart of the righteous*. [*falsely*], *although I have not pained him*]  $\mathfrak{H}$  reads *because of discouraging the heart* etc.; but the same verb is wanted in both clauses, cp. Gen. 9<sup>6</sup>, Is. 10<sup>14a</sup>, Jon. 4<sup>10f.</sup> etc., and is read by  $\mathfrak{G}\mathfrak{L}\mathfrak{T}$ ; the restoration involves only a slight change.  $\mathfrak{G}^b$  om. *falsely*; it may be a word of explanation.—*to strengthen the hands of the wicked*] Cp. Jer. 23<sup>14</sup>.—*that he should turn from his evil way*] Cp. 3<sup>19</sup> 18<sup>23</sup> 33<sup>9. 11</sup>.—*to keep him alive*]  $\mathfrak{G}\mathfrak{L}\mathfrak{S}\mathfrak{Y}$  seem to have read the intrans. form, *that he should live*, καὶ ζῆσαι αὐτόν  $\mathfrak{Y}$  et viveret.—23. *ye shall not see falsehood*] Apparently copied from vv.<sup>6–9</sup>, where the *prophets* are referred to.—*nor shall ye practise divination any more*] Another echo of vv.<sup>6. 9</sup>.—*and I will deliver* etc.] Repeated from v.<sup>21</sup>.

Recent criticism tends to regard this chapter as the work of a writer living in Jerusalem, not in Babylon; e.g. Torrey *Pseudo-Ez.* 35; Herntrich *Ezechielp Probleme* 99 f. Hölscher treats the whole as a literary fiction expressing the contempt of a post-exilic age for the kind of prophecy which was in vogue at Jerusalem just before and after 586 B.C., *Hesekiel* 85 f. But the situation may well be that implied elsewhere (see pp. 35, 67, 123 f.): Ezekiel among the exiles is watching with grief and indignation the state of affairs at home. A fresh and discerning study of 'false' prophecy in Jepsen *Nabi* (1934), 210 ff., 217 ff. does much to explain the attitude of Jeremiah and Ezekiel.

Ch. 13, 17.  $\mathfrak{H}$  חֲסִיטוֹת The Hithp. of חָסַם only here in Ez.; the form in 37<sup>10</sup> may be otherwise explained. In Arab. *tanabba'a* (V. conjug.) = 'he claimed to be a prophet'.—18.  $\mathfrak{H}$  בָּקָה Pl. of בָּקַח from בָּקַח, as בָּקַח, בָּקַח from בָּקַח; Kōn. ii. 177. The meaning is to be explained from Akk. *kasû* = 'bind,' *kasitu* = 'band,' 'chain.' Del. *AHWB.* 342

distinguishes another  $\sqrt{kasû}$  = כסה = 'cover,' whence *kusitu* = 'garment.' Etymologically, then, כסחח might mean either *garments* or *bands*; the context makes the latter more probable.—כל אצילי יד lit. 'joints of hands,' i.e. *wrists*,  $\mathfrak{C}$  Kim., or *elbows*  $\mathfrak{C}\mathfrak{S}$ ; only again in Jer. 38<sup>12</sup> = *armpits*. In *ch.* 41<sup>8</sup> אצילה s.v.l. seems to be an architectural term. ידים = 'so a few MSS  $\mathfrak{C}\mathfrak{S}$ ', cp. מן Ps. 45<sup>9</sup>, עמי 144<sup>2</sup>; the mark of abbreviation, if it were used in some MSS to indicate a du. or pl. ending, might easily be overlooked by a copyist; B-L. 517.  $\mathfrak{C}\mathfrak{S}$  = יד.—המספחה The art. is out of place (Be. Toy). The noun must be connected with the Akk.  $\sqrt{sapāhu}$  = 'loose,' 'rend asunder,' Del. l.c. 507. In Lev. 13<sup>6</sup> ff. מספחה = the *scab* of leprosy.  $\mathfrak{C}$  ἐπιβάλλαι = 'coverings,' so  $\mathfrak{C}\mathfrak{S}$ ;  $\mathfrak{V}$  cervicalia.—על ראש על כל ר'כ'  $\mathfrak{C}\mathfrak{S}$  Dr. S. A. Cook suggests קוקקה, *Enc. Bibl.* col. 1141.  $\mathfrak{C}\mathfrak{S}$  על כל ר'כ' נ'—צוור נ' The Po'lel of צוור (cp. v. 21 מצורה and 12<sup>13</sup> n.) only here and v. 20;  $\mathfrak{C}$  τοῦ διαστρέφειν ψυχὰς, in v. 20 διαστρέφετε, ἐκστρέφετε, confusing צוור with צוור =  $\sigma\sigma\tau\rho\phi\eta$  Hos. 4<sup>19</sup>; cp. v. 9 phil. n.—הנפשות הצורונה לעמי The first letter may be either the art.  $\mathfrak{M}\mathfrak{C}\mathfrak{S}\mathfrak{V}$ , or the interrog.  $\mathfrak{C}$ . תצורנה cp. v. 19 with —for —, according to the best texts and edns., Baer Ez. 82. In לעמי the prep. ל may be used as a periphrasis for the gen., *belonging to my people*, because the word is separated from its governing noun, cp. Am. 5<sup>3</sup>; G-K. § 129 g.—[נפשות לכנה] Again the prep. may be equivalent to a gen., *persons belonging to you* i.e. your own persons; or it may express the dat. commodi, *persons for yourselves* i.e. for your advantage, with the pron. in the same pers. as the vb., cp. 1 K. 20<sup>34a</sup>, 2 K. 5<sup>7</sup>.  $\mathfrak{C}$  om. לכנה, and some would om. לעמי also, as two explanatory glosses; the construction of both words is certainly harsh. For the form לָקֵץ = לָקֵץ (which does not happen to occur) see 1<sup>11</sup> and 1<sup>6</sup> phil. notes.  $\mathfrak{C}$ 's rendering αἱ ψυχὰι διαστρέψαν τοῦ λαοῦ μου, καὶ ψυχὰς περιποιουσιν does not afford any help; but the other Vrs. tr. in accordance with the context:  $\mathfrak{S}$  'the souls of my people ye hunt, and your own souls ye keep alive';  $\mathfrak{C}$  'the souls of my people are ye able to destroy and to preserve? Are ye not able to preserve your own souls (נפשתיך די לון)?'  $\mathfrak{V}$  et cum caperent animas populi mei, vivificabant animas eorum!—19. [וחללנו אתי] See on v. 18.  $\mathfrak{S}$  rends. 'and ye polluted my people,' apparently to avoid dishonouring God, cp.  $\mathfrak{S}$  20<sup>27</sup>; with the same motive  $\mathfrak{C}$  tr. 'and ye profaned my goodwill towards my people'; Co. 124—[שעלי] from שעל not שעל which is declined שעלי Is. 40<sup>12</sup> etc.; perh. a dialectical form.—[תפוצה] Cp. תפוצה Mic. 2<sup>12</sup>, תפוצה Zech. 1<sup>17</sup>; the best authorities om. daghesh in the *nun*; G-K. § 72 k.  $\mathfrak{C}$  here incorporates two renderings, one taking the forms of נוח and חיה as trans., and the other taking them as intrans., in either case presupposing the text of  $\mathfrak{M}$ ; Co. 130 f.—[בנוכם] With mas. suff., though the subj. is fem., cp. אתם v. 20 מספחתים v. 21; similar inconsistencies occur in 23<sup>46-47</sup>, Jer. 9<sup>19</sup>. The distinction of genders was imperfectly grasped, or at least tended to disappear in ordinary speech; e.g. 5<sup>6</sup> 16<sup>68</sup> 18<sup>19</sup> etc.  $\mathfrak{C}$  paraphrases ἐν τῷ ἀποσθέργεσθαι ὑμᾶς . . . μάταια ἀποσθέργεματὰ, the word used by  $\mathfrak{C}$  elsewhere for oracular utterances, Mic. 5<sup>12</sup>, Zech. 10<sup>3</sup>. For לעמי  $\mathfrak{C}\mathfrak{S}$  לעמי 20.—[נכסחוכנה] For the suff. cp. v. 18 לכנה v. 23<sup>48a</sup>; see 1<sup>11</sup> phil. n. לשם  $\mathfrak{C}$  ἐκεῖ, but l. 1. בם. [bis] For the l. cp. Job 39<sup>16</sup> לה, Ps. 48<sup>4</sup>. The  $\sqrt{frah}$  is the usual word in Aram. for *flying*; it is not found elsewhere in Hebr.; see Kautzsch *Aramaismen* 105, 109.—[אקם] The gend. of the antecedent requires אקן; but see v. 19 n.—[וועתיהם] For the mas. suff. cp. בנוכם v. 19. Co. brackets ו' מעל? I. וועתיהם Ro. in Kitt. *Bibl. Hebr.* [אתם מצורונה] If אקם (ct. אתנה in cl. a) is not a mere slip, the mas. form may be due to assimilation to the following, cp. Num 3<sup>49</sup> וועתיהם, Is. 35<sup>1</sup> מרבר יושום. B-L. 248.—[נא נפשי] Doubly anomalous: נא is not written with an indef. accus. (for possible exceptions see G-K. § 117 d, Köh. iii. § 288 g), and the pl. of נפשי is נפשות. Co's emendation



מִן אֶתְּן קֶשֶׁם has won general acceptance.  $\text{Ἐ} \tau\alpha\varsigma \psi\upsilon\chi\alpha\varsigma \alpha\upsilon\tau\omega\upsilon\varsigma = \text{נַפְשֵׁם}$  so  $\text{Ἐ}$ ;  $\text{Ἐ}$  om.—[לפרחות]  $\text{Ἐ} \epsilon\iota\varsigma \delta\iota\alpha\sigma\kappa\omicron\rho\tau\iota\sigma\mu\acute{o}\nu$ . Though recognized by the Vrs. here, the word is prob. not original in either place.—21. [לסצורה]  $\text{Ἐ} \epsilon\iota\varsigma \sigma\upsilon\sigma\tau\rho\phi\eta\gamma$ , keeping up the connexion with  $\delta\iota\alpha\sigma\tau\rho\acute{\epsilon}\phi\epsilon\iota\upsilon$ ,  $\sigma\upsilon\sigma\tau\rho\acute{\epsilon}\phi\epsilon\iota\upsilon$  in vv. 18. 20.—22. הכאז [ען] The Hiph. of כאז does not occur again; the Niph. = 'be cowed'; 1. תִּקְאֵי, cp. v. 8 for the inf. constr. after ען, or the pf. הכאזתם cp. 5<sup>11</sup> etc.—שקר] An adverbial accus., *in falsehood, falsely*, cp. Ps. 35<sup>19</sup>, 119<sup>86</sup>; Dr. § 193 *Obs.*; but the word is prob. not original here.—[להוק] The sense of the inf. constr. is determined by that of its antecedent, cp. 1 S. 8<sup>11f.</sup>, Jer. 17<sup>10</sup>, Ps. 104<sup>21</sup>; Dr. § 206.—[לְקַחְתִּי] ? 1. לְקַחְתִּי.—23. For עֲסַק many would read כִּבֵּשׁ || שָׂא as in vv. 6. 9.

Ch. 14, 1-11. Against idolaters who consult a prophet: continuing 12<sup>21</sup>-13<sup>23</sup>. Ez. has dealt with the false prophets; on this occasion he denounces the false-hearted people; the two reacted one upon the other. Though he addresses the exiles, his words are intended for Israel at large. Those who are idolaters at heart, when they consult a prophet, will receive no such oracle as they expect, but a direct and dreadful answer from Jahveh Himself, vv. 3-5. Sometimes, however, the prophet is deceived and a deceiver; again, the answer will come from Jahveh Himself, and both prophet and enquirer will be cut off from the community, vv. 7-10. Let Israel, then, turn from false worship, and enter into right relation with God! vv. 6. 11. Such seems to be the connexion of thought. Resemblances will be noticed between v. 8 and 13<sup>9</sup> (oracle B), v. 3 and 20<sup>3</sup>.

1. *certain of the elders of Israel*] So 20<sup>1</sup>; in 8<sup>1</sup> called *the elders of Judah*: leaders of the Jewish colony. It is not said that they came to consult the prophet on any particular point, though  $\text{Ἐ}$  inserts 'to enquire of the Lord'; they were in the habit of sitting before the prophet (cp. 33<sup>30f.</sup>), waiting for any word that might be given him, perhaps hoping that he would have something to say about affairs at home.—3. *these men have raised their idols in their heart*] lit. *have caused . . . to ascend upon their heart*, so only here and vv. 4. 7; in the intrans. form the phrase means 'to rise up in the mind,' 'occur to,' 38<sup>10</sup>, Jer. 3<sup>16</sup> 7<sup>31</sup> etc., hence the trans. form might be tr. *cherished*. It is not certain that Ez. is accusing the exiles of idolatry; the vv. which follow shew that he is thinking of *the house of Israel* as a whole; cp. 6<sup>4f.</sup>—*the stumbling-block of their iniquity*] See 7<sup>19</sup> n.—4. *Speak with them and say unto them*] So 3<sup>24</sup> 20<sup>3</sup>.  $\text{Ἐ}$  suggests *Prophecy and say unto them*, which is in Ez.'s manner, 34<sup>2</sup> 37<sup>12</sup>, but not necessarily more correct here.—*Every man of the house of Isr. who*] v. 7: a formula characteristic of H, Lev. 17<sup>3. 8. 10. 13</sup> 20<sup>2</sup>; it seems to invoke the authority of the Law to support the prophet's appeal.—*and shall come unto a prophet*] In this case a true prophet; for vv. 7<sup>11</sup>. state another

case, in which the prophet is a deceiver.—*I Jahveh will impart him an answer 'by myself']* Instead of the ordinary form, the reflexive (Niph.) stem of the vb. is used here and v.<sup>7</sup> to bring out the special character of the answer: it will come direct from Jahveh to the enquirer, without any intermediary, and, as the context implies, it will take shape in deeds, not words. An enquirer who is divided in his allegiance can have no fellowship with Jahveh, and therefore no knowledge of His will conveyed by an inspired prophet. *¶* reads at the end *by it*, with the marginal correction *coming* i.e. 'when he comes'; but neither is right; rd. *by or through myself* as in v.<sup>7</sup>.—*according to the multitude of his idols]* God will take him at his own vain word. Not in v.<sup>7</sup>, and possibly a gloss, though the clause is recognized by the Vrs.—5. *in order to seize the house of I. by their heart]* Jahveh's answer is a threat of punishment; it is designed to strike the people with terror.—*who are estranged from me]* Some would pronounce the vb. as in v.<sup>7</sup>, *who have apostatized from me*.—6. *turn ye and shew a turning]* Or and turn (*your faces*), supplying in thought the obj. expressed in cl. b; but the former rend. is supported by 18<sup>30</sup>. 32.—*all your abominations]* See 11<sup>18</sup> n.—7. *Every man of the house of I., and of the sojourner who sojourns in I.]* See on v.<sup>4</sup>. For the sojourner (*gêr*) i.e. the resident alien, 22<sup>7</sup>. 29 47<sup>22f</sup>, see Driver *Deut.* 165 f.; the use of this standing phrase makes it clear that the prophet has in mind Israel as a whole, not his fellow-exiles alone. As the *gêr* enjoyed the privileges, so will he share the punishment of Israel, Lev. 20<sup>2</sup>.—*who shall apostatize from me]* lit. 'dedicate himself away from following me'; cp. Hos. 9<sup>10</sup>.—*that he may raise his idols]* See on v.<sup>3</sup>. At the end of the v. tr. *to enquire of me for him* i.e. for the person who consults the prophet.—8. *And I will put my face against that man]* Cp. 15<sup>7</sup>. Another phrase common to Ez. and H, cp. Lev. 17<sup>10</sup> 20<sup>3</sup>. 5. 6. The man who is at heart an apostate, and yet fancies that he can obtain an oracle from Jahveh, will be repudiated.—*and I will make him a sign and 'a proverb']* For *sign*=*a warning example* cp. Num. 17<sup>25</sup>, Dt. 28<sup>46</sup>. *¶* has *proverbs*; but the plur. is unsuitable, and *¶* reads a sing., though in a different text, 'a desert and a desolation,' from 6<sup>14</sup> 35<sup>3</sup>. For the idea cp. Dt. 28<sup>37</sup>.—*from the midst of my people]* Cp. 13<sup>9</sup>.—9. Ez. here goes deeper into the causes of false prophecy. Not merely self-delusion (13<sup>3</sup>. 6), and the influence of idolatrous clients (v.<sup>7</sup>), may lead a prophet to utter false oracles, but the divine will itself: *I Jahveh have deceived that prophet*. Such a statement is only intelligible when we remember that ancient habits of thought overlooked secondary causes, and attributed events directly to the action of God; see Am. 3<sup>6</sup>, Is. 45<sup>7</sup>. As a matter of fact



the false prophet had been guilty of previous sin; he had abused his spiritual faculties, and brought on himself spiritual blindness as the result; and because the consequences of his sin, no less than the moral law which he had violated, were God's ordinance, his spiritual blindness and deceit could be attributed to God. This line of reasoning, however, suggests no excuse for the guilty man; he is in no way relieved of responsibility, as may be seen from the parallel case in 1 K. 22<sup>21f.</sup> The lying spirit in Ahab's prophets is ascribed to Jahveh's permission, but obviously not to find an excuse for them; they had misused their prophetic gift by merely echoing the king's desires; their oracle is exposed as false. The problem is well discussed by Joyce *Inspiration of Prophecy* (1910) 130-137. There is no injustice, then, Ezekiel argues: deceived himself, the prophet has deceived others, and will be punished accordingly: *I will stretch forth my hand upon him, and destroy him from the midst of my people*, cp. v.<sup>8</sup> and 6<sup>14</sup> n. Moreover, the lying prophet will be used for the further purpose of punishing Israel for their apostasy: *they shall undergo their punishment, enquirer and prophet alike*, v.<sup>10</sup>. The responsibility is mutual; both are equally to blame; lit. *they shall bear their iniquity*, see on 4<sup>4</sup>.—11. This extirpation of idolatry and false prophecy is designed for a twofold purpose: to prevent Israel from leaving the path of loyalty, and to secure its right relationship with God. *For go astray from following me* cp. 44<sup>10</sup> 48<sup>11</sup>; *nor make themselves unclean by all their transgressions* cp. 37<sup>23</sup> and 20<sup>7, 18</sup>, Lev. 18<sup>24, 30</sup> H 11<sup>43</sup> P; *and they shall become to me a people* see 11<sup>20</sup> n.

Vv. 12-23. The absolute justice of Jerusalem's punishment.—First of all a general principle is laid down, vv.<sup>12-20</sup>: when God punishes a guilty people, though the men most eminent for righteousness were living among them, the judgement will not be averted; the righteous men will be delivered, but no one else. Then the principle is applied to Jerusalem, vv.<sup>21-23</sup>: God is about to inflict His judgements on the city; and since there are no righteous in it, no one will escape. Moreover, a miserable remnant will make their way to Babylonia, only to serve as specimens of the people of Jerusalem, and to shew how richly they merited their fate. The prophet is so keen to insist upon the divine justice, that he does not pause to consider how there would be any survivors at all. Vv.<sup>12-20</sup> may be compared with Gen. 18<sup>22b-33</sup>; underlying both is a plea against indiscriminate judgement, but in this case the verdict is more severe. Jer. 7<sup>16</sup> 15<sup>1-4</sup> affords a closer parallel: not even Moses and Samuel, famous for their intercessions, would obtain a hearing if they prayed for mercy! No doubt

the present passage suggests inferences on the responsibility of the individual and the merits of the fathers; but such matters do not seem to be in the prophet's mind; his concern is to vindicate the justice of Jerusalem's punishment (so Hö.). Some think that the passage must have been written after the catastrophe of 586. Yet there is evidence that in the earlier period of his ministry, 593-588, Ez. contemplated the entire destruction of Jerusalem and its inhabitants, e.g. 5<sup>12</sup> 9<sup>5-10</sup> 10<sup>2</sup>. 7 11<sup>7ff.</sup>, and this seems to have been his settled conviction, though he varied the details from time to time; cp. 9<sup>4</sup> with 21<sup>3f. 8f.</sup> [20<sup>47f.</sup> 21<sup>3f.</sup>]. 13. *A land, when it sins against me*] The case is stated with legal formality, cp. v.<sup>9</sup> phil. n.—*in committing transgression*] A phrase current in priestly circles, 15<sup>8</sup> 17<sup>20</sup> 18<sup>24</sup> 20<sup>27</sup> 39<sup>26</sup>; ten times in P, e.g. Lev. 5<sup>15</sup>. 21 [6<sup>2</sup>]; here probably for the first time. The four plagues enumerated in vv.<sup>13-19</sup> have already been threatened, 5<sup>16f.</sup>; for *break the staff of bread* see 4<sup>16</sup> n.—*and cut off from it man and beast*] So vv.<sup>17</sup>. 19. 21 25<sup>13</sup> 29<sup>8</sup> cp. 21<sup>8</sup> [31] 35<sup>7</sup>; an expression which may go back to Zeph. 1<sup>3</sup>, not long before Josiah's reformation.—14. The prophet names three typically righteous men, who, on account of their righteousness, were enabled to achieve a work of deliverance: Noah delivered his family, Gen. 6<sup>8</sup> 7<sup>1</sup> J; Daniel, his companions, Dan. 1<sup>6-20</sup>; Job, his friends, Job 42<sup>7-10</sup>; but the righteousness of all three together could not deliver the present generation. Ez. is not teaching any doctrine about the merits of the fathers, or the efficacy of their prayers, or the responsibility of the individual; he is simply heightening the picture of Jerusalem's guilt. His allusions must have been readily understood. Noah, of course, was familiar to readers of J's narrative of the patriarchs; the stories of the other two were current, so far as we know, not in writing but on the lips of the people. Daniel, we may suppose, was a Jew who, by his integrity and wisdom (28<sup>3</sup> see note), rose to a high position at the Babylonian court; he may have lived near the time of Ezekiel; some features of his story were used by the author of *Daniel* to edify a later age. Similarly the author of *Job* made use of a popular tradition to provide a setting for his subject; in the Prologue and Epilogue he kept to the outlines of the story closely enough for us to understand Ez.'s allusion.—15. '*Or if I cause evil beasts to pass through*] A second case is put. With a slight correction the text conforms to the type of vv.<sup>17</sup>. 19.—*and 'I' bereave it*] So 2 MSS G<sup>1</sup> L<sup>1</sup> Y; and *they* (sing. coll. in Hebr.) *bereave it*. The remainder of the v. echoes the language of Jer. 9<sup>9</sup>. 11; cp. Zeph. 3<sup>8</sup>, Is. 34<sup>10</sup>, 60<sup>15</sup> and ch. 33<sup>28</sup>.—16. '*though these three men*] The conjunction is wanted, and found in many MSS G<sup>1</sup> S.—*they alone shall be delivered*] In ch. 18 Ez. works out his doctrine of individual



responsibility, and logically it may be inferred from his words here; but the passage as a whole is concerned with something else.—17. *Or if I bring a sword . . . man and beast*] So 29<sup>8</sup>; for the *sword* cp. 6<sup>3</sup> 11<sup>8</sup> 33<sup>3</sup>.—19. *Or if I send a pestilence . . . with blood*] The two together in 5<sup>17</sup>, and both are recognized by the Vrs.; but *with blood* comes late in the sentence, and may be an after-thought; it does not occur in the recapitulation v.<sup>21</sup>.—*to cut off from it*] Cp. v.<sup>21</sup> 17<sup>17</sup>; the phrase and the position of it recall Jer. 9<sup>20</sup> 44<sup>7</sup> 47<sup>4</sup>.—21. *How much more when I send*] The argument is *a fortiori*: even if any righteous could be found in the city, they would not save it; as there are none, the sterner will be its punishment!—*my four sore acts of judgement*] Mentioned as hypothetical in vv.<sup>13-20</sup>, now declared to be imminent. Perhaps Jeremiah was the first to draw up the list, Jer. 15<sup>21</sup>; it is repeated with variations in Lev. 26<sup>22-26</sup>, and incorporated, it would seem from here, in the secondary passage ch. 5<sup>17</sup>. The number *four* implies completeness, with a hint at the four quarters of the earth; cp. Job 1<sup>15-19</sup>, Zech. 2<sup>11</sup>. [1<sup>181</sup>.], Rev. 9<sup>13-15</sup>. Haupt compares the Lion, Wolf, Famine, Pestilence in the Gilgamesh Epic xi. 4, 20-24. For *acts of judgement* see 5<sup>10</sup> n.—22. Strictly speaking the prophet is inconsistent. Here and elsewhere he prophesies the slaughter of the ungodly in Jerusalem (v.<sup>21</sup> 5<sup>1-4</sup> 9<sup>1ff.</sup>). At this point it occurs to him to add a drastic touch: some might escape, but it would be only to exhibit themselves as object-lessons to their countrymen in exile. *And behold, should there be left in it survivors who 'lead out' sons and daughters*] So Vrs., ~~ff~~ *who are led out, (even) sons and daughters*. Some would omit *who lead out* as superfluous before *who come out*. If the word be retained, the meaning is that *the survivors*, lit. *the company escaping*, will bring their children with them into Babylonia; if omitted, the children *are* the survivors, the elders having been put to death.—*ye shall see their way and their doings*] In Ez. *doings* always has a bad sense, and, except in 21<sup>29</sup> [24], is always accompanied by *way(s)*, v.<sup>23</sup> 20<sup>43f.</sup> 24<sup>14</sup> 36<sup>17. 19</sup>. The phrase comes from Jeremiah, Jer. 4<sup>18</sup> 7<sup>3. 5</sup> 18<sup>11</sup> 26<sup>13</sup>.—*and ye shall be consoled*] i.e. be satisfied in your own minds that the punishment was just; cp. 31<sup>16</sup> 32<sup>31</sup>.—*even all that I have brought upon her*] Co. would om. as tautologous; but the repetition is impressive, and the Vrs. recognize it.—23. *And they shall console you*] The fugitives will convince the exiles of Jahveh's justice; this is the point to which the prophet has been leading up. It was due to Ez., more than to any one else, that the best religious thought in the times which followed held firmly to a conviction of Jahveh's righteousness in spite of all trials to faith: however much Israel might suffer, Jahveh

was not to be blamed. This comes out in such confessions of national sin as Lam. 1<sup>18</sup>, Ezr. 9<sup>15</sup>, Neh. 9<sup>33</sup>, Dan. 9<sup>7</sup>. 14, Baruch 1<sup>15</sup> 2<sup>6</sup>, Pss. of Sol. 2<sup>15f</sup>. 87<sup>ff</sup>. 92<sup>3-4</sup>.

Ch. 14, i. אֲשֶׁר . . . [יְהוָה] For the sing. cp. Num. 9<sup>1</sup>, i K. 11<sup>a</sup>; but prob. a scribal error for יְהוָה 6 MSS Vrs., cp. באו 20<sup>1</sup>. Cp. Jer. 26<sup>17</sup>.—3. גּוֹלִים In vv.<sup>3-7</sup> & renders διασώματα vv.<sup>3-4</sup>, ἐνσωματώματα vv.<sup>5-7</sup>, ἐπισυνάμματα v.<sup>8</sup>; see 64 n. האורש אורש להם.—& נקחשך, perhaps due to the influence of the following form. Kim. in loc. thinks that \* was written for ה to make the pronunciation easier; see also B-L. 323 n. But a scribe may have copied the word twice, and we should read only נקחשך (Ro.). For the Niph. tolerativum cp. 20<sup>3</sup>. 31 36<sup>37</sup>; ל of the agent is idiomatic after a pass. vb., e.g. Gen. 25<sup>21b</sup>, Is. 65<sup>1</sup>. & and I will exact punishment from them,' to avoid applying the Niph. of וַיֵּרָא to God; cp. v.<sup>7</sup> n. and & in 20<sup>3</sup>. 31 36<sup>37</sup>.—4. לכן דבר אותם [לכן דבר אתכם] see 20<sup>3</sup> n.—איש איש every one, each severally; Kön. iii. § 90. [אל לבו] so v.<sup>7</sup>, אל על לבב, & ἐπὶ each time. [אל הנביא] Engl. uses the indef. art., but Hebr. the def. art., because the person is present to the writer's mind; G-K. § 126 q. שׂוֹף add interrogans per eum me=לו' ב' from v.<sup>7</sup>.—[נעניתי לו' בה] Niph. v.<sup>7</sup> with a reflexive sense, suggesting internal action, like the Gk. Middle, followed by the dat. incommodi. The pf. denotes a resolve, which will take effect in the future; Dr. § 13. Kt. קָם is prob. intended to refer collectively to the idols, by them lit. it; and the Q. קָם ptcip.=when he comes with the multitude of his idols, so & קָם 'as he comes,' Kön. iii. § 412 i; an improb. construction. Read ו' v.<sup>7</sup>, reinforcing the reflexive element in נעניתי 'by my word.' & renders ברך גולותי ἐν οἷς ἐτέχεται ἡ διάδοχα αὐτοῦ, and similarly in v.<sup>7</sup>; perhaps διάδοχα is a mistake for διασώματα=golims. In ברך the prep.= 'according to,' of measure, cp. 4<sup>10</sup> but ברך נ' looks like an explanatory addition, Co., Kön. iii. § 340 n.—5. [לטען חשב] The use of לטען with inf. constr. is characteristic of Ez. (ten times, e.g. 21<sup>18</sup> 26<sup>9</sup> 12. 27 etc.) and of Jer. (ten times, e.g. 7<sup>10</sup> 18 etc.). & σπας πλάγισσάν 'that he may turn aside,' wrongly. זוֹרִי סָגְלִי From זור='be a stranger'; the Niph. only again Is. r (?). סָגְלִי is more expressive than סָגְלִי Job 19<sup>18</sup>. Co. Be. Kr. point out Niph. of נור='dedicate,' in v.<sup>7</sup> followed by מאחרי ; & render by the same vb. in both places. The punctuation of מ, however, agrees better with the prep. סָגְלִי. See 11<sup>18</sup> n. & om. כלם. 6. הלשון והשיבו פנים in cl. b the Hiph. has its usual trans. sense.—7. [ומהו אשר ינור] Elsewhere the formula אשר איש איש is continued with וְיִקְדָּשׁ יְהוָה, and the rel. clause is introduced by אשר, e.g. Lev. 17<sup>10</sup> 13 etc.; here, however, the usual sequence has been diverted by the rel. in ומהו אשר ינור; to follow this immediately with אשר ינור would be clumsy (but see Lev. 17<sup>9</sup>) so the reference was instead; it was meant no doubt to express a relative, as & perceived, though strictly it can do nothing of the kind. Co.'s alteration ינור אשר ינור is unnecessary.—[ינוור מאחרי] Niph. of נור; for כן=aloof from cp. Lev. 22<sup>2</sup>. [ונגיל] Dr. §§ 62, 172. [ירוש לו' ב'] The subj. of the inf. is the prophet, it refers to the client. For רש ב' where the reference is to Jahveh cp. 1 C. 10<sup>14</sup>, 2 C. 34<sup>38</sup>. 'S' to consult him' i.e. the prophet, and om. ב; cp. v.<sup>3</sup> n. & ἐν ᾧ ἐτέχεται ἐν αὐτῷ=בו, cp. v.<sup>4</sup> n. [אני נענה.—ו] See on v.<sup>4</sup>; for the ptcip. in apod. cp. Is. 1<sup>18</sup>, Jer. 2<sup>22</sup>, Ps. 27<sup>3</sup>.—8. [ונתתי פני] To avoid ופני & paraphrases 'my wrath,' similarly & cp. 15<sup>7</sup>, 23<sup>35</sup> n. [והשמחתיו] The Hiph. of שמ' only again 21<sup>21</sup>, Job 4<sup>20</sup> (?) text]. Many edd. point out השמחתיו from שמם, but the meaning is unsuitable. & כחשסומו אדוט=ושתחיתו; so Vrs.—[לאומ ולמשלים] Pl. intensive, G-K. § 124 c; but l. ולמשל. & εἰς ἐρημον καὶ εἰς ἀφανισμόν=לשכח ולשכח, apparently from



614 35<sup>3</sup>.—9. והנביא כי יפחה] For the order cp. v.<sup>13</sup> 18<sup>5</sup>. 18 33<sup>2</sup>. 6. 9; it is characteristic of the legal phraseology, e.g. Lev. 1<sup>2</sup> 4<sup>2</sup>, Num. 6<sup>2</sup> 9<sup>10</sup>; Davidson *Syn.* § 130, 5.  $\text{E}^B$   $\pi\lambda\alpha\eta\acute{\eta}\sigma\eta$ =פָּחַץ, and om. פָּחַץ.—[אני פָּחַץ] Dr. § 136 (8).—10. כען . . . כען] Usually in this idiom the first is like the second, e.g. Gen. 44<sup>18</sup>, Dt. 1<sup>17</sup>; here the second is like the first, cp. Jud. 8<sup>18</sup>, Is. 24<sup>2</sup>.—11. לטען לא 19<sup>9</sup> 25<sup>10</sup> 26<sup>20</sup>; outside Ez. only Zech. 12<sup>7</sup>, Ps. 119<sup>11</sup>. 80 125<sup>3</sup>. Elsewhere לטען אשר לא 31<sup>14</sup> 36<sup>30</sup> 46<sup>18</sup>; outside Ez. only Num. 17<sup>6</sup>, Dt. 20<sup>18</sup>.—13. חחטא [ארץ] The protasis begins with these words, and is resumed with והיו v.<sup>14</sup>; the apodosis comes at יצלו  $\alpha$ =or if, cp. v.<sup>14</sup>. For the construction cp. 33<sup>2-4</sup>, Num. 9<sup>10f</sup>.—14. ינצלו] The Pi.=strip off, spoil, Ex. 3<sup>22</sup> 12<sup>36</sup>; the Hiph.=deliver. Either with  $\text{E}^B$  point יצלי  $\sigma\omega\theta\eta\sigma\sigma\alpha\iota$ , or better l. יצלי, as in vv.<sup>16</sup>. 18.—15. לו] Read  $\alpha$ =or if, cp. 1 S. 26<sup>10</sup>, Dr. § 143. [ושכלחה] Read  $\text{E}^B$   $\kappa$ .  $\tau\iota\mu\omega\rho\eta\sigma\sigma\alpha\iota$  αὐτήν.—16. השלח] Read 'ש, as in vv.<sup>18</sup>. 20.—[יצי]  $\text{E}^B$   $\sigma\omega\theta\eta\sigma\sigma\alpha\iota$ =יצלי, cp. v.<sup>14</sup>.—[הם]  $\text{E}^B$  ἀλλ' ἢ αὐτοί, so  $\text{S}^B$   $\text{E}^B$ =הם, כי, as in v.<sup>18</sup>.—19. הארץ]  $\text{M}^B$  or 'ה  $\text{E}^B$  ἐπ'.—20. הם הם]  $\text{S}^B$  + כי, as in v.<sup>16</sup>. בן . . . בנים, as in v.<sup>18</sup>.—[יצי] . . . יצלי]  $\text{E}^B$  ὑπολειφθῶσιν . . . ῥύσσονται.—21. כי כה]  $\text{E}^B$  om. כי.—When כי refers to a preceding sentence it denotes (a) *yea, when* i.e. *how much more when*, as here and 15<sup>6</sup>, 2 S. 4<sup>10f</sup>, Pr. 21<sup>27</sup>; (b) *yea, that* i.e. *how much more or less*, e.g. 1 S. 14<sup>30</sup>, 1 K. 8<sup>27</sup>, Pr. 11<sup>31</sup>. In the former case כי has a temporal sense, in the latter, it strengthens והנה נותר.—22. והנה נותר] For the hypoth. pf. see 13<sup>12</sup> n.; here it is followed by the ptc. והנה יוצאים in the apod., instead of the more usual impf. (e.g. Am. 3<sup>6</sup>, Job 7<sup>20</sup>).—[הפאץ] Agreeing with פאץ in thought, not in form. But  $\text{E}^B$   $\sigma\omega\theta\eta\sigma\sigma\alpha\iota$   $\text{E}^B$  ol ἐξάγουσιν ἐξ αὐτῆς (+הנה)  $\sigma\iota\upsilon\delta\varsigma$   $\kappa$ .τ.λ.,  $\text{S}^B$   $\text{E}^B$ , gives a better construction; the word, however, may be a gloss, Kōn. iii. § 411 d.—[הנם]  $\text{S}^B$ =הם  $\text{E}^B$  והם  $\text{E}^B$  יאנון.—[ומה עליהם]  $\text{E}^B$  om. the sentences between this and 'ומה in v.<sup>23</sup>, by homoioteleuton.—[ונחמם]  $\text{E}^B$   $\kappa$ . μεταμελήσασθε.—[את כל אשר הבאת] A summary of the preceding thought, added loosely in the accus. of relation; *Ew. Syn.* § 277 (2), cps. Jud. 20<sup>44</sup>. 46, Jer. 45<sup>4</sup>.  $\text{E}^B$   $\alpha$ =שר—23. ונחמו]  $\text{E}^B$   $\kappa$ . παρακαλέσουσιν ὑμᾶς.—[לם] Many MSS לא אל הם, as 6<sup>10</sup>.

**Ch. 15, 1–8. The Parable of the Vine.**—Vv.<sup>2-5</sup> contain a little poem on the wild vine, which produces no wood of any value, and can be used only for fuel; similarly the inhabitants of Jerusalem are fit for nothing but to be thrown on the fire, vv.<sup>6-8</sup>. Other prophets and poets compare Israel to a vine, but to the cultivated, fruit-bearing sort, and in order to shew how Israel has disappointed its early promise, Dt. 32<sup>32</sup>, Is. 5<sup>1a</sup>, Hos. 10<sup>1</sup>, Jer. 2<sup>21</sup> (Gen. 49<sup>22</sup>, Ps. 80<sup>9-16</sup> [8-15] are exceptions). But Ezekiel goes further: from the first Israel was worthless, and is now to be treated as it deserves. Characteristically he takes a despairing view of Israel's past and present, a view which he elaborates further in the next chapter. When freed from additions, vv.<sup>2-5</sup> seem to fall into a lyric of four stanzas, remarkable for the skill of its parallelism, with two beats in each line, except in v.<sup>3b</sup> (so Hölcher). In vv.<sup>6-8</sup> no metrical form can be made out, though there is a certain rhythm in the language, due to the phrases taken up from vv.<sup>2-5</sup>. As elsewhere, Ez. appears to have delivered an oracle in verse, and then to have used it as the starting-point or text for his moral; cp. 7<sup>10</sup>, ch. 17. 21<sup>14-22</sup> [9-17] 23<sup>32-34</sup> etc.

## 2. The first stanza may be thus restored :

*How does the wood  
Of the vine surpass  
All trees ' ' of the forest?*

The vine is in the forest, not in the vineyard ; we are to think, therefore, of the wild vine and its trailing stalks as compared with the trees that grow timber. After *All trees* (sing. coll.) there follows in ~~the~~ *the twig which it is among the trees*, evidently added to explain the nature of the vine ; the sentence is awkwardly expressed, and it spoils the metre.  $\mathfrak{C}^b$  om. *the twig*.—

3. *Is wood from it taken  
To use for work?  
Can a peg from it be taken  
Whereon to hang any vessel?*

For the second line cp. 1 S. 8<sup>16</sup>, Ex. 38<sup>24</sup> ; for the *peg* cp. Is. 22<sup>23f.</sup>.

4. *Lo, if for the fire  
To devour it is given,  
Both of its ends  
The fire devours,  
And its mid-part is burned ;  
Can it serve for work?*

The wild vine is only good for fuel. Hölscher would cancel the first two lines ; but metrically they are sound, and *give* or *become for devouring* (or *food*) is a favourite expression in Ez., v. <sup>6</sup> 21<sup>37</sup> [32] 23<sup>37</sup> 29<sup>5</sup> 34<sup>5, 8, 10</sup> 35<sup>12</sup> 39<sup>4</sup> ; similarly in H, Lev. 25<sup>6</sup> ; in P six times, Gen. 1<sup>29f.</sup> etc. *Both of its ends* is a touch to complete the picture, not a veiled allusion to N. and S. Israel, as some prosaically think. Cp. Is. 7<sup>4</sup>.—5. With trifling omissions, the v. runs :

*' ' When perfect, it was  
Of no use for work ;  
Much less, when devoured, ' '  
Is it useful for work.*

See phil. note.

6. The application of the parable. Jahveh Himself is the speaker : the inhabitants of Jerusalem are like the wood of the vine, *which I have appointed for the fire*, by a law of nature, as it were ; they shall be burned up, wholly destroyed. Such was the dreadful prospect which Ez. had constantly in his mind :



though at times he hoped that the godly might be spared, e.g. 9<sup>4</sup>, and see 5<sup>10</sup> n., yet his prevailing view contemplated no relief: Jerusalem is doomed to perish in flames; cp. 10<sup>2, 7</sup> 16<sup>38-42</sup> 22<sup>17-22</sup> 23<sup>47</sup> 24<sup>9-14</sup>.—7. *And I will put my face against them*] So 14<sup>8</sup>.—*Have they escaped from the fire? then the fire shall devour them*] i.e. if any shall have gone forth from the burning city, yet they shall be burned in the end; there will be no survivors; though some may escape for the moment, their fate will overtake them, as Ez. says elsewhere, 5<sup>4, 12</sup> 23<sup>25</sup>. This gives a better sense to the whole v. than the rendering *from the fire they went forth, and the fire shall devour them*, which makes the first clause refer to the exile of 597 B.C., and the second to that of 586.—*And ye shall know*] Ez. here addresses his fellow-exiles, who will recognize the justice of Jahveh in the fate of the city.—*When I set my face against them*] Elsewhere always of the prophet, see 6<sup>2</sup> n.; in cl. a *put my face*.—8. *And I will make the land a desolation*] see 6<sup>14</sup> n.; and for committed transgression see 14<sup>13</sup> n.

Ch. 15, 2. אדם. [בן אדם. חָיִי + καὶ σὺ. —מִהֵיחָיָה עֵץ-הַנֶּחֱמַן מְכַלְעֵץ הָעֵץ. lit. 'how does the wood of the vine become more (useful) than all trees of the forest?'] The particular to which *more* refers is not expressed, but is left to be supplied by the reader; cp. Is. 10<sup>10</sup> (in number), Job 11<sup>17</sup> (in brightness) 28<sup>18</sup> (in value). For the adverbial use of *how* = *how*? cp. Gen. 44<sup>16</sup>, Ex. 10<sup>26</sup>, 2 K. 4<sup>43</sup>. [הוֹמָרָה אֲשֶׁר הָיָה. The first word (cp. 8<sup>17</sup>, Num. 13<sup>23</sup>) must be in appos. to עֵץ הַנֶּחֱמַן, and not the direct subj. of הָיָה, which is mas. The pf. here seems unsuitable.—3. הֵיכָלָהּ חָיִי + חָיִי = הֵיכָלָהּ as in cl. b.—4. נָתַן . . . נָתַן. See 13<sup>12</sup> n.—לאֲכִלָּהּ. See 23<sup>37</sup> n.—אֲחַ שְׁנֵי קִצּוּיוֹ. See 13<sup>12</sup> n.—חָרִי. Jer. 6<sup>29</sup>; elsewhere נָתַר Ps. 69<sup>4</sup> 102<sup>4</sup>; Kōn. i. 368.—5. הֵנָּה בְּהִיּוֹת. \$ implies 'וב'; neither ⚡ nor ⚡ etiam recognizes them; and the metre favours its omission. The use of הִיּוֹת with a prep. is characteristic of Ez., e.g. בְּהִיּוֹת 68. 13 16<sup>22</sup> [cp. 30. 31] 37<sup>28</sup>; 17<sup>8, 14</sup> 20<sup>12</sup> 27<sup>7</sup> 36<sup>3</sup> 41<sup>6</sup> 44<sup>7</sup> (elsewhere frequent only in Chron.); 22<sup>19</sup> 29<sup>6</sup> 34<sup>8</sup> 35<sup>5</sup>. For חָיִי's rendering αὐτὸς οὗτος see 9<sup>6</sup> n.—אֵין הִיּוֹת. After a neg. = 'how much less when,' see 14<sup>21</sup> n.—וְיָקָרָה. Pausal form, cp. 24<sup>10</sup>; the word is tautologous after אֲשֶׁר אֲכַלְתֶּם, and is better removed. חָיִי εἰς τέλος, as in v.<sup>4</sup>. חָיִי's rendering of vv.<sup>4</sup> and <sup>5</sup> is noticeably free.—וְנִעְשָׂה עוֹר For the pf. c.w.c. involving a question see Dr. § 119 (γ), § 123 (β). חָיִי εἰς ἄσρατῃ εἰς ἄσρατῃ; חָיִי הֵיכָלָהּ \$ 'how is it fit for,' perhaps implying הֵיכָלָהּ, an easier construction, but not necessarily more correct. Neither \$ nor ⚡ recognizes עוֹר.—6. לֹכֵן. חָיִי + חָיִי. Some MSS ⚡ \$ (+ כל) ⚡. But the sing. can be coll., as in v.<sup>2</sup> (restored), and need not be altered.—נָחֲתִי. Co. prs. נָתַן as in v.<sup>4</sup>; unnecessary.—7. אֲחַ מִנִּי. \$ bis 'my wrath,' so ⚡ on the second occasion. חָיִי חָיִי חָיִי. The form of the sentence as 11<sup>8</sup> חָיִי רִיחָם וְחָיִי אֲבִיא Job 19<sup>4</sup>; cp. also ch. 35<sup>9</sup>. For the hypothetical pf. see Dr. § 154, and cp. the pf. with הִנֵּה v.<sup>4</sup> supr. חָיִי read חָיִי; as חָיִי; easier, but not so forcible. ⚡ paraphrases 'and I will lay my punishment on them for the words of the law which were given from the midst of the fire' etc.—וְיָרְעוּ. חָיִי = וְיָרְעוּ; but how shall they know, if all are burned up?

**Ch. 16. The Unfaithful Spouse: an allegory of Jerusalem.**—The theme of ch. 15 is taken up and carried further. (a) Vv. <sup>3-14</sup>, <sup>15-43</sup>. Again the prophet starts with a poem, vv. <sup>3-14</sup>, this time based on a popular story: a babe, exposed after birth, was found by a traveller, who saved her life, and then left her to grow up in the wilds; when he next passed by she had developed into maidenhood; thereupon he wedded her, and she became his queen, renowned for her beauty far and wide. Probably Ez. did not invent the story, for it is one of those tales which have always been popular favourites; moreover, some of the details hardly fit the application; but he used it for the purpose of his allegory. The foundling who becomes the king's bride is Jerusalem, i.e. Israel; though dowered with love and gifts, she proved unfaithful; her licentiousness passed all bounds; she deserves to be put to death as an adulteress. In other words, Israel throughout its history has shewn a vicious taste for the religion and morals of the Canaanites, and has forfeited its true position by seeking alliance with Egypt, Assyria, Babylon in turn. The hour of doom has arrived, vv. <sup>15-43</sup>. (b) Another discourse follows in vv. <sup>44-52</sup>. The allegory changes. Jerusalem is now taunted as the 'sister' of Samaria and Sodom; all three had broken their 'marriage' vows, and sunk to the level of the Canaanites, but Jerusalem to a degree which made her 'sisters' appear righteous in comparison. (c) When the time of restoration comes, the shame of Jerusalem will be all the deeper, for she will see her 'sisters,' whom she used to despise, reinstated before her, vv. <sup>53-58</sup>. (d) Yet, such is Jahveh's mercy, in spite of ingratitude and breach of faith, the ancient covenant will be renewed; the 'sisters' will become 'daughters,' and Jerusalem, penitent and forgiven, will be bound to God for ever, vv. <sup>59-63</sup>.

With regard to the date of these discourses (a) belongs to the period before the catastrophe of 586 B.C., because the punishment is still in the future; the same may be said of (b). The last two sections, which hold out the prospect of a restoration, agree with Ez.'s altered tone after the city had fallen, and especially with ch. 37.

Prophets before Ez. had used the figure of marriage to represent Israel's relation to Jahveh, e.g. Hos. 2<sup>4-25</sup> [2-23]. Jer. 2<sup>2</sup> 3<sup>1st</sup>, cp. Is. 54<sup>5</sup>, and that of adultery for Israel's unfaithfulness, e.g. Is. 1<sup>21</sup>, Jer. 3<sup>1. 8</sup>. The first discourse is, in fact, an expansion of the theme of Is. 1<sup>21</sup> and Hos. 2; we can scarcely doubt that Jeremiah's allegory, Jer. 3<sup>6-25</sup>, was in Ez.'s mind; but the passion with which he elaborates the argument is all his own. Jeremiah indeed confessed that Israel had been a sinner from its youth, 3<sup>25</sup> 32<sup>30</sup>; yet Ez. goes beyond his pre-



deceutors : while they looked back to a purer, happier age in the past, e.g. Is. 1<sup>26</sup>, Hos. 2<sup>15</sup> 9<sup>10</sup> 11<sup>1</sup>, Jer. 2<sup>2f.</sup>, he can see nothing in Israel's history but an inbred bias towards heathenism ; what else is to be expected from one whose very origin was heathen, vv.<sup>3. 45</sup> ? This conviction of the nation's sinfulness marked out the prophets from other men ; herein lay their originality ; and among the prophets none went so far or so deep as Ezekiel (see on 14<sup>9</sup> and cp. Mic. 3<sup>8</sup>). He returns to the subject again in ch. 20, and in the allegory of the Two Sisters, ch. 23.

There is much in this ch. which is repulsive to our taste. In the case of the poem, vv.<sup>3-14</sup>, it must be remembered that Oriental story-tellers, both ancient and modern, observe no sort of reticence about physical details which, in the West, are considered unsuitable for a place in literature.

Ch. 16, 2. *Make Jerusalem know her abominations.*] Especially the worship of Baal and the horrid rites of Moloch ; popular religion assimilated the service of Jahveh to these native cults : it was sheer apostasy in the eyes of the prophets, cp. Jer. 32<sup>30-35</sup>. —3. Here begins the poem, composed, it would seem, in distichs or tristichs with four beats in each line, though lines with three beats occur in vv.<sup>5. 7</sup>. As elsewhere, e.g. ch. 15, owing to later additions and changes, the recovery of the original form of the text must be largely a matter of experiment. To Gunkel *Das Märchen im A.T.* 1921, 113 ff. and to Hans Schmidt *Die grossen Propheten*<sup>2</sup> 1923, 428 f., belongs the credit of recognizing the origin of the poem in one of those romantic stories which never lose their interest, and in all ages have been the delight of young and old. Most likely Ez. himself turned the story into verse ; no popular source would have contained such a couplet as the first.

*Thy breed and thy birth were of Canaan's land :  
Thy father—an Amorite, and thy mother—a Hittite !*

From the religious point of view Jerusalem, i.e. Israel, had been heathen all along ; its infidelity was in the blood ; *father, mother*, stand for the stronger and weaker elements which produced this race of sinners. Literally there was enough truth in the prophet's language to give a sting to his sarcasm. For though the Hebrews came of an Aramaean stock (Dt. 26<sup>5</sup> cp. Gen. 10<sup>22</sup> P), and were immigrants into Canaan, yet they had a racial kinship with the natives, who were known as *Canaanites* (J's name, e.g. Gen. 10<sup>19</sup> 12<sup>6</sup>, Josh. 7<sup>9</sup>, Jud. 1<sup>1ff.</sup>) or *Amorites* (E's and D's name, e.g. Gen. 48<sup>22</sup>, Num. 21<sup>13. 21. 31f.</sup>, Josh. 7<sup>7</sup>, Jud. 6<sup>10</sup>), just as the land is called *Amurru* and *Kinahhi*, *Kinahna*, in the Amarna letters (Knudtzon *El-Am. Tafeln* 1132 ff.).

And the natives themselves were of mixed race. One of the non-Semitic elements which they had absorbed was the *Hittite*, according to Hebrew tradition, v.<sup>45</sup>, Gen. 27<sup>46</sup> 28<sup>1</sup>, Josh. 1<sup>4</sup> P. Of course the Hittites in the lists of the nations of Canaan (Gen. 15<sup>20</sup> etc.) cannot be identified directly with the great nation of Cappadocia, Carchemish and N. Syria, which had almost faded from Hebrew memory: they are generally supposed to have been settlements left behind in Canaan after Hittite invasions. But it cannot be proved that Hittite influences ever reached so far as Palestine; and the suggestion is now made that by *Hittite*, here and elsewhere in the O.T., we should understand a loose, unhistorical term for what was properly speaking *Subaraean*, the non-Semitic people of the land of Subartu, as it is called in ancient Bab. documents; a vast territory N. and N.W. of Babylonia, which included the lands of the Amurru, and extended into Palestine at least so far as to leave behind it traces which can still be followed (Ungnad *Die ältesten Völkerwanderungen Vorderasiens* 1923, 6 f.). With regard to Jerusalem itself Ez.'s taunt had a basis of literal fact. The earliest known governor, Abd-ḥiba or Arad-ḥiba, has a name which we ought apparently to call Subaraean rather than Hittite or Mitannian, for it implies that he was named after the Subaraean goddess *Ḥiba* or *Hepa*; perhaps the same designation should be given to Urijah the Hittite and Araunah (2 S. 11<sup>31-23</sup> 24<sup>18ff.</sup>); on the other hand Malki-ṣedek (Gen. 14<sup>18</sup>), Adoni-ṣedek (Josh. 10<sup>3-5</sup>, cp. Jud. 1<sup>5ff.</sup>)—all names traditionally connected with Jerusalem—are pure Semitic; moreover, there is reason to believe that for a long time Jebusites lived in the city side by side with Israelites. This shameful account of Jerusalem's origin led the older translators to tone down the language; for the word rendered *breed*, lit. *extraction* or *place of digging* (only again 21<sup>35</sup> [30] 29<sup>14</sup>), *ESV* give *thy root*, *Σ<sup>β</sup> ἡ δόσις* [σου]; *TL* transforms the entire sense, 'I will drive out the Amorites before you and bring the Hittites to nought.' According to R. Eliezer b. Hyrcanus in the Mishnâ the whole chapter was not to be read or translated in public, *Meg.* iii. 10 (Geiger *Urschrift* 346 f.).—4.

*And thy birth—on the day wherein thou wast born  
Uncut was thy navel, none washed thee with water,  
Nor rubbed thee with salt, nor swathed thee in bands.*

Heathen by parentage, the child received heathen treatment at its birth; it was denied the most elementary care, and left to perish out of doors. In the East, female infants are still sometimes exposed; the ancient Arabs even buried them alive, *Qur'an* 81, 8. In connexion with childbirth, Dr. Masterman



describes present-day customs in Palestine: 'As soon as the navel is cut the midwife rubs the child all over with salt, water, and oil, and tightly swathes it in clothes for seven days; at the end of that time she removes the dirty clothes, washes the child and anoints it, and then wraps it up again for seven days—and so on till the fortieth day,' *PEFQSt.* 1918, 118 f. Jerome in loc. writes, 'tenera infantium corpora dum adhuc uteri calorem tenent . . . solent ab obstetricibus sale contingi, ut sicciora sint, et restringantur.' This seems to be the common sense of the allusion to *being salted*, though Kr. discovers an act of dedication to the Deity by 'a covenant of salt' (Lev. 2<sup>13</sup>, Num. 18<sup>19</sup>, 2 C. 13<sup>5</sup>). Lit. the Hebr. runs, *with water thou wast not washed, nor salted at all, nor swathed at all*. After *thou wast not washed* *ffl* adds a word, *l'mish'i*, of unknown meaning and dubious form; *℥* renders it 'for cleansing,' *ἈΘ εἰς σωτηρίαν*, *℥* et aqua non es lota *in salutem*, which suggests to Jerome a reference to baptism. The word may be a gloss miswritten; *℥<sup>BS</sup>* omit it, and most modern scholars. As rendered above, the v. is a tristich, with four beats in each line; but this metrical form is secured only by retaining *And thy birth*, which some would strike out as a mistaken variation of the following words, and by omitting *l'mish'i*.—5.

*No eye had compassion ' ' , or took pity upon thee ;  
Thou wast thrown on the ' ' field, so abhorred was thy person,  
On the day wherein thou wast born.*

The child was cast *on the field* i.e. the open country, exposed to wild beasts and violence, cp. 33<sup>27</sup>, Ex. 22<sup>30</sup>, Dt. 21<sup>1</sup> etc. For *no eye had compassion . . . pity* see 5<sup>11</sup> n.; more literally, *so as to take pity upon thee*, and l. 2 *in the loathing of* (i.e. felt for) *thy person*; the noun *loathing* is found only here, but the verb occurs in v. 45 and repeatedly in Lev. 26, vv. 11. 15 etc. In *ffl* there is another *upon thee* after *compassion*, and the prosaic addition *to do for thee one of these things, and on the face of the field*; as restored, the v. contains two lines with four beats in each, and one line with three.—6. 7.

*And I passed ' ' and beheld thee struggling in thy blood,  
And I said unto thee, 'In thy blood live, ' ' ,  
'And grow up' like the herb of the field ' ' !  
So thou didst grow up and wax tall, and arrive at 'full maidenhood,'  
And 'thy' breasts were formed, and thy hair grew;  
But thou wast unclothed and uncovered.*

Gunkel suggests that in the story, as the people would tell it, the traveller was a magician; his word gave life to the perishing babe. Having saved the child, he left it to grow up like the

flowers, in a state of nature. *In thy blood live* i.e. with thy blood upon thee continue in life; for *live* in this sense cp. 2 S. 12<sup>22</sup>. But *live* might also have the sense recover, revive, as from sickness or likelihood of death, e.g. Is. 38<sup>9, 21</sup>. The rendering *in spite of thy blood* (Dav.) is possible, e.g. Lev. 26<sup>27</sup>, Is. 47<sup>9</sup>, but less appropriate. Again there are obvious mistakes and enlargements in the existing text. In l. 1 *ff* inserts *upon* (by) *thee*; and gives l. 2 twice over, a mistake which is not found in 5 MSS *GLS*.—7. In l. 3 the reading *and grow up* is based upon *GS*; *ff* has *and myriads* with the addition of *I made thee*; this spoils both sense and metre. The fourth line contains the meaningless words *and thou didst enter into an ornament of ornaments*; though the Vrs. imply the same text, it cannot be right; with a small correction read *thou didst enter into the time of menstruation*, or better, with *S*, *into the menses*. With *unclothed and uncovered*, lit. *nakedness and nudity*, cp. vv.<sup>22, 39</sup> 23<sup>29</sup>; there is a paranomasia in the Hebr., cp. 6<sup>14</sup>. The third and sixth lines contain three beats, the rest four.—8. Omitting later additions, we may render:

*And I passed ' ' and beheld thee, and 'twas thy time for love.  
So I spread out my skirt ' ', and covered thy nakedness,  
And I swore unto thee ' ', and thou becamest my own.*

When the traveller passed that way again, he found the child a lovesome maid, and, with the customary symbolic act, he claimed her as his bride. For the symbol cp. Ruth 3<sup>9</sup>, and see W. R. Smith *Kinship* etc. 87; *Rel. of Sem.*<sup>3</sup> 674; Sale's transln. of the Koran (Warne) 56 and note; *Ruth* (Cambr. B.) II. After *swore unto thee* some prosaic editor added *and I entered into a covenant with thee, saith the Lord Jahveh*; marriage as based upon mutual pledges could be described as a *covenant*, cp. Mal. 2<sup>14</sup>, Pr. 2<sup>17</sup>. But apart from metrical considerations, it is too soon to reveal the identify of the Traveller Unknown; that does not come out till the end, v.<sup>14b</sup>, and the reader is meanwhile kept in suspense. In l. 1 the Hebr. phrase is lit. *thy time was the time of loves*, the plur. denoting an abstract idea, as in 23<sup>17</sup>, Prov. 7<sup>18</sup>; with the end of l. 3 cp. 23<sup>4</sup>.—9. 10.

*' ' And I washed off thy blood ' ', and anointed thee with oil,  
Clothed thee with broidered-work, and shod thee with leather,  
Gave thee a turban of linen and a robe of silk.*

There was blood again (cp. v.<sup>6</sup>), for by this time the babe had grown to maturity. She had lived as a wild thing in a state of nature; now she enters civilized life, and her deliverer prepares her for the bridal. In *ff* the first line begins with



*And I washed thee (raḥaṣ) with water*, probably an addition based on v.<sup>4</sup>; the true text has *I washed off (shataph)*, a word used for *rinising* the hands or a vessel, e.g. Lev. 15<sup>11</sup>, 1 K. 22<sup>38</sup>, not of bathing the body. For *anointing* at the toilet cp. Ru. 3<sup>3</sup>. *Broidered-work* or variegated cloth was highly prized, v.<sup>13</sup> 26<sup>16</sup>, Jud. 5<sup>30</sup>, Ps. 45<sup>15</sup> [14]. The exact meaning of *tahash*, rendered *leather* above, is uncertain; the word may be identical with the Arabic *tahas*, the dugong or sea-cow, a kind of porpoise common in the Red Sea, the skin of which is used by the Bedouin for sandals; or it may be a loan-word, and represent the Egypt. *ths* = 'leather.' Delitzsch connects it with the Akk. *tahšu* = 'sheep,' used for the inflated skins underneath a raft; but the form and meaning of the Akk. word are questioned. The outer covering of the tabernacle was made of *tahash*, Ex. 25<sup>5</sup> 26<sup>14</sup> etc., rendered *sealskins* in RV., with the marg. *porpoise-skins*; the AV. *badgers' skins* comes from the mediaeval Jews, who probably took over this sense from the Talmud, where the word is explained as meaning a ferret or squirrel, *Shabb.* 28a. The third line lit. runs *And I wound thee about with linen*, referring to head-gear; see the vb. in Ex. 29<sup>9</sup>, Lev. 8<sup>13</sup>. The word for *linen*, *shēsh*, v.<sup>13</sup> 27<sup>7</sup>, Ex. 25<sup>4</sup> 28<sup>5</sup>, 39, seems to be borrowed from the old Egyptian *š(e)s*, which has this meaning; linen was worn in Egypt by persons of rank (Wilkinson *Anc. Egypt.* 1854, ii. 73), as in Israel by the high priest, Ex. 28<sup>39</sup>. *ἔ* renders *βύσσος*, and similarly *š*, i.e. linen or cotton, a word which was adopted into Hebrew in the form *būš* as a later equivalent of the more ancient *shēsh*, Est. 1<sup>6</sup> etc.; see further Dillmann *Exodus* 274 ff. The rest of the line is lit. *and I covered thee with silk*. So Rashi explains the Hebr. *mēshi*, only again v.<sup>13</sup>; it corresponds to the French *soie*. If *silk* is right, the material was not known before Ez.'s time; among Gk. writers *σικικός* (cp. Rev. 18<sup>12</sup>) does not make its appearance before the Macedonian conquest. The Vrs. were evidently uncertain: *ἔ* *τρίχαπτον* = 'made of hair' or 'fine as hair,' *ἔ* 'coloured garments,' *š* 'fine linen,' *ἔ* *subtilia*, in v.<sup>13</sup> polymittum.—11. 12.

*And I decked thee with ornaments: ' ' bands on thy wrists,  
And a chain round thy throat, a ring on thy nostrils,  
And hoops in thy ears, and a crown ' ' on thy head.*

She was given everything that could gratify desire and excite admiration; see Judith 10<sup>4</sup>. For *decked* (lit. *ornamented*) *with ornaments* cp. 23<sup>40</sup>, Is. 61<sup>10</sup>. The *bracelets*, the *nose-ring*, the *crown* made up the bridal jewellery, cp. Gen. 24<sup>22</sup>. 30. 47; according to Cant. 3<sup>11</sup> it was the bridegroom who received a *crown* for his wedding, here it is the bride; cp. also Rev. 21<sup>2</sup>. *ἔ* has a *crown of splendour*, as in 23<sup>42</sup>, Is. 62<sup>3</sup>, Prov. 16<sup>31</sup> cp.

Jer. 13<sup>18</sup>; the descriptive term may be merely a convention; it overweights the verse.—13.

' ' *Fine-flour and honey and oil were thy food :  
Surpassing in beauty, thou didst rise to be queen !*

The bride was not only richly adorned, but nourished on the three typical gifts of the divine beneficence, see Dt. 32<sup>13f.</sup>, Hos. 2<sup>10</sup>. *Fine-flour*, *sōleth*,  $\text{סֶמֶלֶת}$ ,  $\text{Σεμίδαλις}$ ,  $\text{Υ}$  simila, was the pure wheat separated from husk and bran, and as a rule provided for guests and the king's household, Gen. 18<sup>6</sup>, 1 K. 5<sup>2</sup>; it was offered in the *minhâ*, 46<sup>14</sup>, Ex. 29<sup>2. 40</sup> etc.\* Moreover, since her deliverer turned out to be a prince, the bride was advanced to royal estate, lit. *thou didst prosper to royalty*. Though the words are not found in  $\text{ס}$  (see 7<sup>27</sup> n.), and in  $\text{ז}$ <sup>b</sup> are marked with an asterisk, there is no reason for omitting them; indeed they are wanted to bring the story to its climax. Jerome in loc. explains that  $\text{ס}$  left out the words for fear of offending the king of Egypt by alluding to the royalty conferred by God on Jerusalem! He interprets *honey* as the mystical gift of the Spirit, and in this connexion quotes the famous line from the Gospel according to the Hebrews, 'Even now has my mother the Holy Spirit seized me,' cp. 8<sup>3</sup> n. At the beginning of the v.  $\text{פ}$  has *and thou didst deck thee with gold and silver, and thy clothing was of linen and silk and broidered-work*. Though recognized by the Vrs., this sentence only repeats with variation the text of vv.<sup>10. 11</sup>; there the adorning is the work of the princely lover, but this makes it the work of the bride herself; the former alone is consistent with the rest of the story (so Gunkel, Hö.).—14.

*And thy fame went forth among the nations for thy beauty :  
Perfect it was through my adornment which I laid upon thee—  
'Tis Jahveh's oracle.*

So far all is well. The foundling has become a queen, renowned for beauty and splendour; from first to last she has owed everything to her deliverer, now her husband, who is none other than Jahveh Himself! In vv.<sup>15-34</sup> the unhappy sequel is unfolded, still keeping to the outlines of the story, and adapting it to Israel's career. As a woman famed for her beauty Jerusalem is spoken of in Lam. 2<sup>15</sup>, and Tyre in ch. 27<sup>3</sup>

\* See the careful investigation by Dalman in *Alttest. Studien für R. Kittel* 1913, 61-69, *Die Mehlartern im A.T.* From reff. in the Talm. and modern Palestinian usage he shews that *sōleth* was the pure inner substance of the corn, ground either coarse or fine, as distinct from the meal which contained the outer and darker skins of the wheat-berry.



28<sup>12</sup>. Similar expressions, *beauty, adornment, prosper* (v.<sup>13</sup>), are used of the young king in Ps. 45.

Ch. 16, 2. הוֹדַע  $\mathfrak{E}$  διαμαρτυραι=נָדַע, wrongly.—3. קָלְהִיָּהּ [קָלְהִיָּהּ] As the sing. is קָרָה 29<sup>14</sup>,  $\mathfrak{A}$  might be expected in the pl., e.g. קָרָה, קָרָה; the pl. of a process, as in מִלְרָה, מִצְרָה Mic. 5<sup>1</sup>, תִּצְרָה Ps. 68<sup>21</sup>. The root כָּר prob.= *dig, bore*, Akk. *kāru*=‘fell’ (trees).—[מִלְרָה־] = *kindred* Gen. 12<sup>1</sup>, or *offspring* ib. 48<sup>6</sup>.—For הוֹנְעִי l. הוֹנְעִי with Vrs., and for הַמְסִי l. אַמְסִי as  $\mathfrak{E}$ , as in v.<sup>45</sup>.—4. [וּמִלְרָה־] A casus pendens resumed by a synonym, cp. 10<sup>10</sup> 10<sup>10</sup> 33<sup>2</sup>; Kōn. iii. § 341 f. הוֹלִרָה Kt., הוֹלִרָה Q. v.<sup>8</sup>, Hoph. inf.; for the acc. after a pass. cp. Gen. 40<sup>20</sup>, Ex. 27<sup>7</sup>; G-K. § 121 b. לֹא כָרָה שָׂרָה— $\mathfrak{E}$  is best taken as a pass. of *Kāl*, cp. קָרָה 10<sup>13</sup> n. For the doubled  $\mathfrak{r}$  see Kim. *Mikhlol* 57 a; Driver *Sam.*<sup>2</sup> Addenda xix. f. gives a more complete list. The doubling of  $\mathfrak{r}$  is usually not indicated in  $\mathfrak{M}$ ; it must have been suppressed later than  $\mathfrak{E}$ , which still writes Σάρρα, Χάρράν, Γόμορρα etc.  $\mathfrak{E}^B$  οὐκ ἔδρασ τοὺς μαστοὺς σου (=  $\mathfrak{E}$  שָׂרָה cp. 3<sup>9</sup> n.), but  $\mathfrak{A}^B$  ἔδρασ, which is supported by Orig. non alligaverunt ubera tua. The transl. in some codd. οὐκ ἐτμήθη ὁ ὀμφαλὸς σου is a late correction of  $\mathfrak{E}$  by  $\mathfrak{B}$ ; Deissmann *Bibl. Stud.* 151 f.—[לְמַשְׁעִי] The  $\mathfrak{A}$  שְׁהָ=‘to behold’; and Kōn. ii. 111 n. defends for *my beholding*. Others explain the last syll. as a Hebr. form of the Aram. nominal ending נִי— $\mathfrak{E}$ ’s לא־יִתְקַדַּשׁ for *being cleansed* is prob. a guess; and this transl. has been maintained by connecting the word with the Akk. *misu*=‘to wash’; but the Hebr. equivalent of *misu* is מָסָה Ps. 67, in Hiph. Josh. 14<sup>8</sup>, not מָשַׁע. The curious rend. of  $\mathfrak{E}^A$  τοῦ χριστοῦ μου=שִׁיחַ may be due to a Christian interpolator.—[הַחֵלֶל לֹא חָתַל] Hoph. and Pu.; G-K. § 113 w. The vb. only here; the noun in 30<sup>21</sup>, Job 38<sup>9</sup>.—5. For לֹא  $\mathfrak{E}$   $\mathfrak{S}$  read וְלֹא. The first עֵלִי is superfluous.—[לְהִקְלֵק] Inf. constr. cp. הִקְלַח Hos. 7<sup>4</sup>; G-K. § 45 d.—[אֵל פְּנֵי הַשָּׂדֶה] l. על שָׂדֶה overcharges the line, though it is recognized by  $\mathfrak{E}$ .—[נִפְשָׁךְ] Objective gen., cp. Is. 23<sup>6</sup>, Ob. 10.—6. [מִתְבַּסֵּסֶת] The Pil.=‘tread down’, Is. 63<sup>18</sup>, Jer. 12<sup>10</sup>; the Hithpal., only again v.<sup>22</sup>, makes the action reflexive, and denotes the blind movements of the infant’s limbs (Oxf. Lex.);  $\mathfrak{E}$  πεφυσμένον=‘disordered, mingled.’—[בְּרִיחַ] l. בְּרִיחַ  $\mathfrak{E}^B$   $\mathfrak{S}$  and v.<sup>22</sup>.—[בְּרִיחַ חִי] Again read the sing.  $\mathfrak{E}$  ἐκ τοῦ αἵματος σου ζωῇ, i.e. *and is*, cp. 12<sup>10</sup> n. The second חִי . . . ואִמְרִי is a dittograph;  $\mathfrak{E}$  ingeniously finds a significance in the repetition: ‘I said to you, By the blood of circumcision I will take pity on you; and I said to you, By the blood of the passover I will deliver you’; cp.  $\mathfrak{E}$  v.<sup>23</sup> 21<sup>14</sup>.—7. [וְכִבְיָהּ]  $\mathfrak{E}^B$  πληθύνου,  $\mathfrak{E}^A$   $\mathfrak{S}$  prefix *and*; so l. וְכִבְיָהּ or וְכִבְיָהּ, continuing the speech. Then נַחֲחִי must be om. with  $\mathfrak{S}$ , though  $\mathfrak{E}$  has it.—[בְּעֵי עֵינַי] i.e. the finest ornament,  $\mathfrak{V}$  ad mundum muliebrem. But  $\mathfrak{E}$  is used of jewels, e.g. v.<sup>11</sup> 7<sup>20</sup>, not of bodily beauty. Read עֵינַי, though this gives one beat too much; so better with  $\mathfrak{S}$  עֵינַי, cp. Is. 64<sup>6</sup>, lit. *times*.  $\mathfrak{E}$  eis πόλεις πόλεων, so  $\mathfrak{E}$   $\mathfrak{S}$  and prob.  $\mathfrak{E}$ , confusing  $\mathfrak{r}$  and  $\mathfrak{d}$ ; cp. 7<sup>25</sup> n.—[שָׂרָה] l. שָׂרָה  $\mathfrak{E}^B$   $\mathfrak{S}$  Two abstr. nouns, forming the predicate; Dr. § 189(2).—8. [עַד דִּרְיָה] For the pl. cp. עֲנִיִּים 33<sup>11</sup>, אֲהִיִּים Hos. 8<sup>9</sup>, Pr. 5<sup>19</sup>.  $\mathfrak{E}$  καὶ καιρὸς καταλύοντων=רָצָה cp. v.<sup>7</sup> n. ‘A καιρὸς συναλλαγῆς i.e. ‘sponsalia,’ Θ κ. μαστῶν, Σ κ. ἀγάπης.—[כַּנְפִּי]  $\mathfrak{S}$  ‘my hand,’ perhaps as less unbecoming,  $\mathfrak{E}$  ‘and I let down my word upon thee.’—9. [סַעֲלִי] Prob. an addition, like עֵלִי in vv.<sup>5</sup> 6. 8.—[וְרָפְהֶ] The raphē implies that dag. f. is omitted, i.e. that the  $\mathfrak{r}$  vb. is treated as  $\mathfrak{r}$ ’ $\mathfrak{e}$ , cp. 10<sup>15</sup> 17.—10. [וְאֶנְעִלָךְ] Denom. from  $\mathfrak{r}$  *sandal*; the Hiph. in 2 C. 28<sup>15</sup>.—[וְאֶנְכָּרָךְ] Kim. in loc. notes the exceptional  $\mathfrak{r}$  with the impf.  $\mathfrak{r}$  sing., and cps. 2 S. 1<sup>10</sup> וְאֶנְכָּרָךְ; see Dr. § 66 n. 2.—For שָׂרָה Del. *Ez.* xiv. proposes an Akk. etymology, *mašu*=‘become bright, glisten.’—11. [וְאֶעֱרִי עֵי] For this type of constr. cp. 1 S. 17<sup>26</sup> 20<sup>17</sup>, Jer. 31<sup>3</sup>; Kōn. iii. § 329 e.—[וְאֶתְנָה] Explanatory, as נַחֲחִי v.<sup>7</sup> and וְאֶתְנָה v.<sup>12</sup>.  $\mathfrak{E}$  περιέθηκα=וָשַׁח Gen. 24<sup>47</sup>, but

in v.<sup>12</sup> ἑδωκα.—For צִדִּים cp. also Num. 31<sup>60</sup>; רִכִּיד only again Gen. 41<sup>42</sup>.—12. [נוס] nose-ring Is. 3<sup>21</sup>; but also ear-ring Gen. 35<sup>4</sup>, Ex. 32<sup>2</sup>.<sup>3</sup>, prob. Jud. 8<sup>24d</sup>, and so S here 'rings of gold in thy ears,' substituting 'beryls on thy forehead' for *hoops* (Num. 31<sup>60</sup>) in thy ears.—[נֶזְקֶהָ l. תַּעֲרַח תַּפְאֶרֶת].—13. [שש] Kt., an error for שש Q.—[אֶבֶן־יָ] This form of the pf. 2 f.s., with the old fem. ending, cp. אָבִי Kt. 36<sup>13</sup>, is used throughout this ch., e.g. vv.<sup>18</sup>, 22, 31, 43, 47, 51, side by side with הָיִיתָ v.<sup>22</sup>, שָׁבַע v.<sup>28f.</sup>; so often in Jeremiah, e.g. 2<sup>20</sup>, 33, 34, 5 etc. The Mass. alters it as a rule to the ordinary form. The final *i* was generally unaccented, and therefore dropped; but sometimes it was lengthened, and retained, perhaps as a dialectical peculiarity; G-K. § 44 *h*; B-L. 310.—[וַתִּיפֵי] With the tone drawn back under the influence of waw consec.; Kim. *Mikhlol* 124 *a*; *Rad. Lib.* 144. Cp. [וַתִּיפֵי] See 9<sup>n</sup>. The doubling overloads the line, l. סָאָר.—[וַתִּיפֵי לְמִלּוּכָה] For the ל after צִלָּה cp. 15<sup>4</sup>, Jer. 13<sup>7</sup>.<sup>10</sup> (in the sense 'to be good for').—14. [בְּהָרִי] עֵר has a double rend. ἐν εὐπρεπείᾳ ἐν ἡ ἡραϊσότητι. Cp. in עֵר vv.<sup>30</sup>, 31 (בְּנוֹתָי) 38 cod.<sup>A</sup>, 49; and 13<sup>6</sup>, 11<sup>f</sup>. phil. n. S 'because of the crown (כְּלִיאָה) of thy beauty.'

Vv. 15-34. The story applied.—15. It is hard to tell whether the poem originally ended at v.<sup>14</sup>, or went on to describe the degradation of the 'queen'; so far as the measure goes, the present v., a couplet with four beats in each line, continues the rhythm of the preceding vv.; but the formula at the end of v.<sup>14</sup> seems to mark the conclusion of the poem, and v.<sup>15</sup> the beginning of the application. *Thou didst wax confident in thy beauty and go a-whoring on account of thy fame.* In this figurative way the prophet alludes to the time when Israel settled in Canaan, and took to frequenting the Canaanite sanctuaries, cp. 20<sup>28</sup>. Jeremiah dates the national decline from the same period, Jer. 2<sup>5-7</sup>; elsewhere Ez. carries it further back, to the days of the wandering 20<sup>23f.</sup>, and even to the 'youth' of the nation in Egypt, 23<sup>21</sup>. Pride led to Israel's fall, as it led to the fall of the king of Tyre, 28<sup>17</sup>; in each case the gifts which nourished pride were not the reward of merit, but wholly due to the divine bounty.—*to every passer-by*] ἐπὶ πάντα πάροδον, in עֵר only again v.<sup>25</sup>, 2 S. 12<sup>4</sup>; in S Jer. 14<sup>8</sup> ὡς πάροδος=עֵר ὡς αὐτόχθων. The use of πάροδος, properly 'a passage, a passing-by,' in the sense of 'a way-farer,' is unknown to literary Greek, and found only in sepulchral inscriptions on the W. coast of Asia Minor and the adjacent islands; it is so remarkable as to raise a doubt whether the Gk. version of ch. 16 can be Alexandrian work. Dr. Thackeray believes that the original translators passed over this chapter, for the reason which induced them to omit the Uriah episode in 2 S. 11<sup>21</sup>; *Sept. and Jewish Worship* 26 ff.; see also Deissmann *Light from the Anc. East* 296.—At the end of the v. occur the words *that it might become his* (?); עֵר S om.; they are suspiciously like the end of v.<sup>16</sup>, and prob. no part of the original text.—16. A more explicit allusion to the seats of idolatry and



unchastity: the garments bestowed by the divine Lover, vv.<sup>10, 13</sup>, were used for base purposes; *thou didst make for thee high places decked with various colours*, referring to the variegated curtains of the tents set up on the high places,  $\Theta$  εἰδωλα ῥαπτά; see 2 K. 23<sup>7</sup> 'houses for the 'Ashērā,' and cp. Is. 57<sup>71</sup>.—Nothing can be made of the last words of the v.:? (*the like things*) *shall not come, neither shall it be* (so). The Vrs. imply more or less the reading of  $\mathfrak{M}$ ,  $\Theta$  καὶ οὐ μὴ εἰσέλθῃ οὐδὲ μὴ γένηται,  $\Psi$  sicut non est factum neque futurum est. The words may represent a partly illegible note on the last words of v.<sup>15</sup>.—17. The ornaments lavished by the Spouse, vv.<sup>11-13</sup>, were used to make idols; cp. Ex. 32<sup>28</sup>. E, Jud. 8<sup>24-27</sup>; here, no doubt, images of the Baals.—18. Similarly the choice raiment, v.<sup>10</sup>, was turned to an unworthy use, cp. v.<sup>16</sup>. On festal occasions the heathen Semites dressed up their idols and the sacred poles; cp. Jer. 10<sup>9</sup>.—*and my oil and my perfume thou didst set before them*] In 23<sup>41</sup> these are set on the table for the anointing of guests at a luxurious banquet, cp. Pr. 27<sup>9</sup>; so here, they were used to make the idols with a view to anointing them. Oil was used in this way, e.g. Gen. 28<sup>18</sup> 35<sup>14</sup>; see *Rel. of Sem.*<sup>3</sup> 232 f., 582 f. The word rendered *perfume* generally means *incense*, 8<sup>11</sup> n., except in the passages just quoted.—19. The same perverted use was made of the food mentioned in v.<sup>13</sup>; cp. Hos. 2<sup>7</sup>. 10 [5. 8]. The clause *fine flour and oil and honey I gave thee to eat*, though recognized by the Vrs., seems to be an insertion from v.<sup>13</sup>; it does not fit into the structure of the sentence. Read *And my food which I gave thee thou didst set before them for a soothing odour*; cp. 6<sup>13</sup> n.  $\mathfrak{M}$  adds *and* (so) *it was*,  $\Theta\Psi$ ; but the Hebr. word is prob. a faulty repetition of the preceding letters;  $\S$  om.—20. *which thou didst bear to me*]  $\Theta$  gets rid of the anthropomorphism by om. *to me*,  $\mathfrak{T}$  by paraphrasing 'from whom a holy race was destined to come forth before me.'—*and thou didst sacrifice them unto them* (the idols) *to be devoured*] Cp. 23<sup>37</sup>.—The last words of the v. may be taken in connexion with v.<sup>21</sup>, and rendered, *Was it of thy whoredoms a small matter*<sup>21</sup> *that thou shouldst slay my children?* But the construction is awkward, and *a small thing of thy whoredoms* may be a query from the margin. Here and in the next v. Ez. deals with the sacrifice of children, as he does again in 20<sup>26</sup>. 31 23<sup>37-39</sup>. This barbarous rite, though known to the primitive Semites, as we may infer from Ex. 22<sup>28</sup> [29], and occasionally practised in the historical period (e.g. Jud. 11<sup>39</sup>, 2 K. 3<sup>27</sup>, Mic. 6<sup>7</sup>), was really an abuse of later times, revived or introduced by Manasseh, 2 K. 21<sup>6</sup>. 16 24<sup>4</sup>, and stamped out by Josiah, 2 K. 23<sup>10</sup>. But the allusions in Jeremiah (7<sup>31</sup> 19<sup>5</sup> 32<sup>35</sup>—the authorship of the last two passages is doubtful) and Ezekiel seem to shew that,

in the desperate days before the capture of Jerusalem, a revival of deep-seated superstitions took place; ordinary sacrifices were unavailing; the only hope seemed to lie in a more powerful and costly kind of offering. It was presented to Jahveh as *king, mēlekh*, pronounced in *𐤀𐤋* with the vowels of *bōsheth*, 'shame.' The technical phrase is *to make to pass over* to the Deity, v.<sup>21</sup>, cp. Ex. 13<sup>12</sup> J, generally with the addition *by fire*, ch. 20<sup>31</sup>, 2 K. 16<sup>3</sup>; that is to say, the victim was first slain and then burnt, ch. 23<sup>39</sup>, Gen. 22<sup>10</sup>; not in the temple, however, but outside, in the ravine below, at the place called *the tōpheth*, 2 K. 23<sup>10</sup>, Jer. 7<sup>32</sup>. The object of the burning was to get rid entirely of what was too sacred to be left unconsumed. Such a victim was not burnt on the altar, for it could not be thought of as the food of the Deity; by a 'false logic,' as W. R. Smith says, the gift-theory of sacrifice was strained to cover rites to which it had no legitimate application. These sacrifices are expressly forbidden in Dt. 12<sup>31</sup> 18<sup>10</sup>, Lev. 18<sup>21</sup> 20<sup>2</sup>. See *Rel. of Sem.*<sup>3</sup> 375, 394 f., 630 f.; Moore *Enc. Bibl.* col. 3184; Burney *Judg.* 331. Torrey *Pseudo-Ez.* ch. iii. argues that the allusions in Jer. and Ez. refer to the time of Manasseh, not to a revival in the latter days of Jerusalem.—21. *And thou didst slaughter my sons and give them up*] 8 MSS and *𐤀𐤋* thy sons, perhaps to soften the expression, as in v.<sup>20</sup>; *give them up* i.e. to the idols, v.<sup>20</sup>.—*in making them to pass over*] Usually *by fire* is added, 20<sup>31</sup>, 2 K. 16<sup>3</sup> 17<sup>17</sup> 21<sup>6</sup> 23<sup>10</sup>.—22. '*This in addition to all*' thy whoredoms!] *𐤀𐤋* and among (?) all thine abominations and whoredoms; but the use of the prep. *among* is unprecedented; all thine abominations may come from v.<sup>43</sup>, which repeats some of the language here. *𐤀𐤋*<sup>B</sup> implies a better text, τοῦτο παρὰ πᾶσαν τὴν πορνείαν σου. Then continue with *𐤀𐤋* and' thou didst not remember. The rest of the v. alludes to the poem, vv.<sup>6-7</sup>.—23. *And it came to pass, after all thine evil—woe, woe to thee! saith Jahveh*—<sup>24</sup> *that thou didst build*] A parenthesis of this kind is unusual in Hebr., and *𐤀𐤋* om. *woe, woe to thee*. Apparently *after all thine evil* refers to the adoption of Canaanite rites described under figures in vv.<sup>15-22</sup>; the prophet now turns to alliances with Egypt and Assyria, and gives them the same ugly colouring; vv.<sup>24f.</sup> will therefore represent, under the figure of harlotry, the overtures made by faithless Israel to these foreign powers.—24. *that thou didst build thee a mound (?) and make thee a raised height (?) in every street*] The word rendered *mound (gabh)* occurs again in vv.<sup>31. 39</sup>, and each time in parallelism with *a raised height (rāmā)*. By etymology and usage *gabh* ought to mean a rounded protuberance, see 1<sup>18</sup> phil. n.; *rāmā* occurs only in this ch., for 1 S. 22<sup>6</sup> is doubtful; both words have been taken to refer to some kind of erections for purposes



of unlawful worship, e.g.  $\mathfrak{T}$  'heathen altars,'  $\mathfrak{S}$  'altars' vv.<sup>24. 31</sup>, 'idol shrines' vv.<sup>25. 39</sup>. The other Vrs. understand the words differently; thus  $\mathfrak{E}$  renders *gabh* οἶκημα πορνικόν v.<sup>24</sup>, τὸ πορνεῖον vv.<sup>31. 39</sup> (so  $\mathfrak{S}\Theta$  v.<sup>24</sup>),  $\mathfrak{S}$  'brothel,'  $\mathfrak{Y}$  lupanar; and *râmâ*, ἔκθεμα = 'a sign' v.<sup>24</sup>, τὰ πορνεῖα v.<sup>25</sup>, βάσις vv.<sup>31. 39</sup>,  $\mathfrak{Y}$  prostibulum vv.<sup>24. 39</sup>, signum prostitutionis v.<sup>25</sup>, excelsum v.<sup>31</sup>. Jerome in loc. explains both words on the lines of  $\mathfrak{E}$ . These renderings may be only an inference from the context; on the other hand, they may preserve the sense given to *gabh* and *râmâ* in popular speech; and without forcing the etymology *gabh* could mean 'a vaulted chamber,' and *râmâ* 'an erection, booth,' possibly 'a raised sign.'—25. at 'the head of every road'  $\mathfrak{E}\mathfrak{T}$ , as in v.<sup>31</sup>, cp. 21<sup>24. 26</sup> [19. 21];  $\mathfrak{H}$  at every head of a road.—thy beauty] Cp. vv.<sup>13. 14</sup>.—The repulsive figure for Israel's alliances with foreign nations is used again in 23<sup>8. 17. 30. 40</sup>; in Hos. 2<sup>4ff.</sup> [2ff.] 4<sup>13</sup>, Jer. 2<sup>20</sup> 3<sup>2</sup> 5<sup>7f.</sup> 13<sup>27</sup>, Is. 57<sup>7f.</sup> it is applied to Israel's intercourse with the Baalim; in Assumptn. Moses 5<sup>3</sup> to the Maccabaeae agreements with Rome.—26. And thou didst go a-whoring to the sons of Egypt] The policy of seeking help from Egypt had a natural attraction for the small states of Palestine, especially when they were threatened by Assyria and Babylon. Thus in Isaiah's time it was the policy both of the N. Kingdom (2 K. 17<sup>4</sup>) and of Judah (2 K. 18<sup>21</sup>; Sennacherib, Taylor Cyl. col. ii. ll. 73 ff.), in spite of the opposition of the prophets on religious as well as political grounds, Is. 20<sup>6</sup> 30<sup>1-5</sup> 31<sup>1-3</sup>, Hos. 7<sup>11</sup> 12<sup>2</sup> [1]. The futility of expecting any advantage from an alliance with Egypt had been proved so often that it passed into a proverb, Is. 30<sup>7</sup> 36<sup>6</sup>, 2 K. 18<sup>21</sup>, Ez. 29<sup>6f.</sup>. Yet when the Babylonian army appeared, Jerusalem turned once more to Egypt, and this time Pharaoh did march to the rescue, but only created a temporary diversion, 17<sup>15-17</sup>, Jer. 37<sup>5-7</sup>.—gross in flesh] Cp. 23<sup>20</sup>, also of the Egyptians: a coarse fling at the power of Egypt, cp. 17<sup>9. 17</sup>.—to provoke me to anger] The word and rhythm recall the Dtc. style, cp. Dt. 4<sup>25</sup> 9<sup>18</sup>, Jer. 7<sup>18</sup> 32<sup>29</sup>, 2 K. 17<sup>17</sup> 21<sup>6</sup>.—27. The prophet has spoken of overtures to Egypt; he turns next to the Philistines, and shews how Jahveh had used them to chastise Jerusalem by diminishing her portion (strictly, her allowance of food, cp. Gen. 47<sup>22</sup>, Pr. 30<sup>8</sup> 31<sup>15</sup>), i.e. by occupying her territory. The Philistine raids in the time of the Judges and Saul cannot be meant, for they took place long before Judah began appealing to Egypt for help; we must come down later in the history. It may well be that the prophet refers to what happened in 701 B.C., at the time of the Assyrian invasion, as Sennacherib records it: 'his [Hezekiah's] cities which I had plundered I separated from his land, and gave them to Mitinti king of Ashdod, Padi

king of Ekron, and Šilbel king of Gaza, and diminished his land' (Taylor Cyl. col. iii. ll. 22 ff., *KB*. ii. 95); cp. Is. 17.<sup>8</sup>, 2 K. 18<sup>13</sup> and 2 C. 28<sup>18</sup>. There could hardly be a better comment on Ez.'s language; it removes all doubts as to the historical accuracy of his allusion. The bearing of this piece of evidence upon the present v. has been pointed out by Eissfeldt in *Palästina-Jahrbuch* xxvii. (1931) 58 ff. Jerusalem was delivered to the greed of the daughters of the Philistines, and even those heathen were put to shame by Israel's infidelity; for *greed* lit. *soul* cp. Ps. 27<sup>12</sup> 41<sup>3 [2]</sup>; and for *daughters of the Philistines* cp. 2 S. 1<sup>20</sup>, or, if the word denotes *cities*, as is probable, cp. Is. 16<sup>2</sup>, Ps. 48<sup>12 [11]</sup>.—*by reason of thy disgraceful conduct*] lit. *thy way in lewdness*. The word *zimmâ* is specially used of unchastity, and most often in Ez., vv. 43. 58 22<sup>9. 11</sup> 23<sup>21. 27. 29</sup>; in H Lev. 18<sup>17</sup> 19<sup>29</sup> 20<sup>14</sup>, and occasionally elsewhere.—28. Under the same figure Ez. denounces past overtures to Assyria, such as were made in the days of Ahaz, 2 K. 16<sup>7ff.</sup>, 2 C. 28<sup>16</sup>, and by the N. Kingdom also, 2 K. 15<sup>19f.</sup>, Hos. 5<sup>13</sup> 7<sup>11</sup> 8<sup>9</sup> 12<sup>2 [1]</sup>; cp. ch. 23<sup>12</sup>. The first half of the v. is repeated in the second, as though alternative forms of the sentence had been copied into the text. Read therefore, *And thou didst go a-whoring to the sons of A., nevertheless thou wast not satisfied, omitting and thou didst commit whoredom with them without being satisfied*. § often om. repetitions, and does so here; G=H.—29. *And thou didst multiply thy whoredom's' (and go) to a land of commerce, to Chaldaeae]* The reference is to intercourse with the Babylonians; cp. 23<sup>14ff.</sup>. One such attempt is mentioned in the time of Hezekiah, 2 K. 20<sup>12-19</sup>=Is. 39<sup>1-8</sup>, 2 C. 32<sup>31</sup>; but it was not the only one. Instead of *whoredom* H, G<sup>B</sup> with many Hebr. MSS and edns. reads the plur., and tr. τὰς διαθήκας σου: the translation is wrong, but the allusion is rightly understood. The word for *commerce* is *Canaan*, used not in the geographical sense, but as an appellative noun; cp. 17<sup>4</sup>, Hos. 12<sup>8</sup>, Zeph. 1<sup>11</sup> and Is. 23<sup>8</sup>; Pr. 31<sup>24</sup>, Job 40<sup>30</sup> ('the Canaanite'). This usage grew up from the fact the Canaanites, i.e. the Phoenicians in particular, were traders; and so were the Babylonians, who are referred to here. From the earliest times they had a wide reputation for business and the organization of commerce; the great merchants lived in Babylon, and employed traders to distribute their goods abroad by caravan. See *King Hist. of Bab.* 181 f.; *Jastrow Civilizn. of Bab. and Ass.* ch. vi.; *Meissner Bab. und Ass.* i. 358 ff.—*in spite of this thou wast not satisfied*] For this meaning of the prep. cp. Lev. 26<sup>27</sup>, Ps. 27<sup>3</sup>.—30. Apparently H intends the opening words to be understood *How weak is thy heart!*; the Vrs. read them in a different way. Adopting the sense which the phrase



would have in Aram. and Akk., we may render *How am I filled with wrath against thee*, and continue *because of thy doing all these things*; see crit. note.—*the work or conduct of a headstrong harlot*] The adj. lit.=domineering; perhaps as in Arab. it means here *clamorous, foul-tongued*, so  $\Sigma$  'insolent.'—31. Cp. vv.<sup>241</sup>.—*and thou didst not become like a harlot in 'gathering' wages*] A deeper degradation: instead of taking pay from her 'lovers,' Jerusalem actually paid them; this is enlarged upon in the vv. which follow.  $\mathfrak{H}$  reads *in mocking*, an error for *in collecting*,  $\mathfrak{E}$   $\Sigma$   $\sigma\upsilon\rho\acute{\alpha}\gamma\omicron\upsilon\sigma\alpha$ ,  $\Sigma$ .—32. Tr. *The wife who commits adultery against her husband takes 'wages'*; so  $\mathfrak{E}$   $\mu\iota\sigma\theta\acute{\omega}\mu\alpha\tau\alpha$ ,  $\mathfrak{H}$  *takes strangers* (!). The v. appears to be of secondary origin; it does not agree with the context, which is in the form of an address.—33. Jerusalem reversed the common practice; the gift came from her side; she had sunk so low as to *bribe her lovers*, and spend her *marriage-gifts* on them. A reminiscence of Hosea, who had used the same metaphor for N. Israel's unfaithfulness in purchasing the support of foreign nations, Hos. 8<sup>9</sup> cp. Is. 57<sup>9</sup>; with *lovers* cp. Hos. 27. 9. 12. 14 [5. 7. 10. 12], Jer. 22<sup>20. 22</sup> 30<sup>14</sup>, Lam. 1<sup>19</sup>. The words for *gift* and *marriage-gifts* occur nowhere else in the O.T.; they are borrowed from Akk.—*in thy whoredoms*] Om., as an intrusion from the next v. or from the margin (Kr. He.).—34. *And in thee has taken place the contrary from (other) woman in thy whoredoms, 'that thou gavest hire, and hire was not given to thee'* ] Enlarging on the previous v., in Ez.'s manner; but he need not be made responsible for the further repetitions, which look like alternative forms of the text, and *after thee no such whoredoms have been committed, and . . . and thou art become the contrary*;  $\Sigma$  om. both these sentences, cp. v.<sup>28</sup> n.

Ch. 16, 15. על שכן For the prep. cp. 28<sup>17</sup> על יפעתך Gen. 24<sup>9</sup>, Num. 6<sup>21</sup>—[חונותיך] The pl. suff. is added to the sing. by false analogy, as though נ' = נ'; similarly vv.<sup>20. 22. 25. 33f. 36</sup> 23<sup>7f.</sup> etc.; cp. 6<sup>8</sup> n.—[לו יהי] To express purpose the juss. requires a preceding *waw*, which is rarely dispensed with, Dr. § 64 *Obs.*; here, however, the construction is impossibly harsh.  $\mathfrak{E}$ <sup>A</sup>  $\delta$  οὐκ ἔσται = לא יהיה Hex. Q  $\alpha\upsilon\tau\acute{\omega}$  ἐγίνου = לו היה Kr. suggests לו להיות cp. v.<sup>8</sup>. Co. transposes the end of v.<sup>16</sup> to this place, and reads לו היה לו קח; but לו is not used of the woman.—16. טלאת [ב'] Only again Gen. 30<sup>32a</sup>. = spotted, Josh. 9<sup>6</sup> = patched.—[עליהם] Mas., though the antecedent is fem.; cp. 37<sup>2. 4</sup>, G-K. § 135 o.—18. נחתי Kt., see note on אנכתי v.<sup>13</sup>.—19. ותחיהו . . . ולחיהו Cas. pend. resumed by pf. c.w.c. in a frequentative sense, Dr. § 129, 197(1); Kōn. iii. 367 h. But such a construction is so unexpected here, that it is better to read נחתי, or simply נחתי as in v.<sup>18</sup>;  $\Sigma$  om. the ו, though  $\mathfrak{E}$  has  $\kappa\alpha\iota$  ἐθηκας αὐτά.—20. לאכול for devouring i.e. to be devoured; the active inf., here with the subj. suppressed, is equivalent to a pass.; cf. 13<sup>6</sup> n., כה לעשות Is. 5<sup>4</sup>, 2 K. 4<sup>14</sup>, Ex. 29<sup>29</sup>, Num. 24<sup>22</sup>, Josh. 2<sup>6</sup>; Kōn. iii. § 399 a; G-K. § 114 h h.—[העם כחונותיך] Followed by וַחֲסִינָה v.<sup>21</sup>, cp. Josh. 22<sup>17</sup>, Dr. § 76 (a). The כן is partitive rather than comparative; Kōn. iii. § 406 m renders it *because of*, unsuitably.  $\mathfrak{E}$  ו;

μικρὰ ἐξέπρόνευσας.—21. [בהעביר אותם להם]  $\mathfrak{E}$  ἐν τῷ ἀποτροπιδίσειθαί σε αὐτὰ αὐτοῖς, led astray by the omission of באש; similarly  $\mathfrak{S}$ , om. להם.—22. [ואת ואת] and את and את, led astray by the omission of כל חונתך. 1. [ואת כל ח' וחוונתך] cp. 43<sup>12</sup> ואת חונת  $\mathfrak{E}$  καὶ τῇ διαγραφῇ, 47<sup>18, 19</sup> ואת  $\mathfrak{E}$  ταῦτα, τοῦτο, 17 cp. 43 καὶ τὰ,  $\mathfrak{S}$ =ואת.—1. [ולא] 1. [ימי נעוריו] Here and in v. 43  $\mathfrak{E}$  om. ימי.—[היית]—[יית] is superfluous after חונתך,  $\mathfrak{S}$  om. rightly.  $\mathfrak{E}$  ἐξήσας=חייח, which will then be repeated incorrectly from חיי ברמך חיי v. 6.—23. [ויהי]  $\mathfrak{T}$  יהי  $\mathfrak{T}$  perhaps implying כה יהי [רעהך] 1 MS and  $\mathfrak{E}\mathfrak{S}$  read as pl.—[אני אוי לך]  $\mathfrak{T}$  interprets the repetition as involving a double sense; cp. 13<sup>10</sup> 13<sup>10</sup>  $\mathfrak{T}$ ; Co. 121 f.—24. [רמה] Some would alter to בזה in each case, cp. v. 18; but this is unnecessary.—25. [ורמתך] 1 MS and  $\mathfrak{E}\mathfrak{S}\mathfrak{T}$  read the pl.—26. [וגרלי בשר] For the genit. cp. 3<sup>6</sup> n.; G-K. § 128 y. גרלי from גרל properly 'becoming great' Gen. 26<sup>13</sup>, 1 S. 2<sup>26</sup>; perhaps intentionally varied from גרלי to convey the idea of 'swollen'.—27. [והנה נסח]  $\mathfrak{E}$  ἐὰν δὲ ἐκτείνω.  $\mathfrak{S}$  om. [בנפש שנאחך]  $\mathfrak{T}\mathfrak{S}$  ביר,  $\mathfrak{E}$  שנאך. Cp. 24<sup>18</sup> and Dr. § 193; the second word, as the Ar. idiom shews, is in the accus.  $\mathfrak{E}$ , not understanding the construction, renders ἐκ τῆς ὁδοῦ σου, ἡσέβησας. There is no need to strike out ומה as a gloss (Toy Kr.), or to read מרוך חונתך (Ro.).—28. [בני א']  $\mathfrak{E}$  Σ τὰς θυγατέρας, corrected to τοῖς υἱοῖς Q<sup>10</sup>, cp. מ' בני מ'.—[מכלתי שבעתה ותנים] Omit; מכלתי with the inf. occurs only again in Num. 14<sup>16</sup>, though Dt. 9<sup>28</sup>, Is. 5<sup>13</sup> (מכלי) are similar. [ותנים] with an accus. suff. instead of אל or אחי is most unusual; again in Jer. 31.  $\mathfrak{E}\mathfrak{F}$  imply ותני. All three words are om. by  $\mathfrak{S}$ , whose evidence, however, must be received with caution, for it is the habit of  $\mathfrak{S}$  to om. synonymous expressions, e.g. v. 34  $\mathfrak{S}$ ; see Co. 150.—For  $\mathfrak{E}$  nevertheless, connecting two sentences which imply a contradiction, cp. 20<sup>15</sup>, Neh. 5<sup>8</sup>, Koh. 67.—29.  $\mathfrak{E}$  πρὸς γῆν Χαλδαίων,  $\mathfrak{A}$  πρὸς γῆν Χαναανίων [QXanaân] cp. Χαλδαίων (Hexapl. addn.)  $\mathfrak{F}$ . Some om. כנען with  $\mathfrak{E}$ <sup>B</sup>; but it is difficult to see why the word should have been inserted in  $\mathfrak{F}$ , whereas  $\mathfrak{E}$  may have left it out as unintelligible. The Mass. Or. gives ארץ Kt., 'א אל Q.—[בואת] Cp. ב בכל ואח in Is. 9<sup>11</sup> etc., 32<sup>7</sup> וברבר, 47<sup>8</sup> ברב, 30.—מה אמלה. 30.—[לבחך] elsewhere only in Pu'al, e.g. Ps. 63; the fem. לבח=heart does not occur.  $\mathfrak{E}$  τί διαθῶ τῇ θυγατέρα σου, taking אמלה as impf. 1 sg., and pointing לבחך, so  $\mathfrak{S}$  'why should I judge thy daughter?'; Σ ἐν τίνι καθαρῶ τὴν καρδίαν σου  $\mathfrak{F}$  in quo mundabo cor tuum  $\mathfrak{T}$  'how strong was the wickedness of thy heart!' But קה אפלה לבחך G-K. § 75 qq) may be used in the sense found in Aram., e.g. לבחך, מלין לבחך. 'full of wrath against you, thee,' Cowley *Aram. Pap.* Nos. 37, 11. 41, 4; לבח מלא 'full of wrath,' מלא לבח 'why is he full of wrath against me,' Lidzbarski *Allaram. Urkunden aus Assur* No. 1, 19. 20; this meaning goes back to the Akk. libbātu (pl.) 'wrath,' *anaku libbāti ša ahiya amlā* 'I am filled with wrath against my brother,' Muss-Arnolt *Ass. Dict.* 476; the suff. לבחך will have the force of an obj. genit. G. R. Driver *JTS.* xxix. 393, and xxxii. 366.—[אשה ונה שלטח] For אשה cp. Jud. 4<sup>4</sup>, 2 S. 15<sup>16</sup> 20<sup>3</sup>. The Ar. *salīḡat* is used of a loud-tongued woman;  $\mathfrak{S}$  misunderstanding, καὶ ἐξέπρόνευσας τρισσῶς=שלוש תונות, which  $\mathfrak{S}$ <sup>h</sup> asterisks.—31. [בבנותיך] By false analogy the מ' of the inf. constr. is treated as fem. pl., cp. 6<sup>8</sup> n.; but some MSS and  $\mathfrak{T}\mathfrak{S}\mathfrak{F}$  1. בבנותיך.  $\mathfrak{E}$  has a double rendering ἐν τ. θυγατράσιν σου . . . ψκοδόμησας, cp. v. 14 n., and trs. נב πορνείω, see v. 24 n.—[ורמתך]  $\mathfrak{E}$  κ.τ. βάσιν σου, so v. 39; ct. ἔκθεμα v. 24.—[עשיח] Pf. continuing inf. constr., cp. v. 38 25<sup>6</sup>; Dr. § 118. But  $\mathfrak{S}$  om. עשיח, perhaps rightly.—[ולא הייתי]  $\mathfrak{E}$  misses the point, and om. the negative.—[ללקם] The vb.=to mock, and is used only in the Hithp. 22<sup>5</sup>, 2 K. 2<sup>23</sup>, Hab. 1<sup>10</sup>. Read לקם  $\mathfrak{S}$ .—32. [המנאח]  $\mathfrak{E}$  adds ὁμοία σοι, as noted in  $\mathfrak{S}$ <sup>h</sup>.—[תקח את ורים] In most cases where  $\mathfrak{E}$  stands before an indeterminate accus. there is doubt about the text, G-K. § 117 d.  $\mathfrak{E}$ =אמנה, which in  $\mathfrak{F}$  has been incorrectly copied. Σ ἀλλοτρίους.—33. [נה] So Mass., Kim., Baer, Ginsb.;



other edd. נָדָה; see 2<sup>10</sup> n. The word is found in Ar. *naday* = 'rain,' then 'gift,' Lane *Lex.* 3030, but goes back to the Akk. *nidnu, nidintu* = 'gift.'—[נָדָה] is the Akk. *nudunnu* = 'gift,' but specially the gift of husband to bride at marriage, e.g. Code of Ham. col. 28, 82, 29, 7, 37; see S. A. Cook *Moses and Ham.* 82; Delitzsch *Ez.* xiv. The Talm. נָדָה is a bride's outfit given by her father. The Akk. *nadānu* = 'give' is a form of [נָתַן.—נָתַן] With rare *o* vowel in impf., G-K. § 64 c; ct. [נָתַן] v.<sup>21</sup>.—[נָתַן] 1 MS and G-S read sing. here and in next v.—34. [הָפֵךְ] Only again Is. 29<sup>18</sup> (?).—[הָפֵךְ] The art. denotes the whole of the class, G-K. § 126 l.m.—[וְהָפֵךְ] The pass. used impersonally, cp. קָרָא *it was called* 10<sup>13</sup>, Dt. 21<sup>3, 4</sup>, Is. 16<sup>10</sup>; G-K. § 121 a. For the pass. form. cp. קָרָא v.<sup>4</sup> n. S om. the clause, and G om. לֹא, perh. not understanding the sense.—[וְהָפֵךְ] S om.

Vv. 35-43. The judgement on the harlot.—35. For the address cp. 6<sup>3</sup>.—36. *Because thine excess (?) was poured out*] Again Ez. seems to have borrowed an Akk. word *nuhšu* = 'abundance,' 'overflowing' of the Tigris, rain etc., but to have given it a bad sense, *extravagance, prodigality*; cp. 23<sup>40-42</sup> for luxurious expenditure out of the wages of iniquity. In form the word *nēhōšeth* is identical with the ordinary Hebr. for *bronze*, hence G ἐξέχεας τὸν χαλκόν σου. T, however, interprets 'thou didst uncover thy shame,' parallel to the following clause; and most scholars (Kim., Rashi etc.) adopted this sense before the Bab. derivation was suggested by Delitzsch *Ez.* xiv. f.—*and on account of all the idols of thine abominations, and 'by reason of' the blood of thy children which thou gavest to them*] i.e. to the idols, cp. vv.<sup>20, 21</sup>; an insertion, but an early one, for it is represented by the Vrs. The direct mention of idolatry does not suit the allegorical treatment which is maintained throughout the passage; moreover, the context deals with foreign alliances, not with false gods.—37. By way of punishment, all the nations with whom Jerusalem has made friends will be gathered to look upon her humiliation and assist in carrying out her doom, cp. Lam. 1<sup>8</sup>; they are to be the executioners of the divine judgement. In ch. 25, however, Ammon, Moab, Edom and the Philistines are denounced for the part they took in the overthrow of Judah; similarly at an earlier time, Isaiah hails Assyria as the rod of Jahveh's anger, and then denounces the arrogance and savagery of the instrument, Is. 10<sup>5-17</sup>.—*with whom thou hast been pleasant*] Cp. Ps. 104<sup>34</sup>; but a stronger expression is wanted, and with a slight change we may read *on whom thou hast doted*, the word which Ez. uses in this connexion, 23<sup>5, 7, 9</sup>.—*in addition to those whom thou hast hated*] i.e. become wearied of, as in Dt. 22<sup>13, 16</sup>, 2 S. 13<sup>15</sup>.—38. *And I will pass on thee sentences due to women who commit adultery and shed blood*] On each crime the sentence would be pronounced, hence the plur. (lit. 'judge thee with the judgements of'); but in the parallel 23<sup>45</sup> the word is sing.,

though repeated in each case; perhaps it is simpler to read the sing., with the Vrs. Death would be the penalty for fornication and child-murder, Lev. 20<sup>10</sup>, Dt. 22<sup>22</sup> and Gen. 9<sup>6</sup>. In 23<sup>45</sup> the judgement is given, not by Jahveh, but by 'righteous men.'—and 'I will lay on thee' wrath and jealousy] The text gives *and I will appoint thee blood of wrath and jealousy*, which cannot be right. The suggested emendation involves a minimum of change, and is supported by 23<sup>25</sup> 'and I will lay my jealousy on thee,' cp. v. 42 below.  $\mathfrak{C}$  recognizes *blood*, but betrays uncertainty about the reading.—39. *give thee into their hand*] Cp. 11<sup>9</sup> 23<sup>9.28</sup>. For *thy mound* (?) . . . *thy 'raised place'* (?) see v. 24 n.—*they shall strip thee*] So 23<sup>26</sup>; the punishment threatened in Hos. 2<sup>5</sup> [3]. For *unclothed and uncovered* cp. v. 7.—40. *they shall bring up a company against thee*] The word *kāhāl* occurs fifteen times in Ez., especially in the sense of a multitude gathered for hostile purposes, e.g. 23<sup>24.48f.</sup>; the ecclesiastical sense of the word is later.—*they shall stone thee with stones*] The punishment of an adulteress, 23<sup>47</sup>, Dt. 22<sup>21</sup>.—*and cut thy limbs in pieces*] The word only here, but found in Akk. and Arab. in this sense, cp.  $\delta\iota\chi\omicron\tau\omicron\mu\epsilon\iota\nu$  Mt. 24<sup>51</sup>, Lk. 12<sup>48</sup>;  $\mathfrak{C}$  κατασφάξουσίν σε.—41. *acts of judgement*] See 5<sup>10</sup> n.—*before the eyes of many women*] who look on at the punishment, and take warning, cp. 23<sup>10.48</sup>. Ez. lays emphasis on this feature of Jahveh's judgements: they take place *before the eyes* of the world, by way of a public example; see 5<sup>8</sup> n.—42. *I will wreak my fury on thee*] Cp. v. 38 and 5<sup>13</sup>. The passion of Jahveh's anger is described in strangely human terms: He will only feel relief when He has given full vent to it.—43. Cp. v. 22.—*and thou didst 'enrage me'*] So Vrs.;  $\mathfrak{M}$  *rage at me*.—*therefore also, behold, I have (or will) set thy way on 'thy' head*] i.e. I will lay on thee a recompense for thy deeds; see 9<sup>10</sup> n. 3 MSS and  $\mathfrak{C}\mathfrak{S}\mathfrak{Y}$  supply the required *thy*.—Apparently the Hebr. text is intended to mean *And I will not do* (proph. pf.) *wickedness on account of all thine abominations* i.e. I will not incur blame by allowing Jerusalem to go unpunished, a most unnatural expression. The Hebr. marg. gives *and thou hast not done wickedness in addition to all thine abominations*, which can only make sense by being read interrogatively.  $\mathfrak{C}\mathfrak{S}$  omit *not*. The whole sentence may be an addition, incorrectly worded.

Ch. 16, 36. [יען השפך נחשת] Akk. *nuhṣu* from vb. *naḥāṣu* = 'abound, luxuriate.' Both  $\mathfrak{C}$  (ed. Lag.) וראיתו בנחשת and  $\mathfrak{S}$  'because thou didst give thy divination' perceived that נחשת here has not its usual significance. Kim. tries to establish  $\mathfrak{C}$ 's rendering from Talmudic usage, and Geiger *Urschrift* 391 ff. carries the attempt further; but the applications of נחשת in Talm. throw no light on its meaning here. Geiger for וראיתו prs. to read וראיתו 'thou didst strip,' cp.  $\mathfrak{C}$ , and for וראיתו to read וראיתו





the N. Kingdom, larger and more powerful than Judah, cp. 23<sup>4.33</sup>; Sodom the *younger*, as being a less important place; the *daughters* are the dependent towns.—*on thy left*] i.e. the north, Gen. 14<sup>15</sup>, Josh. 19<sup>27</sup>; *on thy right* i.e. the south, 1 S. 23<sup>19</sup>, Ps. 89<sup>13</sup> [12].—The N. Kingdom was looked upon by Ez. and others as having largely succumbed to Canaanite influences; while Sodom, after its overthrow (Am. 4<sup>11</sup>, Is. 1<sup>9</sup> etc.), remained only a name of notorious wickedness.—47. Jerusalem has outdone her 'sisters' in guilt; for the thought cp. vv. 48. 51f. 5<sup>6</sup> 23<sup>11</sup>, Jer. 3<sup>11</sup> 23<sup>14</sup>, 2 K. 21<sup>9</sup> || 2 C. 33<sup>9</sup>; also Mt. 11<sup>23f.</sup>, Lk. 10<sup>12</sup>.—*and according to their abominations thou hast (not) done*] The influence of the negative in the preceding clause extends to this.—*within a little* ' *thou hadst dealt more corruptly than they*] Such seems to be the meaning of the Hebr., though it does not suit the context, which insists that Jerusalem was not *almost* as bad as Sodom, but worse, v. 48. After *within a little* follows an unintelligible word, perhaps merely a faulty repetition of the letters which precede. See phil. note. The original form of the text at this point is uncertain.—49. The particulars of Sodom's guilt seem to be inferred from Jerusalem's, rather than from the tradition in Gen. 19. The reference to *pride* in Ecclus. 16<sup>8</sup> is probably derived from here; *fullness of bread and prosperous ease* may be based upon the description of the Circle of Jordan in Gen. 13<sup>10</sup>; for *prosperity* cp. Pr. 1<sup>32</sup>. G<sup>B</sup>'s rendering of the latter phrase, ἐν εὐθηνίᾳ [+οἰνοῦ<sup>A</sup>] ἐσπατάλων serves to illustrate the language of Ecclus. 21<sup>15</sup>, 1 Tim. 5<sup>6</sup>, Jas. 5<sup>5</sup>. With *strengthened not the hand* cp. Zech. 14<sup>13</sup>.—50. *and I removed them as soon as I saw it*] Cp. Gen. 18<sup>21</sup> 'I will go down now and see.' So G<sup>B</sup> S; but the anthropomorphism gave offence, and the vb. was taken to be 2 fem. sing, by 1 Hebr. MS and G<sup>9</sup> 'AΣΘ καθὼς εἶδες, Ὡςicut vidisti.—51. Samaria's sins are not enumerated, but, grievous as they were, Jerusalem is said to have doubled them, and *made Samaria to appear righteous*, relatively speaking, in comparison; cp. v. 52, Jer. 3<sup>11</sup> 23<sup>14</sup>.—52. *bear thy shame*] when thou seest how much better thy 'sisters' are; the phrase is peculiar to Ez., v. 54 32<sup>24f.</sup> 30 etc. (ten times).—*in that thou hast decided in favour of thy sister's*] i.e. passed a favourable verdict on them as being righteous compared with thyself. The vb. *pillēl* means strictly 'to intervene,' e.g. 1 S. 2<sup>25</sup>, Ps. 106<sup>30</sup>. For the sing. l. *thy sisters*, Vrs.—Possibly cl. b, which merely repeats cl. a, is a variant text; Co. om., so He.—53. A further humiliation for Jerusalem: when the restoration comes, she will find herself treated in the same way as Sodom and Samaria, whom she had formerly despised, even standing in the third place after them. The prophet so far mitigates his severity as to speak of a coming restoration; but he lays no stress on it, and



mentions it only to add another drop to the bitter cup. There is no real parallel between this passage and 11<sup>14-20</sup>.—*and I will turn their fortunes*] Lit. *turn their captivity*, as in Ps. 147 85<sup>21</sup> 126<sup>1</sup>; but the phrase had acquired a figurative sense in Jeremiah (e.g. 29<sup>14</sup>+eleven times, Dt. 30<sup>3</sup>, Hos. 6<sup>11</sup>, Am. 9<sup>14</sup>), before Ez. used it (six times).—54. *when thou comfortest them*] Ironically meant, as in 14<sup>22f.</sup> 32<sup>31</sup> cp. 31<sup>16</sup>. Jerusalem will be ashamed (v. 52) to find Sodom and Samaria restored with her, and they will take comfort from the fact that Jerusalem, who had treated them with scorn, has been restored only in their restoration.—55. *your former estate*] Cp. 36<sup>11</sup>.—56. *And Sodom was not mentioned in thy mouth*] The sense is suitable, but the Hebr. word, lit. *report, tidings*, never means 'a thing mentioned.' Sometimes it is used in a bad sense, 'an evil report,' e.g. 7<sup>26</sup> 21<sup>12</sup>; and if such is the case here, we may render *Was not S. ill-famed in thy mouth?*, treating the sentence interrogatively, for which there is some support in  $\text{Et}$  καὶ εἰ μὴ. Jerusalem in the days of her pride spoke of Sodom as a by-word for wickedness.—57. *before thy 'nakedness' was uncovered*] i.e. before thy time of humiliation; continuing v. 56.  $\text{Et}$  thy wickedness,  $\text{Et}$  τὰς κακίας σου, an intentional alteration, see v. 37; Geiger *Urschr.* 390.—'as now thou art become' a reproach to the daughters of 'Edom'] So perhaps the first words are to be restored with the help of  $\text{Et}$  ὃν τρόπον νῦν ὀνειδος εἶ.  $\text{Et}$  reads as at the time of the reproach of the daughters of Aram. Apart from the doubtful grammar, the historical allusion can hardly be correct; the time of Aram's (Syria's) hostility was much too ancient to be mentioned in this connexion. No doubt for Aram we must read Edom, with many MSS and  $\text{S}$ ; the two names are apt to be confused, e.g. 27<sup>16</sup>, 2 S. 8<sup>12</sup>, 2 K. 16<sup>8</sup> 24<sup>2</sup> etc.—*and (to) all round about her, the daughters of the Philistines, who do despite unto thee*] The daughters will be the five Philistine cities (v. 27); they were, of course, far from the neighbourhood of Edom, so probably all round about her has crept in by mistake;  $\text{S}$  om. Ezekiel uses despite to stigmatize the attitude of Edom and of the Philistines at the time of Jerusalem's fall, 25<sup>6.15</sup> 36<sup>5</sup>; the word is peculiar to him, 28<sup>24.26</sup>. It appears, therefore, that Jerusalem had shared the fate of Sodom and Samaria; her nearest neighbours were exulting over her ruin, cp. 25<sup>12-14.15-17</sup> 35<sup>1-36</sup>; we may conclude that vv. 44-58 were composed after 586 B.C., and attached later to the Poem and Allegory, vv. 1-14. 15-43.—58. *thou shalt bear them*] i.e. suffer punishment for them, see 4<sup>4</sup> n.; pf. of future certainty.

Ch. 16, -44.  $\text{Et}$  renders freely ταῦτά ἐστιν πάντα ὅσα εἶπαν κατὰ σοῦ ἐν παραβολῇ, but does not imply a different reading.— $\text{פּאָר פֿאַרפֿאַר}$ ] So Baer's text, with the Mass. note that the first פ has raphē, i.e. that it is the 3 f.





such passages as 34<sup>25</sup> 37<sup>26</sup>, which give expression to Ezekiel's change of view after the fall of Jerusalem; the vv. must have been appended later than vv. 44-58.—59. *For thus saith Jahveh: And I will do with thee as thou hast done*] So  $\text{ffl}$ ; but this agrees neither with the preceding vv., which imply that Jerusalem had suffered for her guilt, nor with the promise of God's mercy which follows. Hence Co. proposes, *Thus saith Jahveh: When I have done with thee . . . then will I remember* (v.<sup>60</sup>). The alteration is slight, and  $\text{E}$  does not recognize *For* at the beginning.—*in that thou didst despise the curse in breaking the covenant*] There is no art. in the Hebr., but clearly the words refer to the covenant between Jahveh and Israel, and to the curse attached to it, e.g. Dt. 28<sup>15-68</sup>, Lev. 26<sup>14-43</sup>; cp. Lam. 2<sup>17</sup>, Mal. 2<sup>2</sup>, Dan. 9<sup>11</sup>. In 17<sup>16. 18</sup> the language is similar, but the allusion different. If Israel fails to keep the terms, *the covenant is broken* on each side, e.g. 44<sup>7</sup>, Gen. 17<sup>14</sup> P, Lev. 26<sup>15</sup> H, Dt. 31<sup>16. 20</sup>, Jer. 11<sup>10</sup> 31<sup>32</sup> (Israel) and Jer. 14<sup>21</sup>, Lev. 26<sup>44</sup> (Jahveh).—60. *then will I remember my covenant*] The first pers. is emphatic, as in v.<sup>62</sup> 'and I will establish.' For the promise cp. Gen. 9<sup>15</sup> P, Lev. 26<sup>42. 45</sup>, also Ex. 6<sup>5</sup> P.—*in the days of thy youth*] See vv.<sup>8. 22. 43</sup>.—*and I will establish for thee an everlasting covenant*] The conception goes back to the teaching of Deuteronomy and the prophets of the exile period. They interpreted in a spiritual sense the traditional belief as to the relation between Jahveh and Israel: the sole condition of fellowship with God lay in Israel's observance of the moral law. And they looked forwards to a deepening of the relation; to what Jeremiah calls a *new covenant* (31<sup>31</sup>), and Ezekiel (37<sup>26</sup>) and the second part of Isaiah (55<sup>3</sup> 59<sup>21</sup> 61<sup>8</sup>) an *everlasting covenant*, the outcome of Jahveh's faithfulness, nothing less than the indwelling of God and of God's law in the hearts of the faithful. This lofty conception may be said to mark the climax of the religion of the O.T. Outside the prophets, and except 2 S. 23<sup>5</sup>, an *everlasting covenant* is a term which belongs to P; it sealed the promise to all flesh (Gen. 9<sup>16</sup>), and to the family of Abraham (Gen. 17<sup>7. 19</sup>, Ps. 105<sup>10</sup>=1 C. 16<sup>17</sup>); it prescribed the ordinances of circumcision, sabbath, and priestly dues (Gen. 17<sup>13</sup>, Ex. 31<sup>16</sup>, Lev. 24<sup>8</sup>, Num. 18<sup>19</sup>). Characteristic of P also is the verb to *establish* (so v.<sup>62</sup>) in connexion with a covenant, e.g. Gen. 6<sup>18</sup> 9<sup>9. 11. 17</sup> etc., while Ezekiel uses the older phrase to *make lit. to cut*, 17<sup>13</sup> 34<sup>25</sup> 37<sup>26</sup>. In fact there is much in the language and thought of vv.<sup>59-63</sup> which recalls a later idiom, and suggests the probability that they are an appendix added after Ez.'s time.—61. Jerusalem will be moved to shame when, at the restoration, she recovers her pre-eminence, and the 'sisters' become her 'daughters.' She

will then be the centre of a new community, which will include Sodom and Samaria; cp. for the thought 39<sup>26</sup>.—*when thou receivest thine elder sisters together with thy younger ones*]  $\Sigma$  = 'when I receive,' which some prefer; but  $\text{פח}$ 's reading gives a suitable sense.—*though it be not on account of thy covenant*] The phrase is ambiguous: it may mean 'not on account of thy covenant with me,' Jahveh, but of my grace; or '... with them,' the daughters, who had not been before in such a close relation to Jerusalem. The latter meaning seems more in keeping with the context.—63. *that thou mayest remember and be ashamed*] The emphasis on *remember* is impressive, cp. vv.<sup>60. 61</sup>. Reflexion on the divine ordering of their history is to produce a marked effect upon the people; the idea and language are similar in 20<sup>42-44</sup> 36<sup>31. 32</sup> 39<sup>28f</sup>.—*an opening of the mouth*] to confess thy shame; in 29<sup>21</sup> to utter praise and thanks to God; in 24<sup>27</sup> 33<sup>22</sup> the phrase has its primary, natural sense.—*when I purge thee of all that thou hast done*] Here *kipper* refers to Jahveh's action, cp. Dt. 21<sup>8</sup>, Jer. 18<sup>23</sup>, Ps. 78<sup>38</sup>. When the subject of the verb is God (cp. further Dt. 32<sup>43</sup>, Ps. 65<sup>4 [3]</sup> 79<sup>9</sup>), the purgation will be carried out by Him, without any ritual act on man's part; otherwise the word means 'to make expiation' by a ceremony of purification. See 43<sup>20 n</sup>.

**Ch. 16, 59.**  $\text{קָשִׁית}$  [Kt., erroneously for  $\text{קָשִׁית}$  Q. Vrs. The pf. c.w.c. at the beginning of a sentence, after a solemn adjuration, is certainly in Ez.'s manner; see 17<sup>23 n</sup>; but here prob. l.  $\text{כִּי קָשִׁית}$ . As in v.<sup>60</sup>  $\text{אָמַרְךָ אֶתְּךָ אֶלֶה}$ .— $\text{אָלֶה}$  =  $\text{אָלֶה}$ , cp. vv.<sup>30. 61</sup>  $\text{אָלֶה}$  and 5<sup>4 n</sup>; also Ps. Sol. 8<sup>11</sup>  $\text{μετὰ ὅρκου for περί σούτων}$ , conversely.  $\text{בְּרִית}$ — $\text{בְּרִיתִי}$ —60.  $\text{וּנְכַרְתִּי אֲנִי}$  Cp. v.<sup>62</sup>, and see Dr. p. 202 n.—61.  $\text{וְרִכִּיךְ}$   $\text{אָלֶה עֲלֶיךָ עֹסֶס סוֹו}$ .— $\text{אֲחֻזִּיתֶךָ}$ ] See v.<sup>61 n</sup>.  $\text{אֶל הַקְּסִנּוֹת}$ — $\text{עַל אֶל}$  =  $\text{עַל אֶל}$ , cp. v.<sup>60 n</sup>. 33<sup>25</sup>  $\text{אֶל הָרִם}$  Gen. 32<sup>12</sup>.— $\text{לִקְנוֹת}$ — $\text{אָלֶה eis oikodomēnē}$  =  $\text{לִקְנוֹת}$ , cp. v.<sup>60 n</sup>. 17<sup>9 n</sup>.— $\text{מִבְּרִיתֶךָ}$  =  $\text{מִן}$  = *on account of* cp. Josh. 22<sup>24</sup> מִבְּרִיתֶךָ, 2 S. 23<sup>4</sup> כִּנְוָה etc.—63.  $\text{פָּה}$   $\text{אָלֶה}$ — $\text{פִּיךָ}$ — $\text{אָלֶה}$  =  $\text{כָּל}$ ,  $\Sigma$  =  $\text{כָּל}$ . For  $\text{אָלֶה εν τῷ ἐξιδάσκεισθαι μέ σοι}$  =  $\text{לךְ בכפִּיר}$  see Dodd JTS. xxxii. 357.

**Ch. 17, 1-21. A parable and its explanation, vv. 1-10 and 11-21.**—The parable, like the *ḥinā* in ch. 19, sets out the course of recent events under a disguise. By 'the great vulture' is meant the king of Babylon, who carried off Jehoiachin in 597, and placed Zedekiah on the throne with the status of a dependent chief; the position was intended to be humiliating, but it secured the safety of the Judæan kingdom. Zedekiah, however, grew restive, and broke his pledge to Nebuchadrezzar; he had lately sent an appeal to Egypt, the 'other great vulture'; his conduct is denounced as a breach of faith, certain to bring down the vengeance of Babylon.

The prophet repeats the method of ch. 16; he starts with a poem containing the parable, vv.<sup>3-10</sup>, and then proceeds to drive home the application, vv.<sup>11-21</sup>. The poem may be divided



into six stanzas, with couplets or single lines in the 2 : 2 : 2 measure (vv.<sup>3. 6. 7. 8</sup>), more often in the 3 : 3 (vv.<sup>4. 5. 6. 7. 9. 10</sup>); but any attempt to recover the original form can be little more than guess-work. The explanation of the parable, vv.<sup>11-21</sup>, is also in verse, with a prose passage introduced (vv.<sup>16-18</sup>). Hölscher regards vv.<sup>11-21</sup> as secondary on the ground that the events are not given in historical order, and that the meaning of the parable is too transparent to need a clue. The last objection might be brought against Mark 4<sup>13-20</sup>, and is largely a matter of taste; it seems more reasonable to treat vv.<sup>1-21</sup> as a whole.

The political common-sense of the prophets deserves notice. In relation to the Babylonian power Ez. takes the same line as Jeremiah (ch. 27): it is useless to dream of independence; the only wise course is to accept the situation and to interpret it as revealing the divine purpose. Ez. sympathizes with the lot of Jehoiachin (v.<sup>4</sup> 19<sup>st.</sup>), but he does not chafe under alien rule; on the contrary, he recognizes the leniency with which the Jews had been treated (vv.<sup>5-7</sup>), and the justice of the punishment which will follow any breach of faith (vv.<sup>9. 10</sup> 21<sup>14ff. 19ff.</sup> 20<sup>25</sup>). Zedekiah must have taken his oath of allegiance before Jahveh, for the prophet lays emphasis on the sacredness of the act: it is 'my oath,' 'my covenant.' He invests international agreements with high moral sanctions, which are binding upon nations as much as individuals.

The revolt of Zedekiah took place c. 588 B.C., and the present discourse may be dated in that year, since it alludes to negotiations with Egypt, vv.<sup>7. 15. 18</sup>; cp. ch. 21 introdñ. The date given in 8<sup>1</sup> does not, therefore, cover all the contents of the section till the next date is mentioned, 20<sup>1</sup>; ch. 17 is later than 592-I B.C.

At the end, vv.<sup>22-24</sup>, a short passage of Messianic character has been added. It is based upon the foregoing poem, but the style and ideas point to a later time than Ezekiel's.

17, 2. *propound a riddle and utter a parable*] For the combination cp. Ps. 49<sup>5 [4]</sup>, 78<sup>2</sup>. The word *hidhâ*, *riddle*, here means a figurative speech, charged with a significance beyond that of the actual language; in Jud. 14<sup>12</sup> it has the sense of a 'conundrum'; elsewhere it is used of 'hard questions' 1 K. 10<sup>1</sup>, or of an 'ethical problem' Ps. 49<sup>5 [4]</sup>, Pr. 1<sup>6</sup>. The other word, *māshāl* denotes a 'similitude,' 'allegory,' as in 24<sup>3</sup>, Is. 14<sup>4</sup>; it also means a 'by-word' ch. 16<sup>44</sup>, a 'popular saying' 12<sup>22</sup>, and technically a 'sentence of ethical wisdom' Pr. 10<sup>1</sup>.—3.

<i>The great vulture,</i>	<i>with great wings,</i>	<i>long pinions,</i>
<i>Thick feathered,</i>	<i>parti-coloured,</i>	<i>came to Lebanon.</i>

The *great vulture* is Nebuchadrezzar ; Jeremiah uses the figure in speaking of the Babylonian armies, Jer. 4<sup>13</sup> cp. 48<sup>40</sup> 49<sup>22</sup>. The Hebr. *nésher*, in vulgar Arab. *nīsr*, means the griffon vulture, not the eagle, to judge from the descriptions in Mic. 1<sup>16</sup>, Job 39<sup>30</sup>, Mt. 24<sup>28</sup>. It is doubtful whether *the great vulture* should be taken as a play upon *the great king*, for the title is Assyrian (cp. Is. 36<sup>4</sup>) rather than Babylonian ; at any rate it does not occur in the inscriptions of Nebuchadrezzar.—*Thick feathered*] lit. *full of plumage*, cp. v. 7, Job 39<sup>13</sup>.—*parti-coloured*] lit. *to whom (belongs) the variegated work*, usually embroidered or woven cloth (e.g. 16<sup>10</sup>) ; but the primary sense of the root seems to refer to colour ; hence the noun could be applied to a bird's feathers, and even to marble 1 C. 29<sup>2</sup>. Perhaps Ez. was thinking of the coloured reliefs on the walls of Babylonian temples and gates rather than of the natural vulture (Herrm.).—*Lebanon*] A figure for the hill country of Judah, just as *the cedar* denotes the house of David :

*And took the crest of the cedar,  
 4 Plucked off the top of its shoots,  
 And brought it to a land of commerce,  
 Planting it in a city of merchants.*

The last line of v. 3 belongs to v. 4.—*the crest of the cedar*] i.e. Jehoiachin, 2 K. 24<sup>10-16</sup>. The word for *crest* occurs only again in v. 22 and in the allegory on Pharaoh, 31<sup>3, 10, 14</sup>, which has several points of contact with the present poem. Dante applies the figure of the eagle stripping the cedar to the Roman emperors who persecuted the Church, *Purg.* xxxii. 112 ff.—4. For *shoots* lit. *suckers* cp. v. 22, Hos. 14<sup>7</sup>, Ps. 80<sup>12</sup> [11], in the last two passages figuratively referring to Israel.—*a land of commerce*] lit. *land of Canaan*, see 16<sup>29</sup> n. ; the allusion is to Babylonia. To take *Canaan* in the usual sense (Winckler *Altor. Forsch.* iii. 142) makes havoc of the interpretation.—*merchants*] Here, of Babylon ; in 27<sup>13ff.</sup> those trading with Tyre.—5.

*Then he took of the seed of the land,  
 And put it in a seed plot,  
 ' ' beside many waters,  
 Planting it as a (?) willow.*

*the seed of the land*] A member of the royal family, cp. 1 K. 11<sup>14</sup>, 2 K. 11<sup>1</sup>. When Jehoiachin was carried into exile, his uncle Zedekiah, son of Josiah Jer. 37<sup>1</sup>, 1 C. 3<sup>15</sup>, was made king by Nebuchadrezzar 2 K. 24<sup>17</sup>, 2 C. 36<sup>10</sup>. The metaphor of the cedar-sprig is dropped, that of a vine now takes its place.—*a seed plot*] lit. *a field, or soil, of seed* i.e. suitable for sowing ;





when Zedekiah appealed to him for help Jer. 37<sup>7</sup>; cp. *ch.* 29<sup>21</sup>. For *fit*'s *one* read *another* with *CSV*. The line skilfully repeats the language of v.<sup>2</sup> with variations; here the measure is 3 : 2 : 2. —*strained*] An approximate rendering. The vb. in *fit* is the usual Aram. word for *hunger*, which as a noun occurs in Job 5<sup>22</sup> 30<sup>3</sup>. Here it is supposed to have a metaphorical sense, as it sometimes has in Syr., 'hungered (with) its roots,' 'stretched its roots hungrily towards him.' The Versions do not recognize *hungered*, not even *S*, which must have known the meaning of a common Aram. word if it had stood in the text; they all imply *turned*; but if that were the original reading, how did the difficult *hungered* come to take its place? No satisfactory emendation has been suggested. See phil. note.—The fourth line of the v. adds *to cause it to drink* i.e. that he might water it, cp. Koh. 2<sup>6</sup>; apparently a gloss upon the words which have been added in v.<sup>8</sup>; it does not fit into the context.—*From the bed ' ' where it was planted*] The natural connexion with *And put forth to him* is restored by dropping the gloss. For *beds fit*, some Hebr. MSS *CS* give the sing.; the word occurs only in v.<sup>10</sup>, Cant. 5<sup>13</sup> 6<sup>2</sup>.—8. The first half of the v. reads *In a goodly plot, by many waters, it was planted*. But the planting of the vine belongs to an earlier stage in the allegory, and has been already mentioned in similar words v.<sup>5</sup>; we have reached the point where the vine makes an attempt to better itself, i.e. when Zedekiah turned to Egypt for support. The line, therefore, is out of place, and seems to be a gloss on v.<sup>10a</sup>. As sometimes happens, the marginal note includes not only the annotation itself, *in a goodly plot, by many waters*, but the word to which it refers, *it was planted* v.<sup>10a</sup>.—*foliage*] Cp. v.<sup>23</sup> 19<sup>10</sup> 31<sup>3</sup> 36<sup>8</sup>, Lev. 23<sup>40</sup>.—10. 9.

- <sup>10</sup> *And lo, when planted, shall it prosper?*  
*Shall it not, when the east-wind strikes it,*  
*Wither ' ' in the bed ' ' where it sprouts? ' '*  
<sup>9</sup> *Shall he not tear up its roots,*  
*And strip off the fruit thereof?*  
*And shall not all its sprouting leaves wither ' ' ' '*  
*When it is pulled from its roots?*

The text of this stanza is in great disorder. An experiment in restoration has been made above, by transposing vv.<sup>9</sup> and <sup>10</sup>, and striking out accidental repetitions and a fairly obvious gloss in v.<sup>9</sup>.—The stanza begins with an editorial sentence in prose (v.<sup>9</sup>), *Thus saith the Lord Jahveh, (Shall) it prosper?* The last word is taken from v.<sup>10</sup>.—By transposing vv.<sup>9</sup> and <sup>10</sup> many difficulties are relieved; the allegory falls into order: first





better than these would be some form of כִּפְּף bend Is. 58<sup>6</sup> = Akk. *ikpup*, e.g. כִּפְּף or כִּפְּף. —[כִּפְּף] G-K. § 9 v; B-L. 184. —אֵלֵי for אֵלֵי. —[אֵלֵי] a mistake for אֵלֵי; seven times in Ez., only Jer. 11<sup>18</sup> besides. —[אֵלֵי] l. מערנה and in v.<sup>10</sup>. The word contains two accents, which are required by the measure. *U* de areolis germinis sui, and similarly in Cant. 5<sup>13</sup> 6<sup>2</sup>. —[אֵלֵי] takes up וְהָיָה שְׂחֹלָה from v.<sup>10</sup>. —[אֵלֵי] *μεγάλην* *ἡ* *grandem*. Prob. *U*'s rendering here suggested the addition in *U*<sup>A</sup> v.<sup>6</sup> *εἰς ἀμπελον + μεγάλην*. —[אֵלֵי] In *U*<sup>M</sup> the subj. is far away, but by transposing v.<sup>10</sup> to follow v.<sup>8</sup>, the ptc. is brought into close connexion with אֵלֵי. For the constr. of אֵלֵי after אֵלֵי cp. 2 K. 7<sup>3</sup>; similarly after אֵלֵי Job 14<sup>14</sup>, Dr. p. 132 n. —[אֵלֵי] The infin. abs. after the fin. vb. prolongs the action, an effect which is unsuitable here. Om. *U*<sup>B</sup> with *U*<sup>B</sup> *U*<sup>F</sup>. —[עֵרְנָה] Point as sing., cp. v.<sup>7</sup>. —At the end om. *U*<sup>B</sup> with *U*<sup>A</sup> *U*<sup>S</sup>. —9. [אֵלֵי] *U*<sup>A</sup> + *ὁὐδὲ τοῦτο* i.e. לֹכֶן, as 11<sup>16</sup>, 17 etc. —[אֵלֵי] The omission of the interrog. particle (see 11<sup>13</sup> n.) cannot be defended here; some Hebr. MSS read אֵלֵי, and *U*<sup>F</sup> imply it. But the word comes from vv.<sup>10</sup>, 15, and, like the preceding formula, does not belong to the original text of the poem. —[אֵלֵי] *U* misreads, *τῆς ἀπαλδοτητος αὐτοῦ* = יִנְתָּחִי. Cp. 16<sup>61</sup> phil. n. —[אֵלֵי] Po. of אֵלֵי, allied prob. to אֵלֵי and Ar. *kašša*. *U* *σαπῆσεται* *S* 'shall rot away,' from the Talm. sense of אֵלֵי 'to become sour,' of wine. —[אֵלֵי] Sing., G-K. § 145 o. —[אֵלֵי] G-K. § 93 m; here in the sense of the Aram. אֵלֵי = 'fresh leaf.' In Hebr. אֵלֵי = 'booty,' from a different root. See Kautzsch *Aravamismen* 35 f. —[אֵלֵי] An incorrect repetition; *U* om. —[אֵלֵי] An Aram. form of the infin. constr., cp. אֵלֵי Num. 4<sup>24</sup>, אֵלֵי Num. 10<sup>2</sup>, אֵלֵי Est. 9<sup>19</sup>; G-K. § 45 e; Torrey *Ps.-Ez.* 88. For the inf. with אֵלֵי giving closer definition cp. v.<sup>18</sup>, Num. 14<sup>36b</sup>, 1 S. 12<sup>17</sup>, 2 S. 3<sup>10</sup> etc.; see Burney *Judges* 423 n. The Vrs. do not connect the form with אֵלֵי, but they translate an inf. with אֵלֵי, *U* *τοῦ ἐκσπάσαι* *U* *למקער* *U* *ut evelleret* (= יִנְתָּחִי in cl. a); but *S* 'he will uproot it.' In the restoration of the text attempted above some suggestions have been adopted from Giesebrecht *Or. Lit. Zeit.* 1900, 457 f., and Rost ib. 1904, 392.

Vv. 11-21. The parable explained.—11. 12. An introduction in prose marks the transition.—12. Say now] *U*<sup>S</sup> prefix *Son of man*, cp. v.<sup>2</sup>. —the rebellious house] Both fellow-exiles in Tel-Abib and fellow-countrymen in Jerusalem; see on 2<sup>6</sup>. —know ye not?] For the question cp. 12<sup>9</sup> and Mk. 4<sup>13</sup>. Teaching by parable is meant to set people thinking.—the king of B. came] See 2 K. 24<sup>11f</sup>, Jer. 24<sup>1</sup> 29<sup>2</sup>. *U*, misunderstanding the allusion, makes all the tenses refer to the future, down to v.<sup>15</sup>. —and the king thereof] i.e. Jehoiachin. This is the only place where *U* allows the title to stand; see 7<sup>27</sup> n.—13. 14.

Then he took one of the seed royal,  
And concluded a covenant with him,  
And made him enter into a treaty;  
And the chiefs of the land he took;

<sup>14</sup> In order to humble the kingdom ' ,  
That his covenant should be kept (and) hold good.

The key to the preceding poem; for the language and rhythm cp. vv.<sup>5</sup>, 6.—one of the seed royal] i.e. Zedekiah; lit. seed of



royalty, again in 2 K. 25<sup>25</sup>=Jer. 41<sup>1</sup>, Dan. 1<sup>3</sup>. Though only the late source, 2 C. 36<sup>13</sup>, mentions it, a pledge of allegiance must have been given by Zedekiah when Nebuchadrezzar set him on the throne.—*enter into a treaty*] lit. *an oath*; the phrase in Neh. 10<sup>30</sup>; for *oath*||*covenant* cp. vv.<sup>16. 19</sup> 16<sup>59</sup>, Gen. 26<sup>28</sup> J. Sir. 41<sup>19</sup> (Hebr.), and for the verb cp. 16<sup>8</sup>, 2 C. 15<sup>12</sup>. Interpreted literally, the language implies the ancient ritual described in Gen. 15<sup>9-18</sup> JE, Jer. 34<sup>18f.</sup>: both parties had to pass between the pieces into which the sacrifice was *cut*, prob. to symbolize that they were taken within the mystical life of the victim. See W. R. Smith *Rel. of Sem.*<sup>3</sup> 480 f. 691 f. Whether there was a sacrifice or not, Zedekiah would have invoked the name of Jahveh as witness to the covenant, v.<sup>19</sup> n.—*the chiefs*] lit. *the rams*, in a fig. sense, cp. 31<sup>11</sup> 32<sup>21</sup> 34<sup>17</sup>; the *princes* of v.<sup>12</sup>. The line is perhaps dependent on 2 K. 24<sup>15</sup>.—14. *to humble the kingdom*] Lit. *that the k. should become humble*. Nebuchadrezzar was determined to put a stop to further revolts (2 K. 24<sup>1</sup>), and no doubt insisted upon humiliating terms v.<sup>6</sup>, which Zedekiah agreed to accept as a condition of being made king. For the language cp. 29<sup>14</sup> (of Egypt). At the end of the line a gloss on *humble* has found its way into the text, *that it should not raise itself*, perhaps from 29<sup>15</sup>, where the neighbouring words are similar.—*his covenant*] i.e. Zedekiah's.—*hold good*] lit. *stand*; cp. Is. 54<sup>10</sup>, Ps. 89<sup>29</sup> [28].—15.

‘But he sent’ his messengers to Egypt,  
To grant him horses and legions.  
Shall he prosper, escape, who does this,  
And break (his) covenant, and escape?

Hezekiah had appealed to Egypt when Jerusalem was threatened by the Assyrians, and Isaiah denounced his policy as faithless (Is. 30<sup>1-5</sup> 31<sup>1-3</sup>). Experience always proved how vain it was to look for help from Egypt (Is. 36<sup>6</sup>, Ez. 29<sup>6. 7</sup>); but when once more the situation became desperate, no other course seemed open, and again the prophet of the day declares it to be ruinous. Zedekiah's appeal, however, was so far successful that Pharaoh Hophra' sent an army to the relief of Jerusalem, and compelled the Babylonians to raise the siege (588 B.C.); but he had to give way when they arrived in force for the final assault (Jer. 37<sup>5-11</sup>). Egypt itself was not conquered by Nebuchadrezzar, 568 B.C., as the prophets expected, 29<sup>19</sup>, chs. 31-32, Jer. 43<sup>8-13</sup>, 44<sup>30</sup> 46<sup>20-26</sup>, though its ambitions received a check (Kittel *Gesch.* iii. 5).—~~It~~ has *But he rebelled against him in sending*, a prosaic explanation from 2 K. 24<sup>20</sup>; ‘But he sent’ may have been altered to *in sending* when the preceding verb was introduced

(Ro.).—*To grant him*] i.e. that Egypt should give him.—*horses*] Judah could raise no such cavalry as Egypt possessed; see Ex. 14<sup>9</sup> P, 15<sup>1. 21</sup> JE, Dt. 17<sup>16</sup>, 1 K. 10<sup>29</sup>, Is. 31<sup>1. 3</sup>, Jer. 46<sup>4. 9</sup>.—*and legions*] lit. *and much people*, so v.<sup>9</sup> probably from here.—*Shall he prosper?*] Echoing the language of v.<sup>10</sup>.—*escape*] i.e. avoid punishment.—Vv. 16–18. A prose comment on the poem, developing its veiled threats and repeating some of its words in a rather clumsy style. 16 begins with the same phrase as v.<sup>19</sup>.—*with him shall he die in the midst of B.*] See 12<sup>13</sup>, Jer. 52<sup>11</sup>.—17. *shall Pharaoh deal with him in the battle*] Pharaoh's *host* and *numerous company* will be quite inadequate when the fighting comes; for *deal with* in a friendly sense cp. 20<sup>44</sup>, Jer. 21<sup>2</sup>, Ps. 109<sup>21</sup>. On the other hand, *deal with* can have a hostile sense, e.g. 22<sup>14</sup>, 23<sup>25. 29</sup>; if this is the case here, *Pharaoh* must be a mistaken gloss, and the first part of the v. as well as the second will refer to Nebuchadrezzar: 'he will need no large forces to besiege Jerusalem, it will fall an easy prey' (so Kr. He.). The former explanation seems to be more in keeping with the context.—*when (one) throws up a mound and builds a rampart*] So 4<sup>2</sup> 21<sup>27</sup> [22], cp. 26<sup>8</sup>. The indefinite subj. with an active verb is equivalent to a passive, 'when a mound is thrown up' etc.; the reference is to the siege of Jerusalem by the Babylonians.—*to cut off many persons*] These words, standing at the end of the sentence, recall 14<sup>19. 21</sup>. For *persons* see 13<sup>18</sup> n.—18. *he had given his hand*] Either as a pledge of consent, e.g. 2 K. 10<sup>15</sup>, Lam. 5<sup>6</sup>, Ezr. 10<sup>19</sup>, or in token of submission, e.g. Jer. 50<sup>15</sup>, 1 C. 29<sup>24</sup>, 2 C. 30<sup>8</sup>.—*he shall not escape*] The tone is decisive; the usual conjn. is dropped; cp. 18<sup>28</sup>.—19–21. Omitting later additions, the text may be restored as follows:

' As I live, surely my oath          which he has spurned,  
And my covenant which he has broken—      I will lay  
it on his head!  
20 And I will spread over him my net,          and he shall  
be caught in my snare;  
21 ' All his troops shall fall by the sword,          and the  
remnant be scattered

Four lines in the 3 : 2 measure.—19. The strophe is introduced in **Ps** by the editorial formula *Therefore thus saith [the Lord] Jahveh. As I live . . . spurned* has been copied from here in v.<sup>16</sup>; see 5<sup>11</sup> n., and for *spurned* in this connexion see Num. 15<sup>31</sup> P.—*my oath . . . my covenant*] Zedekiah must have invoked Jahveh to witness his promise of allegiance and to punish any breach of it. Political arrangements of this kind could not be completed without a religious sanction; they



were under Jahveh's protection; to break them was to dishonour the sacred Name, cp. Hos. 10<sup>4</sup>. For illustrations see Gen. 21<sup>32f.</sup> E, 31<sup>46-49</sup> J, Ex. 34<sup>15</sup> JE, Josh. 9<sup>18f.</sup> P, Jud. 11<sup>11</sup>, 2 S. 5<sup>3</sup>. Outside Israel the same practice was observed; the treaty between the Hittites and Egyptians in the time of Ramses ii. invokes all the gods known to both races, and similarly the treaty between the Hittites and the Mitanni, and the Assyrian treaties (Müller *As. u. Eur.* 330; Cowley *Schweich Lects.* 1920, 44 f.; Meissner *Bab. u. Ass.* i. 139 f.). There was another occasion on which Zedekiah and his princes broke a covenant; it is described with indignation by Jeremiah, 34<sup>8-22</sup>.—*I will lay it on his head*] Usually *his* or *their way* is the object, see 9<sup>10</sup> n.; here it refers generally to the oath and covenant.—20. *And I will spread . . . snare*] The same words in 12<sup>13a</sup>, perhaps taken from here; at any rate the rhythmical form of the line suits this context and not the other.—The rest of the v. is in prose, and therefore no part of the original oracle; it is omitted by G<sup>B</sup>.—*And I will bring him to B.*] Probably based upon 12<sup>13b</sup>.—*and I will hold judgement with him there*] A conjugation of the verb to judge is used which suggests the examination and reply of the criminal; so 20<sup>35f.</sup> 38<sup>22</sup>, Jer. 2<sup>35</sup>. As a matter of fact, Zedekiah was judged at Riblah, and thence taken to Babylon, 2 K. 25<sup>6f.</sup>, Jer. 52<sup>9-11</sup>.—*'for' his transgression* etc.] See 14<sup>13</sup> n.—21. *¶¶* reads at the beginning *And as for all his fugitives*; but the text is insecure. G<sup>B</sup> om. the words; TS imply *his choice ones*, which some scholars adopt, cp. 23<sup>7</sup> (sing.), Dan. 11<sup>15</sup> (plur.). It is probable that the words belong to the prose addition in v<sup>20</sup>, and were incorrectly copied when moved into their present position. Originally the line began *All his troops*, omitting the prep. *with* which stands in *¶¶*. Cp. 12<sup>14</sup> n.—*and the remnant be scattered*] *¶¶* adds the conventional *to every wind*, cp. 12<sup>14</sup> 5<sup>10</sup> n.; the addition spoils the measure of the line.—The poem is closed with the solemn attestation *and ye shall know that I Jahveh have spoken (it)*; see 5<sup>13</sup> n.

Vv. 22-24. The promise of a future king.—It is conveyed in highly figurative language, drawn from the poem vv.<sup>8-8</sup>, and from Ez.'s other writings. The prince of the future, a descendant of the royal line of David, will be brought back from exile to revive, on Israelite soil, the fallen kingdom of his ancestors (v.<sup>22</sup>), which will become strong enough to protect its subjects, and far wider in extent (vv.<sup>23. 24</sup>). Such a prospect Ez. certainly had in mind, for he alludes to it obscurely in 21<sup>32</sup> [27], and expressly, at a later period of his ministry, in 34<sup>23f.</sup> 37<sup>24f.</sup>; while in the final period, represented by chs. 40-48, a different ideal has taken the place of the Davidic king. The

present passage, however, can hardly be Ez.'s work; it seems to have been added by a later hand to mitigate the severity of vv.<sup>13-21</sup>, and implies, as Hölscher says, that a descendant of David was living at the time; see the genealogies in 1 C. 3<sup>19-22</sup>, Ezr. 8<sup>2-3</sup>, Zech. 12<sup>10-14</sup>. Some have thought of Zerubbabel (Zunz ZDMG. xxvii. 678; Winckler *Altor. Forsch.* iii. 142 f.), but his date would be too early. The text has been filled out in places, though not sufficiently to disguise its rhythmical character; three stanzas can be detected, with lines in the 3:3 measure, written in a poor, imitative style; note the repeated *mountain, plant, dwell*.—22. 23. The poem is introduced by the formula which Ez. uses: *Thus saith [the Lord] Jahveh.*

*And I will take of the crest of the cedar ' ' ,  
From the top of its shoots ' ' I will pluck (one),  
And I will plant (it) on a high ' ' mountain,  
23 On the mountain-height of Israel will I plant it.*

The figures of vv.<sup>3-4</sup> are copied, but with a difference: what had been an act of violence will be turned into an act of grace; the pron. is emphatic, *I will take, I will plant*; Jahveh, instead of Nebuchadrezzar. After *cedar* **AM** has two words *the lofty, and I will put*; **CS** om. both, **S** the second. The epithet is conventional, and the verb needs an object and does not fit into the sentence.—*the top of its shoots* in v.<sup>4</sup> is Jehoiachin, but now a scion of David's house; cp. *the Righteous Shoot* of Jer. 23<sup>5f.</sup> 33<sup>15</sup>, Zech. 3<sup>8</sup> 6<sup>12</sup>.—*I will pluck (one)*] The object is readily supplied from the previous words; **AM** gives a *tender (one)*, alluding no doubt to the depressed condition of the royal family, cp. Am. 9<sup>11</sup>, Is. 11<sup>1</sup>, Zech. 9<sup>9</sup>. But this is implied clearly enough in the context; the word was not recognized by **CS**, and may have been written by mistake.—*on a high ' ' mountain*] i.e. mount Zion, cp. 40<sup>2</sup>, Is. 2<sup>2</sup>=Mic. 4<sup>1</sup>. **AM** has *on a high and heaped-up m.* The second word, found only here, adds one beat too many to the line, and is perhaps a corrupt repetition of *and I will plant*.—23. The first line of this v. forms a couplet with the last line of v.<sup>22</sup>. The *mountain-height of Isr.* is another designation of Zion, which occurs in 20<sup>40</sup> 34<sup>14</sup>; cp. Jer. 17<sup>12</sup> 31<sup>12</sup>.—

*And it shall bear foliage and be fruitful,  
And become a glorious cedar;  
And all ' beasts ' shall dwell underneath it,  
' And ' all birds ' ' shall dwell in ' ' its branches.*

The language of the first two lines comes from v.<sup>8</sup> (*be fruitful* lit. *yield fruit*), but the *cedar* from v.<sup>3</sup>. The future revival of the Davidic family, at present living in obscurity and shorn of



its honours, is pictured similarly in Is. 11<sup>1</sup>.—all 'beasts'] lit. *every kind of beast*. *¶* reads *bird*; but birds are mentioned in the next line, moreover, they do not dwell underneath trees. The correction is suggested by *Γ<sup>A</sup> πᾶν θῆριον*, and adopted by Gr. Co. Kr. In the fourth line *¶* reads *every bird of every wing*, cp. Gen. 7<sup>14</sup> P, and with slight variations ch. 39<sup>4. 17</sup>, Dt. 4<sup>17</sup> (so *§* here), Ps. 148<sup>10</sup>. The rhythm makes it probable that *of every wing* is an addition from Gen. l.c. *¶* further adds *in the shade of* before *its branches*, perhaps on the basis of 31<sup>6. 12</sup>. The beasts and birds represent the subjects of the Israelite king, and the wide-spreading branches, the extent and security of his rule. For the image cp. 31<sup>6. 12</sup>, Dan. 4<sup>9. 18</sup> [12. 21], Mk. 4<sup>32</sup>, and the following sentence from Nebuchadrezzar's inscription No. 9, col. iii. 'in its (Babylon's) eternal shadow gathered all men for their welfare' (Langdon *Neubab. Königsinschr.* 94); cp. Baruch 1<sup>12</sup>.—24.

*And all the trees of the field shall know  
That I am Jahveh:  
I have made humble the lofty tree,  
Made lofty the humble tree,  
Have withered the sappy tree,  
Have ripened the withered tree.*

*all the trees of the field*] See 31<sup>4. 5. 15</sup>; they stand for the heathen in contrast to Israel; the kingdom of the future will tower over other kingdoms, as the cedar over other trees. Ez.'s customary phrase (5<sup>13</sup> n.) is modified to suit the figure: *the trees . . . shall know*; the heathen shall be convinced of Jahveh's divinity and power by the change in Israel's fortunes. There is no thought of conversion to the true religion.—*that I am Jahveh*] So the words are to be rendered, to suit the rhythm; not as *¶* punctuates, *that I, Jahveh, have made humble*. Israel's restoration will lead the world to recognize Jahveh as He truly is, the only Lord of human life and the Controller of Israel's destiny; cp. Is. 45<sup>3. 5. 6</sup> and Jer. 16<sup>21</sup>. Here, perhaps, this little appendix ended. The last four lines seem to be a still later addition, marked off by a group of artificial antitheses, which are based on the language of vv. 6. 10. 14; for *the sappy tree* as opposed to *the withered* cp. 21<sup>3</sup> [20<sup>47</sup>] and Luke 23<sup>31</sup>. Contrast the superior style of 36<sup>36</sup>.—*I Jahveh have spoken, and I will do (it)*] One of Ez.'s formulae, 22<sup>14</sup> 36<sup>36</sup> 37<sup>14</sup>; similarly 24<sup>14</sup>. Cp. v. 21 above.

Ch. 17, 13. *וְיָבִיא אִתּוֹ* Kr. would point *וְיָבִיא אִתּוֹ*, as 16<sup>8</sup>, to secure the customary *with him*, 1 S. 20<sup>8</sup>, 2 C. 23<sup>1</sup>; but *¶* is preferable.—*אֵלַי* Cp. Ex. 15<sup>15</sup> and in Phoen. *NSI*. No. 10, 2. 150, 5(?).—14. *לִשְׁמֹר אֶת בְּרִיתוֹ* lit. *that [he] should keep his covenant*. The inf. with an unnamed subj. may be rendered by

a pass., cp. 13<sup>6</sup> 16<sup>20</sup> notes.—[לעסרה] *that it should stand*, with a change of subj. The Bab. school gives לעסרו Q.  $\mathfrak{T}$  = לעסרו;  $\mathfrak{E}$  *kai* *istánein* *autēn* = להעמידה. The suff. must refer to בריהו (so  $\mathfrak{E}$   $\Sigma$ ), not to מכלבה (RV.).—[לכליה התושא] For the inf. in a pass.-reflexive sense after 'ל' cp. 20<sup>9</sup> 24<sup>8</sup>.  $\mathfrak{S}$  places these words before 'ש' להיות מ'—15. [ויסר בו לשלח] For the constr. cp. v. 18. But perhaps י. ושלח (Ro.).—[תעשה] with irregular *šēre*, G-K § 93 *rr*; the vocalization may be meant to imitate the constr. st. in עשה אלה Dt. 18<sup>12</sup> etc.  $\mathfrak{E}$  freely  $\delta$  *ποιῶν ἐναντία*.—[ויהי בריהו ויכלם] might be tr. *if he break covenant, shall he escape?* Dr. § 149; but the context suggests that the words are parallel to the preceding interrog. sentence, Kōn. iii. § 415 *v*. For 'ה extending over a second clause cp. 13<sup>18b</sup> 20<sup>30</sup> etc.  $\mathfrak{S}$  om. the words;  $\mathfrak{E}\mathfrak{T}$  render as though the text read ויהי בריהו ויכלם (so  $\mathfrak{F}$ ).—16. אחי . . . [במקום המלך] As in 1<sup>13</sup> (?) 10<sup>10</sup>. 22 the resumption of the casus pendens is not exact; Kōn. iii. § 341 *i*. Ehrl. He. would ignore the accents, and read ויהי אחי ובריהו *and his covenant with him*; but the form of the sentence, which is clumsy, requires a resumptive pron. at this point.—[המסלך אחי] Ptcp. referring to the past, cp. Gen. 27<sup>33</sup> 35<sup>3</sup>, Ps. 137<sup>7</sup>.—17. [במלחמה] Vrs. om. the ב, perhaps because they did not understand how אחי עשה אחי could have a friendly sense; אחי = אחי. It is hardly necessary to emend the text, but יושע for יעשה would remove all ambiguity.—[בשפר וי]  $\mathfrak{S}$  'but with ambushes and towers,' inserting 'but,' and thus changing the sense;  $\mathfrak{S}$  sometimes indulges in free translations, Co. 148.—[נפשו רבות]  $\mathfrak{E}$  om. 'ר'.—18. [לחפר] Cp. v. 16; for the pf. with weak *waw* see 13<sup>6</sup> *n*.  $\mathfrak{E}^B$  *kai* *hētimasēn*, but  $\mathfrak{A}$   $\eta$   $\delta\epsilon$   $\eta$ .  $\mathfrak{S}$  'because' = [עשה]  $\mathfrak{E}$  +  $\alpha\upsilon\tau\acute{\omega}$ , perh. explanatory.—[נתן]  $\mathfrak{E}^B$   $\delta\acute{\epsilon}\delta\omega\kappa\alpha$   $\mathfrak{A}\mathfrak{Q}\mathfrak{M}\mathfrak{S}$   $\delta\acute{\epsilon}\delta\omega\kappa\epsilon$ .—[כי בזה] So Ps. 33<sup>10</sup>; a slip,  $\mathfrak{F}$  comes from פיר, G-K. § 67 *v*.—[נתחיי] For the constr. cp. 44<sup>10</sup>, Is. 56<sup>9a</sup>, Jer. 27<sup>11</sup>; Dr. § 123 (a).  $\mathfrak{E}$   $\kappa$ . [ונתחיה]  $\mathfrak{S}$  = ונתחיה, which is preferable.—20. [על מעלו]  $\mathfrak{S}$  is not the direct obj., but an accus. specifying the sphere in which the action takes place, cp. 1 S. 12<sup>7</sup> (? text). The constr., however, is harsh, and 9 MSS read מעלו, 1 MS על מעלו so  $\mathfrak{S}$ ; either would be better than  $\mathfrak{M}$ .  $\mathfrak{F}$  in praevaricatione.  $\mathfrak{E}^A\mathfrak{Q}$  supply a translation of the second half of the v. omitted by  $\mathfrak{E}^B$ .—21. [ואח כל כבדו] Kt., the plur. כבדו Q. and many MSS. G-K. § 117 *m* includes this among the cases in which *ואח* stands before a *nominative*, to give emphasis. Undoubtedly it became common in Mishnaic Hebr. to use *ואח* as a demonstrative before a noun not necessarily in the accus., Segal *Mishn. Hebr. Gr.* § 75; and 43<sup>7</sup>, Neh. 9<sup>39</sup>. 34, Dan. 9<sup>13</sup> seem to be clear instances of the usage in the O.T. But many of the supposed occurrences given in *Lex.* 85 No. 3 rest upon doubtful texts; e.g. in 20<sup>16</sup> 35<sup>10</sup> 44<sup>3</sup>.  $\mathfrak{M}$  is not supported by the Vrs. Kōn. iii. § 270 *c.d* prefers to explain *ואח* in all these instances as marking the accus. of the sphere. Not only is the grammar questionable, but the form כבדו was read כבדו by  $\mathfrak{T}\mathfrak{S}$ . The whole phrase, in fact, is corrupt; it belongs to v. 20, which perhaps ended with *ויסר שם בחרב*, or something similar.—[בכל אנפיו] Cp. 12<sup>14</sup> *n*. The prep. is perhaps part of the corrupt words which precede.  $\mathfrak{E}^B$   $\acute{\epsilon}\nu$   $\pi\acute{\alpha}\sigma\eta$   $\pi\alpha\rho\alpha\tau\acute{\alpha}\xi\epsilon\iota$   $\alpha\upsilon\tau\omicron\upsilon$   $\mathfrak{A}\mathfrak{Q}$  *kai*  $\pi\acute{\alpha}\sigma\alpha\varsigma$   $\phi\upsilon\gamma\epsilon\delta\epsilon\lambda\alpha\varsigma$   $\alpha\upsilon\tau\omicron\upsilon$  (so  $\Sigma$ , = ברהו)  $\acute{\epsilon}\nu$   $\pi\acute{\alpha}\sigma\eta$   $\eta$   $\pi\alpha\rho\alpha\tau\acute{\alpha}\xi\epsilon\iota$   $\alpha\upsilon\tau\omicron\upsilon$ .—22. [כה אמר]  $\mathfrak{E}^B$   $\mathfrak{L}\mathfrak{A}$  לכן  $\mathfrak{E}^A$  +  $\delta\iota\alpha$   $\tau\omicron\upsilon\tau\omicron$   $\epsilon\lambda\pi\omicron\nu$ . Cp. v. 9.  $\mathfrak{S}$  om. [ולקחת] The pf. c.w.c. at the beginning of a sentence, without any preceding incpf. to determine its meaning is rather frequent in Ez., cp. 25<sup>13</sup> 30<sup>6</sup>. 10 32<sup>3</sup>; similarly after a divine oath or its equivalent, 5<sup>8</sup> 21<sup>8</sup> 34<sup>11</sup>. 20 35<sup>11</sup> 44<sup>12</sup>. Cp. Dr. § 119 (a).—[אני]  $\mathfrak{S}$  om. both times.—[מכסרה]  $\mathfrak{E}^B$   $\acute{\epsilon}\kappa\tau\acute{\omega}\nu$   $\acute{\epsilon}\lambda\epsilon\kappa\tau\acute{\omega}\nu$   $\mathfrak{A}\mathfrak{Q}$   $\acute{\epsilon}\pi\iota\lambda\epsilon\kappa\tau\acute{\omega}\nu$   $\mathfrak{S}$  'from its choice one'; see v. 3 *n*.—[ $\mathfrak{E}$  om.,  $\mathfrak{S}$  om.] in v. 3 *n* has no epithet. To read ונתחיי (Gr. Be.) anticipates [מראש יקווחי רך אקפך]. Cp. v. 4.  $\mathfrak{E}\mathfrak{S}$  pass over רך, which may be a miswritten form of the beginning of the *אקפך*. Co. insists on the originality of the word, which 'ΑΣΘ render *ἀπαλόν*; if retained, it must be hyphenated



with  $\aleph$  to count as one beat.  $\aleph \acute{\epsilon} \kappa \kappa \omicron \rho \upsilon \phi \eta \varsigma \kappa \alpha \rho \delta \iota \alpha \varsigma \alpha \upsilon \tau \omega \nu \acute{\alpha} \rho \kappa \nu \omega \acute{\iota} \omega \S$  'and from its top I will pluck its heart.' Co. suggests that  $\kappa \alpha \rho \delta \iota \alpha \varsigma \alpha \upsilon \tau \omega \nu$  may be a hexaplaric corruption; he notes that  $\Sigma$  renders  $\aleph$  by  $\epsilon \gamma \kappa \acute{\alpha} \rho \delta \iota \omega \nu$  in v.<sup>3</sup> 31<sup>10</sup> and by  $\tau \alpha \varsigma \kappa \alpha \rho \delta \iota \alpha \varsigma \alpha \upsilon \tau \omega \nu$  in 31<sup>14</sup>; if  $\Sigma$  rendered  $\aleph$  here in the same way, a hexaplaric conflation may have produced the curious version of  $\aleph$ . After  $\acute{\epsilon} \kappa \kappa \omicron \rho \upsilon \phi \eta \varsigma$  supr.,  $\aleph^{40}$  insert  $\kappa \alpha \iota \delta \acute{\omega} \sigma \omega \acute{\alpha} \pi \delta \kappa \epsilon \phi \alpha \lambda \eta \varsigma \pi \alpha \rho \alpha \phi \upsilon \nu \acute{\alpha} \delta \omega \nu \alpha \upsilon \tau \eta \varsigma$  from  $\Theta$  in the Hexapla; Co. 73.—[חלול] Pass. ptcpr. of  $\text{חלל}$ , whence  $\text{חל}$  e.g. 3<sup>15</sup>.  $\aleph \kappa \alpha \iota \kappa \rho \epsilon \mu \acute{\alpha} \sigma \omega \alpha \upsilon \tau \acute{\omicron} \nu =$  יתלתי, which may be a dittogr. of ושחלתי.—23. [בהר מרם]  $\aleph$  om. מרם; but then  $\aleph$  הר יש will mean 'the hill-country of Isr.' Josh. 11<sup>16</sup>. 21. Ro. would om. הר; but then the phrase will not correspond with 20<sup>40</sup> 34<sup>14</sup>.—[ועשה פרי] So  $\aleph$ ; altered to  $\text{bought}$  v.<sup>6</sup> by Co. Be. Kr. Ro. on the rather prosaic ground that the cedar is not a fruit-tree.—[לארו אריר]  $\aleph \text{LXV}$  = לא' גרו', cp. v.<sup>8</sup> n.—After  $\text{צפור ברלייתו}$  read  $\text{ושבנו חתחיו}$  (Gr. Co. Kr.), and continue  $\text{ברלייתו}$  חתחיו.— $\aleph \text{LXVI}$   $\text{p}\acute{\alpha}\nu \text{p}\epsilon \tau \epsilon \iota \nu \acute{\omicron} \nu \kappa \alpha \iota \text{p}\acute{\alpha}\nu \text{p}\epsilon \tau \epsilon \iota \nu \acute{\omicron} \nu \text{L}$ ,  $\text{p}\acute{\alpha}\nu \text{t}\eta \rho \iota \sigma \iota \nu \kappa \alpha \iota \tau \alpha \text{p}\epsilon \tau \epsilon \iota \nu \acute{\omicron} \nu$ , not understanding the Hebr. Om. כל כנף Ro.—[בצל רלייתו חשבנה] In  $\text{חשבנה}$  the 3rd cons. of the root coincides with the  $\text{n}$  of the termination; cp. 32<sup>18</sup>, Gen. 4<sup>23</sup> etc.  $\aleph$  has a double rendering,  $\text{ὅτι οὗτος ἀκούσας αὐτοῦ ἀναπαύσεται} \tau \alpha \lambda \eta \lambda \mu \alpha \tau \alpha \alpha \upsilon \tau \omicron \upsilon \tau \acute{\omicron} \alpha \pi \kappa \alpha \tau \alpha \sigma \tau \alpha \theta \eta \varsigma \epsilon \tau \alpha \iota$  (= חשבנה); cp. 13<sup>11</sup> 16<sup>14</sup> n.—24. [ברתי ועשיתי] The pf. c.w.c. with no determining antecedent; it has assumed the functions of an impf., Dr. § 119 (a).

Ch. 18. The absolute justice of God, shewn in His treatment of the individual.—The popular view is wrong; national misfortunes are not to be explained by the sins of the fathers, vv.<sup>1-4</sup>. There can be no question of the divine justice. Each man will be treated exactly as he deserves; he is responsible for himself, and no one else can take his place, vv.<sup>5-20</sup>. Each is free to determine his conduct, unfettered by his own actions in the past; he can make what change he pleases, vv.<sup>21-29</sup>. And God wants men to repent; He has no desire to punish; for He is benevolent as well as just, vv.<sup>30-32</sup>. The chapter forms a connected whole. Some regard vv.<sup>26-29</sup> as a parallel text to vv.<sup>21-25</sup> (Kr. He. Steuern.); but this may be only one more of the repetitions which occur throughout (Hö.).

In a style which reflects the labour of his thought, the prophet is feeling his way towards a general principle. He starts from a saying which was current in Jerusalem (Jer. 31<sup>29</sup>), and had reached Tel Abib: 'The fathers used to eat sour grapes, and the children's teeth are blunted.' So the people were accounting for the disasters of the times: the present generation were not to blame; they were paying the penalty for the sins of Manasseh and the rest; for they took it for granted, as most men did, in spite of recent protests (Dt. 24<sup>16</sup>, 2 K. 14<sup>6</sup>), that guilt could be transmitted from father to son. If we are being punished for the sins of the fathers, what avails the moral struggle? And is it just? A note of self-acquittal, fatalism, despair, can be heard in the people's voice, and something deeper still, a question of God's justice. Ez. detects the point at once, and argues it out.

God deals with men as individuals responsible for their conduct; neither the sins nor the righteousness of others can affect the issue; the bad will 'die,' the good will 'live,' that is, forfeit or enjoy God's favour, as each deserves. And similarly in the case of each man's life: there is no such thing as a bondage which cannot be broken; each is free to renounce his past, whether for good or for evil. And the sinner can always repent; the door is open; God is ready to welcome the sinner who turns to Him. How, then, can God's justice be questioned?

It is not easy at once to reconcile this treatment of the individual with Ez.'s teaching elsewhere, his sweeping condemnation of the entire people in chs. 16, 20, 23, his forecast of a judgement which will fall on good and bad alike (21<sup>8, 9</sup> [3. 4]), and permit of no escape (5<sup>12</sup> 7<sup>10-27</sup> 9<sup>5-10</sup> 11<sup>7-12</sup> 14<sup>12f.</sup>). Yet against this picture of wholesale punishment may be set a few passages which anticipate the teaching of ch. 18; thus the righteous are to be marked out by a sign (9<sup>4</sup>); they would at any rate deliver themselves (14<sup>14, 16, 18, 20</sup>); repentance was still possible (14<sup>6, 11</sup>). Thoughts on the divine justice had already dawned upon the prophet's mind, and now, at the instigation of the popular saying, he proceeds to develop them. In so far as the people were laying the blame on others, they were grievously mistaken; as for their being better than their fathers, they were worse (cp. ch. 8); Ez. had no good word to say of the reigning prince (chs. 15, 17). Yet he recognized a measure of right in the protest against indiscriminate punishment which underlay the common talk; and he argues that only the guilty will be punished, only the righteous will be spared; the judgement will fall upon each man as it finds him. To vindicate God's justice is the prophet's chief concern; but incidentally his argument gives a new value to the individual, shewn by the treatment which each receives at the hands of a righteous God. The subject is taken up again in 33<sup>10-20</sup>; cp. 3<sup>16-21</sup>.

This line of teaching was not entirely strange. Jeremiah had seen that the old tribal conceptions must give way to a more spiritual religion, based upon personal relation to God (Jer. 14, 15, 17<sup>10</sup> 31<sup>31-34</sup>). Both prophets quote the saying about the sins of the fathers; but whereas Jeremiah declares that it will cease to be uttered in the ideal future, Ez. says *now*.\* The nation was on the verge of ruin. According to popular beliefs,

\* Hölscher *Die Profeten* (1914) 414 f. is surely right when he maintains that in vv. 1-20 the prophet is not laying down an abstract dogma, but dealing with an actual situation. See also Kessler *Die innere Einheitlichkeit d. B. Ez.* (1926) 71 f.



if the nation fell to pieces, the national religion would perish too ; it was urgent, therefore, to insist that each man, however much involved in the general ruin, could enter into direct fellowship with God. Yet neither prophet dreamt of teaching a purely individualist type of religion ; their aim was to build up a nation out of converted individuals.

Ch. 18 attempts to clear the air at a time of crisis, rather than to formulate a doctrine : from the latter point of view it is hardly successful. The problem has not been thought out in all its bearings. For instance, as Smend observes, the prophet thinks of the judgement as overtaking men unawares ; it would therefore leave them no time to repent. Moreover, Ez. states his case without the qualifications which the facts of life suggest : obviously the individual is affected, for good or evil, by the society to which he belongs (see 16<sup>2. 3</sup>) ; obviously, too, he has to pay the penalty for his own wrongdoing in the past. But it is not true that he is submerged in the mass, or held in the grip of a fate from which there is no escape. The responsibility and freedom of the individual lie at the root of all moral living ; to have proclaimed this as the outcome of God's justice and desire for man's recovery was Ez.'s great achievement. He makes a distinct advance upon his predecessors, Jeremiah (as above) and Habakkuk (see Hab. 1<sup>2. 3. 13</sup> 2<sup>4</sup>), who had asked how the righteousness of God was to be reconciled with the sufferings of God's people.\* After Ezekiel, the author of Job takes up the problem, which in the meantime has become even more urgent. It is worth while to compare the two. Both start from a deep conviction of God's justice, both try to reconcile their creed with the sufferings of their times, both dispute the current explanations. But Ez., though he secures one valuable position, hardly realizes the complexity of the problem ; Job pushes his search much further. To the question, Why do the righteous suffer ? Ez. would reply, God discriminates between the good man and the bad ; that is exactly what Job's friends maintain (Job 4<sup>7</sup> 8<sup>20</sup>), and it is shewn to be pitifully beside the mark ! Incidentally some important considerations are suggested (Job 1<sup>9. 12</sup> 2<sup>6. 10</sup> 5<sup>17ff.</sup> 36<sup>8-11</sup>) ; and in the end Job finds, not a solution of the problem, but satisfaction in a new vision of God (Job 42<sup>5f.</sup>). Similarly Ez. closes his argument with a call to turn and enter a new life of union with God's will (vv. 31. 32 ; cp. 24<sup>24</sup>).

Ch. 18, 2. *What mean ye by repeating this proverb*] See 8<sup>12</sup> n. 12<sup>22</sup> n.—*in the country of I.*] Cp. 12<sup>22</sup>. The saying, current in Palestine (Jer. 31<sup>29</sup>), had reached Babylonia, and it seems that

\* See Oesterley and Robinson *Hebr. Religión* (1930), 221 f.

the exiles were quoting it, v.<sup>25</sup>. *Gr* has *among the sons of I.*, cp. v.<sup>3</sup> in *I.—The fathers used to eat*] The verb is impf.; in Jer. perf.; in both places *Gr* & *S* imply a perf.—*the children's teeth are blunted*] Cp. Koh. 10<sup>10</sup>. *U* paraphrases, without reproducing the proverb, 'the fathers sinned, the children have been smitten.' Compared with the evil days of Manasseh, the age of Josiah and Zedekiah seemed vastly better, and the people imagined that they themselves were not to blame for the disasters of the times. They held to the traditional belief in the transmission of guilt, for which high authority could be invoked (Ex. 34<sup>7</sup>, Num. 14<sup>18</sup> JE); at the same time they insinuated a protest against it, and in this respect Ez. took their side, as indeed Jeremiah had already done. The old idea was too firmly planted to be easily dislodged; it was still recognized officially even when it was being modified by the advance of religious thought, cp. Ex. 20<sup>5</sup> R<sup>D</sup>, Dt. 5<sup>9</sup>, Jer. 32<sup>18</sup> with Dt. 24<sup>16</sup>, 2 K. 14<sup>6</sup>. The author of Job repudiated the idea altogether, Job 21<sup>19</sup>. 20.—3. *No more shall this proverb be repeated* ''] *M* adds *by you*, *Gr* & *S* om. Jeremiah had prophesied that the proverb would cease in the great Hereafter (Jer. 31<sup>27-30</sup>); he may have thought that the popular belief (above) was too deeply rooted to be given up before that time. Meanwhile the crisis had become graver, and Ez., on divine authority (5<sup>11</sup> n.), declares that the proverb must be dropped at once. The judgement is about to fall on the existing generation; they are not to throw the blame on the fathers; but no one will suffer without just reason.—4. *all persons are mine . . . the person of the father as well as the person of the son*] So, rather than *souls . . . soul*; for the reference is not to the spiritual part of man, but merely to a man as such. 'Every individual person stands in immediate relation to God, all belonging to Him alike . . . each is treated by Him independently,' Driver *Ideals of the Prophs.* 66. For the plur. in this sense see 13<sup>18</sup> n. —*it is the person that sins who shall die*] Jer. 31<sup>30</sup> 'each shall die in his iniquity.' *Die* (vv.<sup>13</sup>. 18 etc.), like its converse *live* (vv.<sup>9</sup>. 17. 19 etc.), has a mystical sense in this ch. The physical event of death comes to godly and ungodly alike; but only the former *live* to enjoy the future restoration; the latter *die*, they have no share in it.—5. Ez. now proceeds to illustrate the principle laid down in v.<sup>4</sup>. He takes three cases: the righteous man who perseveres in the ways of virtue (vv.<sup>5-9</sup>); this righteous man's son, who does not follow in his father's steps (vv.<sup>10-13</sup>); his son again, who renounces the father's wickedness (vv.<sup>14-17</sup>). In each case it is affirmed that the individual, and no one else, bears the responsibility for his conduct and for the treatment which he receives. Possibly



Ez. had in his mind the three generations represented by Hezekiah, Manasseh, and Josiah; or Josiah, his sons, and his grandson the exiled Jehoiachin. Two points may be noted. The sins enumerated are moral, rather than ceremonial offences, unless we alter the text in vv.<sup>6. 11. 15</sup>; and the appeal is made to a familiar standard of right and wrong. The prophets always take for granted a tradition of morals, such as is found in the early Codes. Here the influence of Deuteronomy is marked (e.g. vv.<sup>7. 8. 9. 16</sup>), and affinities with H appear, as elsewhere in Ez. (e.g. vv.<sup>6. 7. 12. 16</sup>). Similar lists of sins and virtues are given in 22<sup>6-12</sup> 23<sup>37. 39</sup>, Is. 33<sup>15f</sup>, Ps. 15 24<sup>3-6</sup>; add the striking catalogue in the Babylonian *Shurpu* series, where the exorcist questions his client about the moral and ritual offences he may have committed when possessed by demons; see Rogers *Cun. Parallels* 170 ff.; Gressmann *T. u. B.*<sup>2</sup> i. 324 ff.—*Now a man, if he be righteous, and do justice and righteousness*] A general statement, coming before the analysis. The form of the sentence is characteristic of the regulations in H (e.g. Lev. 19<sup>20</sup> 22<sup>14. 21</sup> 24<sup>17. 19</sup> 25<sup>26. 29</sup>) and in P (e.g. Lev. 13<sup>40</sup> 15<sup>16</sup> 27<sup>2. 14</sup>, Num. 27<sup>8</sup> 30<sup>3</sup>). Ez. adopts a phrase, *do justice and righteousness*, vv.<sup>19. 21. 27</sup> 33<sup>14. 16. 19</sup> 45<sup>9</sup>, used by Jeremiah and his school (Jer. 22<sup>3. 15</sup> 23<sup>5</sup> 33<sup>15</sup>, 2 S. 8<sup>15</sup>, 1 K. 10<sup>9</sup>).  $\mathfrak{C}$  here  $\delta\iota\kappa\alpha\iota\sigma\upsilon\gamma\eta\eta\nu$  alone, but in vv.<sup>19. 21</sup>  $\delta\iota\kappa.$  καὶ ἔλεος, in v.<sup>27</sup> κρίμα καὶ δίκ.—6. *hath not eaten upon the mountains*] vv.<sup>11. 15</sup> 22<sup>9</sup>; i.e. taken part in sacrificial meals at the high places. Though the offence is not alluded to elsewhere in these terms, and at an earlier stage would not have been regarded as an offence at all, yet Ez. denounces the semi-idolatrous worship on the mountains, 6<sup>st. 13</sup> 16<sup>16</sup> etc., cp. Hos. 4<sup>13</sup>, Jer. 2<sup>20</sup>. W. R. Smith suggested that *eating upon the mountains* should be read, with a slight change, *eating with the blood*, in accordance with 33<sup>25</sup>, where the context is much like the present one (*R. of S.*<sup>3</sup> 343). This act is forbidden in Lev. 7<sup>27</sup> 19<sup>26</sup> cp. Zech. 9<sup>7</sup>, and no doubt would be looked upon with horror by Ez. But the correction, though widely accepted, is not necessary; it introduces a ceremonial transgression into a list which is chiefly, if not entirely, made up of moral offences; and it requires us to suppose either that the text has been intentionally softened, or that a copyist has written the word incorrectly, on four separate occasions.—*the idols of the house of I.*] For the *gillûlîm* see 6<sup>4</sup> n.; the worship of images is forbidden in Ex. 20<sup>4. 23</sup> E 34<sup>17</sup> J, Dt. 4<sup>15ff.</sup> 5<sup>8f.</sup> 7<sup>25</sup> 27<sup>15</sup>, Lev. 19<sup>4</sup> 26<sup>1</sup>. The sin of *adultery*, vv.<sup>11. 15</sup> 22<sup>11</sup> 33<sup>26</sup> is forbidden in Ex. 20<sup>14</sup> E, Dt. 5<sup>17</sup> 22<sup>22</sup>, Lev. 18<sup>20</sup> 20<sup>10</sup>, also by implication in the stories of J, Gen. 12<sup>14-19</sup> 26<sup>8-11</sup> 39<sup>7-12</sup> and E, Gen. 20<sup>5-18</sup>. The *impurity* mentioned next, cp. 22<sup>10</sup> 36<sup>17</sup>, is more of a ceremonial nature, and may be an

addition, as it does not occur when the list is repeated vv.<sup>11f.</sup>; for the law see Lev. 18<sup>19</sup> 20<sup>18</sup> H, 15<sup>19-30</sup> P.—7. *Oppression*, vv.<sup>12. 16 22<sup>7. 29</sup> 45<sup>8</sup> 46<sup>18</sup></sup>; a different word for the same thing occurs in v.<sup>18</sup> *practise extortion*, and both are used in the earlier legislation, Ex. 22<sup>20f. [21f.]</sup> cp. 23<sup>9</sup>, Dt. 23<sup>17 [18]</sup> 24<sup>14</sup> cp. Jer. 7<sup>6</sup> 22<sup>3</sup>; the connexion with H is specially close, Lev. 19<sup>13. 33</sup> 25<sup>14. 17</sup>. ¶ *et hominem non constrixtaverit*, a rendering which suggested to Jerome in loc. a reference to the Gospel according to the Hebrews (see 16<sup>13</sup> n.), in which, he says, it is placed among the greatest sins 'if a man have grieved the spirit of his brother.'—*his pledge* 'he restores] vv.<sup>12. 16 33<sup>15</sup></sup>. The duty of restoring pledges, e.g. a poor man's garment, is insisted upon in Ex. 22<sup>25f. [26f.]</sup>, Dt. 24<sup>10-13. 17</sup>. ¶ *his pledge (which is for) debt*, a difficult piece of grammar; *debt* is better omitted as a gloss or dittograph.—*Robbery with violence*, vv.<sup>12. 16 22<sup>29</sup> 33<sup>15</sup></sup> cp. Jer. 22<sup>3</sup>; this is forbidden, Lev. 19<sup>13</sup> in H, and Lev. 5<sup>23</sup> in P; cp. Ex. 20<sup>15</sup>, Dt. 5<sup>17</sup> (theft).—*Humanity* towards the needy v.<sup>16</sup> is ordered in Dt. 15<sup>7-11</sup> cp. Dt. 14<sup>29</sup> 24<sup>19-22</sup>, Lev. 19<sup>9f. 23<sup>22</sup></sup>, Is. 58<sup>7</sup>, Job 31<sup>13ff.</sup>.—8. *interest . . . increase*] vv.<sup>13. 17 22<sup>12</sup></sup>, Ps. 15<sup>5</sup>, Prov. 28<sup>8</sup>; forbidden in Ex. 22<sup>24 [25]</sup>, Dt. 23<sup>20 [19]</sup>, Lev. 25<sup>35-37</sup>. The reference is to interest on charitable loans; D allows this in dealings with a foreigner, Dt. 23<sup>21 [20]</sup>; but Ez. condemns it altogether. Interest in the modern sense, i.e. on money lent for commercial purposes, is an entirely different thing; see Driver *Exod.* 232 f.—*true justice*] Cp. Jer. 7<sup>5</sup>, Zech. 7<sup>9</sup>; commanded in E, Ex. 23<sup>1-3. 6-8</sup>, in D, Dt. 16<sup>18-20</sup> 24<sup>17</sup> 25<sup>1</sup> 27<sup>19</sup>; in H, Lev. 19<sup>15. 35</sup>.—9. *in my statutes 'he has walked'*] v.<sup>17</sup>; see 5<sup>6</sup> n. ¶ *walks*; but the pf. (Vrs.) agrees better with the next cl.—*he has kept my judgements to do 'them'*] So G and 20<sup>21</sup>; ¶ *to do truth*. A Dtc. expression, Dt. 5<sup>1</sup> 7<sup>11</sup> 11<sup>32</sup> 12<sup>1</sup> cp. 2 K. 17<sup>37</sup>.—*he shall surely live*] vv.<sup>17. 19. 21 20<sup>11</sup> 33<sup>15</sup></sup> cp. Am. 5<sup>4</sup>; *live* not merely in the physical sense, but *live* to enjoy the better time coming; cp. *die*, v.<sup>4</sup> n. The ideal of the righteous man given in vv.<sup>5-9</sup> is expressed in terms of practical conduct. 'The ancient mind fastened on the outward acts as revealing the inward state, while the modern mind goes directly to the internal condition.' Davidson in loc.; see also W. R. Smith *R. of S.* 3 676.—Vv. 10-13. The second generation: the wicked son of the righteous father.—10. *And if he beget a violent son, a shedder of blood*] For the first epithet cp. 7<sup>22</sup> *robbers*, Ε λοιμόν. What follows is corrupt: lit. *and he do alas! even one of these*, (11a) *and has not done all these*; in each case these must refer to the virtues just enumerated, yet *do* and *not do* is applied to them! The simplest way to make the text intelligible is to omit v.<sup>10b</sup> as inserted from Lev. 4<sup>2</sup>, 'and he do even one of those,' which may have been written on the margin as



a parallel, and to leave v.<sup>11a</sup> as it stands. **Gr** gives 'a shedder of blood and one that commits sin, (11) in the way of his righteous father he has not gone,' continuing with v.<sup>11b</sup>; this looks like an attempt to make sense of an uncertain text.—11b. 'but' *has eaten* etc.] The list in vv.<sup>8n</sup>. is repeated.—12. *has oppressed the poor and needy*] So 22<sup>29</sup>; see v.<sup>7</sup> n.—*has committed 'robbery' with violence*] So with a slight correction to agree with vv.<sup>7. 16</sup>.—'has' not 'restored' the pledge] **Al** does not restore; the pf. is read by **Gr**.—*has committed abomination*] Esp. of idolatrous practices, as 16<sup>50</sup> 33<sup>26</sup>, Dt. 13<sup>15</sup> 17<sup>4</sup>. Co. strikes out the phrase as too general, and added from v.<sup>13</sup>; but the Vrs. found it in the text before them.—13. *shall he live? he shall not live*] Here comes the apodosis of the hypothetical sentence beginning *And if he beget* v.<sup>10</sup>; but the syntax is improved by following **Gr** *he shall not surely live.—he shall surely 'die'*] vv.<sup>21. 28</sup> 33<sup>15</sup> **Gr**<sup>ALS</sup>; **Al** *be put to death*, perhaps under the influence of Lev. 20<sup>9. 11n</sup>.—*his blood shall be upon him*] Cp. Lev. 20<sup>27</sup> and ch. 33<sup>5</sup>, Josh. 2<sup>19</sup> ch. 33<sup>4</sup> etc.—Vv. 14–17. The third generation: the righteous son of the wicked father.—14. Wickedness need be no more hereditary than righteousness.—16. *has not taken a pledge*] This goes further than vv.<sup>7. 12</sup>.—17. *has withdrawn his hand from 'iniquity'*] So **Gr**, as in v.<sup>8</sup>; **Al** *from the poor*.—18. *practised extortion*] Cp. 22<sup>7. 29</sup>, Lev. 5<sup>23</sup>.—*in the midst of his people*] Plur., i.e. his fellow-tribesmen, a sense which the plur. frequently has in P, e.g. Gen. 17<sup>14</sup> 25<sup>8</sup>, Lev. 7<sup>20</sup>, but not in Ez. Probably the sing. should be read; cp. **S** 'my people.'—*behold, he has died because of his iniquity*] **S**= 'then he shall die,' as in v.<sup>26a</sup> 33<sup>18</sup>; so Co. But **Al** may well be right.—19. *And ye say*] vv.<sup>28. 29</sup> 33<sup>17. 20</sup>, Mal. 1<sup>2</sup> and often in Mal. The prophet directly attacks the belief that one generation is punished for the sins of another. Here and in v.<sup>20</sup> the expression used is not merely *bear the iniquity* (see 4<sup>4</sup> n.), but *bear (part) in the iniquity*; cp. Num. 11<sup>17</sup>, Job 7<sup>13</sup>. 'God will deal with each according to his own doings, not according to the doings of others,' Church Village Sermons, 2nd Series 299.—20. The principle to which the foregoing argument has led can now be stated: the moral freedom of the individual. Though Jeremiah and the Dtc. school were moving in this direction (Jer. 31<sup>29f</sup>, Dt. 24<sup>16</sup>), Ez. was the first to work out a theory on the subject, in opposition to current beliefs (vv.<sup>5-9</sup>) and to the authority of the law (Ex. 20<sup>5</sup>). His teaching did not at once meet with general acceptance; for even Lev. 26, which is otherwise full of his spirit, adopts the traditional view (Lev. 26<sup>36. 39</sup>); and opinion remained divided for centuries. The law itself spoke with different voices in Ex. 20<sup>5</sup> and Dt. 24<sup>16</sup>,

as the Rabbis did not fail to notice ; \* and an attempt was made to get over the contradiction by supposing that, in the case of the wicked children of a righteous father, punishment would be held in suspense, while the wicked children of a wicked father would be punished at once (*Mechilta of R. Simon* ed. Hoffmann 1905, 106). But Rabbinic opinion tended to side with Ezekiel, e.g. Talm. B. *Makkoth* 24a, 'Moses said, "Visiting the iniquity of the fathers upon the children"; Ezekiel came and cancelled it, "The soul that sinneth, it shall die."' On the other hand, the strictly legal, as distinct from the prophetic view, still found supporters, whose opinions are illustrated by Schechter *Some Aspects of Rab. Theol.* 188 f. Ezekiel's doctrine raises further questions on the subject of inherited guilt and original sin which lie outside the scope of a commentary. One adaptation of the present v., however, may be quoted as evidence of Jewish belief in the time of St. Paul (Rom. 5<sup>12ff.</sup>), Apoc. Baruch 54<sup>19</sup>, 'Adam is not therefore the cause, save only of his own soul. But each one of us has been the Adam of his own soul.' See also Charles *Eschatology*, ch. v.; Williams *Fall and Original Sin* 72 ff.—Vv. 21-25. The prophet turns to another side of the question. If a man does not necessarily inherit the consequences of what his parents have done, neither does he lie under the ban of his own past: he is free to change his conduct. And Jahveh's prevailing desire is that he should turn from sin to righteousness; for God deals with men, not on the principle of mechanical retribution, but as a Person quick to perceive any change of attitude which will bring them into right relation with Himself. These vv. must have been in the mind of Origen when he wrote on the meaning of the divine forgiveness (*in Rom.* lib. ii. 1), a passage which goes to the root of the matter. It is quoted by Rashdall *Idea of Atonement* 273 ff.—21. *And the wicked man, if he turn back* i.e. from evil; the basis of fellowship with God is moral conduct, as the prophets always maintain. For the form of the sentence cp. v. 5 n.—22. *None of the transgressions . . . shall be remembered against him*] For the thought and language cp. 33<sup>16</sup>.—23. *Do I indeed desire the death of the wicked . . . and not that he should return . . . and live?*] Cp. v. 32 33<sup>11</sup>. 'The most precious word in the whole Book of Ezekiel' (Kr.). It leads directly to the positive affirmation of the N.T. in 1 Tim. 2<sup>4</sup>, 2 Pet. 3<sup>9</sup>.—24. *which the wicked does ' ']* ~~Al~~ adds (*if he*) *does (them), shall he live?* cp. v. 13. But the words are omitted by ~~CSA~~; they injure the sequence of thought.—*shall not be remembered*] Cp. 3<sup>20</sup> 33<sup>13</sup>.—*transgression . . .*] See 14<sup>13</sup> n.—*in them*] Or, *on account of them*, cp. 33<sup>13</sup>.—25. *The way of the*

\* Midr. R. Num. § 19<sup>14</sup>, translated in Schechter l.c. 186 f.



*Lord is not equitable*] lit. adjusted to the standard, a figure from the scales; cp. v.<sup>29</sup> 33<sup>17</sup>, 1 S. 2<sup>3</sup>. The *way* of Adonai is distinguished from the *ways* of the people; in v.<sup>29</sup> ~~the~~ the distinction is not observed, but ~~the~~ in both places keeps to the sing. The popular saying (cp. v.<sup>19</sup>) implied a questioning of Jahveh's justice, which Ez. resented and did his best to combat.—Vv. 26–29 do little more than repeat, in a rather shorter form, what has just been said about the fall of the righteous (v.<sup>26</sup>=<sup>24</sup>), the conversion of the wicked (v.<sup>27</sup>=<sup>21</sup>, <sup>22</sup>), the popular complaint (v.<sup>29</sup>=<sup>25</sup>). Some think that the vv. are an alternative text or doublet of vv.<sup>21f.</sup> <sup>24f.</sup> (Kr. Steuern. He.); Hölscher, that they are only one more instance of the 'rambling style' of the 'redactor' (Hes. 105 n.): rather, we should say, of the writer's labouring thought.—26. *he shall die because of them*] But the doom of death is announced in the next clause, and *them* has no obvious antecedent. The sentence gains in clearness if the words are omitted.—'in it' *he shall die*] So ~~the~~; the addition of *in it* is wanted, cp. v.<sup>24</sup>.—27. Forgiveness is promised on the condition of repentance or *turning back*; cp. Hos. 6<sup>1</sup> 14<sup>2a</sup>, Is. 1<sup>18</sup> (?), Jer. 3<sup>12-14</sup>.—*and has done justice*] The tense implies a definite act in the past; Vrs. *and do*, missing the point.—*he shall preserve himself alive*] In the sense of vv.<sup>9</sup>, <sup>17</sup>; in a different sense Ps. 22<sup>30</sup> [<sup>29</sup>].—28. *And he has seen*] Perhaps imitated from v.<sup>14</sup>, and to be omitted with ~~the~~<sup>B</sup>.—30. The house of Israel as a whole is rebellious, and the object of divine punishment, see 14<sup>12-23</sup> (pp. 152 f.); but looked at as a group of individuals, each will be judged as he deserves, and each is capable of new life if he repents (He. *Ezekielst.* 128 f.). The latter view should be connected with 33<sup>1-9</sup>, closely related to the present ch., where the prophet is charged with the office of a watchman responsible for warning individuals; so in the parallel 3<sup>17a</sup>.—*turn ye and shew a turning*] See 14<sup>6</sup> n.—With a slight correction read and tr. *and 'they'* [i.e. your transgressions] *shall not become to you a stumbling-block of iniquity*; the latter is the phrase elsewhere, see 7<sup>19</sup> n.—31. *make you a new heart*] Ct. 11<sup>19</sup> 36<sup>26</sup> *I will give you*. Putting the opposite statements together it becomes clear that man's effort and God's grace are both needed in the work of regeneration. Phil. 2<sup>12f.</sup> says the same.—*why then will ye die?*] So 33<sup>11</sup>. For the idea cp. Prov. 8<sup>36</sup>, Wisd. 1<sup>12</sup>, <sup>13</sup>.—32. *I desire not the death of any*] lit. *the death of him that is to die*. For the Hebr. idiom cp. 33<sup>4</sup> 'and if the hearer hear,' cp. Dt. 17<sup>6</sup>, Is. 16<sup>10</sup>. The great word of v.<sup>23</sup> is repeated.

Ch. 18, 2. ~~the~~ prefix ארם בן ארם.—[מה לכם אחם משלים] For the ptc. in this constr. cp. Jon. 1<sup>6</sup>. Prob. אחם was introduced to provide a subj. for the ptc. (so accents), rather than to strengthen לכם (He.). ~~the~~ om. אחם משלים

<sup>א</sup>. תפלה ארדח יש'—על [בשר] Is. 18<sup>s</sup>, Ar. basara = 'to do a thing before the proper alteration.' —תקניה A noun תקין was read by עטס in Am. 4.<sup>f</sup> for חן In  
Aram. (Targ. and Talm.) קרא=Hebr. grow dim.—3. וכן הם הוה 3.  
Davidson Syn. § 90 a. עטס read שכל as ptcpl., so Co. Be. The word need not be questioned, though it is not followed by אמ, ct. v.<sup>2</sup>.—4. את [שם]  
<sup>ז</sup> S because=כי וכנפש כנפש Varied from the usual כל '<sup>כ</sup>: cp. Josh. 14<sup>11</sup>, i S. 30<sup>24</sup>, Dan. 11<sup>26</sup>.—6. אל החרים so v.<sup>11</sup> in v.<sup>16</sup> in  
על; Et est each time. W. R. Smith prs. על הרם. In Lev. 19<sup>26</sup> עט renders  
ἐπὶ τῇ ὁρσέω So of idolatry vv.<sup>12</sup>, 15<sup>27</sup> 33<sup>26</sup>; of true worship  
Ps. 123<sup>i</sup>; in other senses Gen. 39<sup>t</sup>, Ps. 121<sup>i</sup>. lit. 'a woman,  
uncleanness, in apposition'; see Dr. § 189 (י); but l. אשר בנהגה with עט ἐν  
ἀβδέρφ οὐσαν, cp. Lev. 15<sup>20</sup>.—7. תבלתי חוב Possibly his pledge (as to)  
debt, an extreme instance of the constr. seen in ירכך רבה 16<sup>27</sup>; Dr. § 193.  
But חוב, though recognized by the Vrs., and used in Mishnâ for debt, is  
not found again in O.T., and does not occur in the repetitions vv.<sup>12</sup>, 16.  
Co. prs. שב, but no inf. abs. stands with the other vbs. in v.<sup>7b</sup>. For בחלונו  
vv.<sup>12</sup>, 16 have נולדה—חבל So vv.<sup>12</sup> (corr.)<sup>16</sup>, 18 (corr.) 33<sup>15</sup>, Is. 3<sup>14</sup>, Lev. 5<sup>22</sup>.  
יינסה בני—Ετ περιβαλει, so v.<sup>16</sup>; cp. Mt. 25<sup>36</sup>, 38, 43; the one Gk. vb.  
represents both Hebr. words. S renders בני here, but om. in v.<sup>16</sup>.—  
8. בנישך Ετ prefixes והכסף, Lev. 25<sup>37</sup>, Ps. 15<sup>e</sup>; an explanatory addition.—  
ליעהוה=S ובני הערוה=E. The constr. as in 22<sup>28</sup> 34<sup>17</sup> 41<sup>18</sup>. E=וערוה=  
ליעהוה. E ליעשו אחם I לעשות אחד—E ετι πεπορευεται. הלך I. יהלך.  
מל and עט. For the mistaken transposition of letters in מל cp. 21<sup>27</sup>  
ברכה 38<sup>14</sup>; ותער ותער, with Ετ in each case.—  
יהויד E λέγει Κύριος, similarly v.<sup>32</sup>.—10. יהויד For the conditional  
constr. see 37<sup>n</sup>. The apodosis comes in v.<sup>12</sup> אחי לא היה. חי כאחד סאלה. חי לא היה.  
In 6<sup>11</sup> 21<sup>20</sup> אח is a passionate exclamation; here, and in v.<sup>18</sup>, merely a  
scribal error. ט in both places treats it as אחיו his brother, so SY  
in v.<sup>18</sup>; here ESTY omit. מחק=חק strengthened by ן partitive, which  
is logically redundant; so Lev. 4<sup>2</sup> 5<sup>13</sup>, Dt. 15<sup>7</sup> cp. ch. 48<sup>22</sup> n. The prep.  
min is used similarly in Ar., Wright Ar. Gr.<sup>3</sup> ii. § 48 f, Rem. b. 'A here  
ἀφ' ἐνός ἀπό πάντων τοιτάων. מחק=חק For מחק before ן cp. 46<sup>17</sup>.  
Rost Miscellen in OLZ. 1904, 480 f. attempts to reconstruct the text  
of vv.<sup>10</sup>, 11 by an intricate theory of glosses and catch-words. Rothstein  
prs. ואם יהיה רצע ועשה אח כל אלה, which does not fit into the scheme of the  
context.—11. כינם There seems to be no reason for the emphasis given  
by נם, Ετ άλλα και, 'Α ότι καιγε, S and, Y sed; Toy Kr. plausibly  
amends NOLU. 1. נוילה Ετ άπαγμαμα,—חבל v.<sup>16</sup> 33<sup>16</sup> (all); fem. v.<sup>7</sup>.  
The word is found in Akk., habullu, habûlu = 'debt,' Code of Ham. § 48;  
then 'interest due upon a debt,' as התבונות in Aram.; Johns Ass. Deeds  
and Docs. iii. 27 suggests a connexion between habullu and habûlu = 'to  
ruin,' cp. Engl. 'damages.' In Akk. rubû is another word for 'interest'  
=חבתהוה vv.<sup>8</sup>, 13. השיב Ετ απεδωκεν. S impf.—13. יהקה. Not  
The pf. c.w.c. must be taken interrogatively; Dr. § 119 (γ). But חי  
is hardly weighty enough to introduce the apodosis after a sentence  
which started at v.<sup>10</sup>; Ετ σότος ζωή ου ζησειςαι i.e. יהיה or הוא קוי לא יהיה  
as vv.<sup>9</sup>, 17, 19, 21, 28; then see Dr. § 149. —KAL יוכה Ετ  
θανατωθήσεταΙ. The Hoph. often in this phrase, but Ez. uses the Kal 3<sup>18</sup>  
33<sup>14</sup>. 14. יהחי בו יהיה Through pl. in form, יהחי is sg. in sense; Kôn. iii. 348 h.  
—14. יהנה יהנה Ετ εάν δε γεννηση sometimes nearly = if, e.g. i S.  
9<sup>7</sup>, 2 S. 18<sup>11</sup>; cp. יה Ex. 4<sup>a</sup>.—יהחה So Baer's text, without Qere.  
According to the Mass. Job 42<sup>16</sup> is the only place where יהיה Kt. has  
יהיה Q. But Ετ και φοβεθηθης LY shews that the text originally had יהיה  
which must have been altered to יהיה by scribes on their own account,  
not by the Mass. It is curious that יהיה and יהיה should be found in the  
same v.: cp. יהעה v.<sup>19</sup>, יהאה v.<sup>28</sup>. —יהעה Better עשה after יהיה.



Baer, after Kim., cp. 2 קהם K. 17<sup>15</sup> (pause). Some MSS, Edd. קהן, cp. Job 16<sup>4</sup> (Kim.).—15. Many MSS Vrs. ואת אשח.—16. [במה בני] See v.<sup>7</sup> phil. n.—17. [מעני השב ירו] מעל. 2 MSS Kenn.  $\mathfrak{S}$  insert a neg., 'from the poor he has *not* withdrawn his hand,' to agree with their interpretation of the phrase; Co. 134, 154. [משפמי]  $\mathfrak{E}$  δακαίσουσιν. 'because of,' v.<sup>18</sup> 31<sup>18</sup> n.—18. [אביו]  $\mathfrak{E}$  וא, perh. rightly.—19. [גול נור אח]  $\mathfrak{E}$  and  $\mathfrak{A}$  ἀρπαγμα;  $\mathfrak{LST}$  also have the conjn. [עמי] In H מעמי occurs in an established phrase, Lev. 17<sup>9</sup> 19<sup>8</sup>; but in Lev. 19<sup>16</sup> 21<sup>1</sup>. 4. 14. 18 the pl. is doubtful. [והנה כח] Pf., not ptc., because והנה has no suff.;  $\mathfrak{E}$  = וכת,  $\mathfrak{S}$  = both om. הנה. For  $\mathfrak{M}$  see Dr. § 160 *Obs.*—19. [ואמרתם] Cp. vv.<sup>25</sup>. 33<sup>17</sup>. 20. The pf. c.w.c. amounts to no more than an impf.—[מרע לא נשא] Dr. § 19. [יהי יחיה] . . . עשה. A virtual hypothesis, Dr. § 154. 20. הרשע Q. When רשע and צדק occur together or in contrasted clauses, the art. is omitted with both or written with both, e.g. vv.<sup>24-27</sup> 31<sup>18-21</sup> 33<sup>12</sup>; רשע . . . הצדק is therefore exceptional, and Q. rightly emends the text.  $\mathfrak{E}^B$  δακαίσουσιν καὶ ὁ ἀνομία ἀνέμω = [לא ימות] Some MSS and  $\mathfrak{E}^{AQST}$  וילא.—22. [יוכרו לו] Dat. incommodi.  $\mathfrak{E}^L$  om. לו, which, however, is represented in the three Gk. recensions (Hexaplaric addition).—23. [החפץ אחפץ] = v.<sup>22</sup>; cp. 2 S. 7<sup>6</sup> with 1 C. 17<sup>4</sup>, and 1 K. 12<sup>16</sup> with 2 S. 20<sup>1</sup>. [מות] The parallel in v.<sup>32</sup> and בשובו in cl. b suggest *מות*, read by 20 MSS.—[יהי יחיה] Cp. v.<sup>24</sup> and 33<sup>20</sup> n.—[מורכבו] Without Kt., according to Mass.; but מורכבו  $\mathfrak{E}^T$  and 33<sup>11</sup>.  $\mathfrak{E}^S$  = [מור' הרעה]—24. [יעשה חו'] The first word perh. repeated from עשה, and חו added from v.<sup>13</sup>. [כל צדקה] Kt. sg.,  $\mathfrak{S}$ ; but Q. pl., agreeing with pl. vb.,  $\mathfrak{E}$ , and 33<sup>20</sup> 33<sup>18</sup>. After חוכמה  $\mathfrak{S}$  adds לו cp. v.<sup>22</sup>. [בם ימות] Dr. § 123 *Obs.*—25. [ורכיכם]  $\mathfrak{E}$  sg.; cp. יתכן v.<sup>29b</sup>.—26. [ומה עליהם]  $\mathfrak{S}$  om.,  $\mathfrak{E}$  om. עליהם; ומה may be a mistaken repetition of ומה, and [ומה עליהם] a miswritten form of [ומה עליהם] (Kr.) or of [עליהם] (Co. Be. Toy).—[קלה] 33<sup>18</sup> from קל, constr. st. קל 28<sup>18</sup> which is then inflected like קלה.—[ומה עליהם]  $\mathfrak{E}$  ἐν αὐτῷ ἀποθανεῖται = 'בו, or עליו', the former agrees with Ez's usage.—27. [אשר עשה]  $\mathfrak{S}$  om. [אשר עשה] Cp. 36<sup>7</sup> ופצלו 44<sup>7</sup> *sic*; Dr. § 118 *Obs.*, Kōn. iii. § 366 h. For יועש  $\mathfrak{E}$  καὶ ποιήσῃ  $\mathfrak{E}^T$  et fecerit = [הוא]  $\mathfrak{S}$  om.—28. [ורצה] G-K. § 75 t. [אישב] Kt., a slip for אשב Q.—29. [ואמרו] So 33<sup>17</sup>; cp. on v.<sup>19</sup> supr.—[ורכיכם לא יחננו]  $\mathfrak{E}^L$  sg.; so He., agreeing with v.<sup>29b</sup>. [ורכיכם לא יחננו] many MSS  $\mathfrak{E}^S$ , as in v.<sup>29b</sup>; G-K. § 145 u. Four MSS  $\mathfrak{E}^{HSA}$  read 'ר' sg.—30. [מכל פשעים]  $\mathfrak{E}$  and put away from you the worship of idols, i.e. מכל, as in 14<sup>6</sup>; so Co.—[יהיה עקן]  $\mathfrak{M}$  treats עקן as subj. of יהיה. It is better to ignore the accents and read יהיו  $\mathfrak{E}$ , with פשעים as subj. The position of עין shews that it is gen.,  $\mathfrak{E}$  εἰς κόλασιν ἀδικίας.—31. [פשעים בם]  $\mathfrak{E}$  = ב', rightly; cp. Jer. 33<sup>6</sup>.—32. [במות הבח] For the idiom of the cognate ptc. see G-K. § 144 e; Driver *Samuel*<sup>2</sup> 132. [והשיבו חיו]  $\mathfrak{E}^B$  om., perhaps rightly; if the words are retained l. ושובו. In  $\mathfrak{E}^{AQ\Theta}$  they are inserted.

Ch. 19. Two laments over Israel's princes, Jehoahaz and Jehoiachin vv.<sup>2-9</sup>, Jehoiachin vv.<sup>10-14</sup>. Ezekiel could write fine poetry when he chose, and on this occasion the impulse came from a mixed emotion, his pride in the royal house of Judah, and his pity for the misfortunes of the young princes. He gives expression to his feelings in two laments, and, as he often does when roused to passion, he disguises narrative under a veil of allegory, and pictures the lioness and her whelps vv.<sup>2-9</sup>, the vine and her rods vv.<sup>10-14</sup>. Both poems are composed in the

*kiná* rhythm, frequently used for the *elegy*, e.g. 26<sup>17</sup> 27<sup>3b-10a</sup>. 25b-36 28<sup>12-19</sup> (in part) 29<sup>3</sup> 32<sup>2b</sup>. 18b. 19, Am. 5<sup>2</sup>, Lam. 1-4; each line falls into two unequal parts, with three beats in the longer and two in the shorter. The characteristic form is well sustained throughout both these elegies, though obscured here and there by the accidents of transmission.

When once we realize that the *mother* in vv.<sup>2-10</sup> is Judah personified, and that vv.<sup>10-14</sup> were written later than vv.<sup>2-9</sup>, the meaning of the allegories becomes clear. The first poem describes the youthful promise and melancholy fate of Jehoahaz and Jehoiachin, the one banished to Egypt (v.<sup>4</sup>), the other carried captive to Babylon (vv.<sup>8-9</sup>); this may well belong to the general period of the present section, 592-1 B.C. The intervening king Jehoiaķim does not come into the elegy, because he did not share the misfortunes of his half-brother and his son, 2 K. 23<sup>36-24<sup>6</sup>\*</sup>. In the second poem we have a fresh allegory; it pictures the collapse of the nation as a whole, and again the fate of Jehoiachin (v.<sup>12c</sup>), but this time with an allusion to the final ruin of the dynasty owing to Zedekiah's revolt (v.<sup>14</sup>), which shews that the poem must have been written after the events of 588-6 B.C.

The two poems are usually treated as one, and the *lioness* is taken to represent Hamuťal, the wife of Josiah, and the *whelps* her two sons, Jehoahaz and Zedekiah; but this interpretation, though it may suit vv.<sup>2-9</sup>, cannot be carried through vv.<sup>10-14</sup>, and it has raised a number of difficulties. Hölscher has succeeded in removing them and making both allegories intelligible. He would assign only the first to Ezekiel; the second, he thinks, is the composition of a later redactor, chiefly on the ground that the images in vv.<sup>10-14</sup> are borrowed from 17<sup>5-10</sup>, and used inconsistently; how can the vine, after its destruction v.<sup>12</sup>, be planted in the wilderness v.<sup>13</sup>? But there is no sufficient reason for denying Ez.'s authorship of vv.<sup>10-14</sup>; he was merely making use of his favourite images drawn from the vine or the cedar (17<sup>2-10</sup> 31<sup>3-8</sup>); and a poet must be allowed freedom in the play of his metaphors. We may conclude, then,

\* J. Lewy, *Forsch. z. alten Gesch. Vorderasiens* 1925, 47, agrees that the *mother* vv.<sup>2-10</sup> is Judah, but he makes vv.<sup>8-9</sup> refer to Jehoiaķim, who, he believes, was deported by Neb. in 601 B.C., 2 C. 36<sup>6</sup>. But the evidence of 2 C. l.c. hardly outweighs that of 2 K. 24<sup>10-16</sup>, and the year 601 for the supposed exile of Jehoiaķim can only be obtained by altering the text of Jer. 52<sup>29</sup>. A more prob. explanation of the dates in Jer. 52<sup>28-30</sup> is suggested by Begrich, *Chronologie* 1929, 199, 201, viz., that vv.<sup>28-30</sup> both refer to the captivity of 586 B.C., according to different reckonings. J. Lewy also adopts the Chronicler's view that Zedekiah was the *brother* of Jehoiachin, 2 C. 36<sup>10</sup>; so Jos. *Ant.* x. 7, 2. See, however, 1 C. 3<sup>16</sup>. 16 (Z. was heir, not son, to Jeconiah) and 2 K. 24<sup>17</sup>.



that Ez. himself added the second poem, which is entirely in his manner, when the fate of Jehoiachin was completed by the exile of the nation and the downfall of the royal house in 586 B.C.

Ch. 19, 1. *take up a lamentation*] Hebr. *kîná*, cp. 26<sup>17</sup> 27<sup>2</sup> 28<sup>12</sup> 32<sup>2</sup>, Am. 5<sup>1</sup>, each time followed by a poem in the elegiac rhythm—*over the princes of I.*] Jehoahaz and Jehoiachin; Ez. calls Zedekiah also *prince*, see 7<sup>27</sup> n. For the plur. 6 gives the sing., and many adopt the reading in view of the sing. pron. *thy mother* v.<sup>2</sup>; but ~~Al~~ is prob. correct, as will appear.—2-4.

*How was thy mother a lioness among lions!*  
*She couched in the midst of young-lions, rearing her whelps.*  
 3 *And she brought up one of her whelps, till he grew a young-lion;*  
*And he learnt to tear the prey, devouring men.*  
 4 *But nations 'shouted against' him; in their pit he was captured;*  
*And they brought him in hooks to Egypt's land.*

The allegory begins with a striking figure, which represents the nation as a *mother* of mighty kings. For the metaphor (⌘ 'the congregation of Israel') applied to the land or race cp. 16<sup>3,45</sup> (Hittite), 23<sup>2</sup>, Hos. 2<sup>4,7</sup> 4<sup>5</sup>, Is. 50<sup>1</sup> (Israel), Ps. 87<sup>51</sup>. Among modern scholars Sm. Dav. Hö. Herzog (*Die ethischen Anschauungen d. Proph. Ez.* 1923, 75 n.) understand *mother* in this sense; others, however, interpret literally of Hamūṭal, wife of Josiah, mother of Jehoahaz and Zedekiah, 2 K. 23<sup>31</sup> 24<sup>18</sup> (Be. Kr. Ro. Schmidt He.). But in v.<sup>10</sup> *thy mother* must be a personification of Judah, and so most naturally here.—*a lioness*] The figure (cp. Num. 23<sup>24</sup> 24<sup>9</sup>) would at once conjure up a familiar sight, for lions were common in ancient Palestine; there are no less than five different words for them in Hebr. (Job 4<sup>10,11</sup>), three of which occur in this v.; they haunted the thickets by the Jordan (Jer. 49<sup>19</sup> 50<sup>44</sup>, Zech. 11<sup>3</sup>), the recesses of Mt. Hermon (Cant. 4<sup>8</sup>), and the desert S. of Judah (Is. 30<sup>6</sup>). The lion is believed to have disappeared from the country after the Crusades.—*couched*] Cp. Gen. 49<sup>9</sup>, Ps. 104<sup>22</sup>.—*her whelps*] For the metaphor cp. Gen. 49<sup>9</sup> (Judah), Dt. 33<sup>22</sup> (Dan); Shakespeare *Henry V.* i. 2, 108 ff.

'Whiles his most mighty father on a hill  
 Stood smiling to behold his lion's whelp  
 Forage in blood of French nobility.'

3. *one of her whelps*] Jehoahaz, 2 K. 23<sup>31</sup> n., Jer. 22<sup>10-12</sup>.—*a young-lion*] The *k<sup>a</sup>phîr* seems properly to mean a half-grown

lion Jud. 14<sup>5</sup>, old enough, however, to hunt prey for itself Is. 5<sup>29</sup> 31<sup>4</sup>, Am. 3<sup>4</sup>, Mic. 5<sup>7</sup> etc.—to *tear the prey*] v.<sup>6</sup> 22<sup>25, 27</sup>, a phrase only in Ez.; the verb and noun are cognate.—4. *But nations 'shouted against' him*] lit. *caused (a cry) to be heard*, like hunters or beaters trying to rouse a lion by their shouts; cp. the image in Is. 31<sup>4</sup>, where shepherds make cries to induce a lion to give up its prey; so *Iliad* xviii. 161 f. Here the *nations* are Pharaoh-necho and his troops, who bound the young king in Riblah during the Egyptian campaign against Babylon, 2 K. 23<sup>33</sup>. **¶** *He has hearkened unto him*, or possibly *heard about him*; but neither sense fits the context. **¶** reads κατ' αὐτοῦ **¶** contra eum **¶** 'against him'; hence, with a slight change in the vocalization of the vb., Hitzig and most modern scholars render *caused to be heard* (i.e. a voice or cry) *against him*.—*in their pit*] v.<sup>8</sup>, cp. Ps. 7<sup>16</sup> [15] 9<sup>16</sup> [15] 35<sup>7</sup>; pits and nets used in hunting are mentioned in the *Gilgamesh Epic*, Tablet i. col. 3, 9 f. (*KB*. vi. 123).—*And they brought him in hooks*] v.<sup>9</sup>, cp. Is. 37<sup>29</sup>; *in hooks* has two accents in the Hebr.; see crit. note.—*to Egypt's land*] See 2 K. 23<sup>34</sup>, Jer. 22<sup>10-12</sup> (1 C. 3<sup>15</sup>). Ez., like Jeremiah, feels a keen regret for Jehohaz.—5-7.

*And she saw that [baffled],      undone, was her hope.*

*Of her whelps 'another' she took,*

<sup>6</sup> And he prowled in the midst of lions,

And he learnt to tear the prey,      <sup>young-</sup>devouring men.

<sup>7</sup> And he 'couched in his dens' (?) and 'terrified the flocks' (?) ;

*Dismayed was the land and all in it* *at the sound of  
his roaring.*

*baffled*] is merely a guess, based upon  $\text{B}^{\text{S}}$  ἀπώσται <sup>A</sup> ἀποσπάται. The Hebr. ought to mean *waited*, e.g. Gen. 8<sup>12</sup>; *tarried* would be possible, but hardly strong enough. No emendation is quite convincing. The subj. of both the verbs seems to be *her hope*. —*another*]  $\text{B}^{\text{S}}$  ἄλλον,  $\text{M}$  *one*. The allusion is to Jehoiachin, 597 B.C., 2 K. 24<sup>8-16</sup>, Jer. 22<sup>24-30</sup>; so Sm. Co. Be. Toy Ro. Hō. Others, with less probability, think of Zedekiah, Hi. v. Or. Kr. Schmidt He.—*making him*] As in 17<sup>5</sup> *planting*.—6. *prowled*]  $\text{B}^{\text{S}}$  ἀνεστρέφετο, lit. *walked about*, 28<sup>14</sup>. The rest of the verse repeats v.<sup>3</sup>.—7. The first line is corrupt in  $\text{M}$ , lit. *And he knew his widows, and their cities he laid waste*. Even hyperbolically the lion cannot be said ‘to lay waste cities’; it haunted their ruins and attacked wanderers, Jer. 21<sup>5</sup> 47<sup>5</sup> 5<sup>6</sup>. With the least alteration the text may be read *And he couched in his dens, and*



terrified the flocks; for the first half of the line cp. Am. 3<sup>4</sup>, Nah. 2<sup>121</sup>, Ps. 104<sup>22</sup>; for the second, Mic. 5<sup>7</sup>. The Vrs. imply the language of *Al*, but do not elucidate it.—*Dismayed* etc.] lit. *the land was desolated and the fullness thereof*; cp. 12<sup>19</sup> n.—8-9.

<i>And the nations laid against him</i>	<i>'snares' round about,</i>
<i>And spread their net over him,</i>	<i>in their pit he was captured.</i>
<i>° And they put him in a cage ' ' and brought him</i>	<i>to Babylon's king ' ' ,</i>
<i>That his voice should not be heard ' '</i>	<i>on the mountains of Israel.</i>

Another lion-hunt is described. In v.<sup>4</sup> Egyptians are the hunters, here Babylonians; but neither nation was particularly devoted to lion-hunting. Both descriptions are best illustrated from Assyrian sources, which record, in writing and sculpture, the exploits of the kings in pursuit of their favourite sport. See Meissner *Bab. u. Ass.* i. 73 f.—Instead of *snares*, *Al* reads *from provinces*, *Σ* ἐκ χωρῶν, which have nothing to do with the allegory; *snares* is Ez.'s word in 12<sup>13</sup> 17<sup>20</sup>, where again it is parallel with *net*. For the latter cp. v.<sup>4</sup> n., and the illustration in Meissner l.c. no. 49.—*he was captured*] 2 K. 24<sup>8-16</sup>. —9. *in a cage*] Hebr. *sûgar*=Akk. *šigaru*. Both name and thing come from Assyria; thus the Rassam cylinder of Ašurbanipal (c. 645 B.C.) declares that the king put a captured prince into a cage (*šigaru*) to watch the eastern gate of Nineveh, col. viii. line 11; also ib. l. 29 and col. ix. l. 111 (*KB.* ii. 217, 219, 229). The Assyrian kings kept lions in wooden cages for hunting; a fine relief from the palace of Assurbanipal is shewn in Otto Weber *Ass. Kunst Abb.* 41. To explain the foreign word *in a cage* some early scribe inserted an equivalent in Hebr. *in hooks* (cp. v.<sup>4</sup>). Another gloss follows. In *Al* we read *and brought him to Babylon's king, and brought him into strongholds*: of the two sentences, which is text and which is gloss? Probably *and brought him to B.'s king* belongs to the poem, because it forms an excellent counterpart to v.<sup>4b</sup> *and they brought him in hooks to Egypt's land*; and clearly the stanzas aim at the effect produced by repetition (vv.<sup>3b</sup> and <sup>6b</sup>, <sup>4a</sup> and <sup>8b</sup>). Some critics, however, prefer to treat *and brought him into strongholds* as the original text. The Assyrians at any rate, and the Babylonians to a lesser degree, were accustomed to treat their prisoners with barbarous cruelty; Meissner l.c. 111 ff. and Abb. 38. 69.—*should not be heard*] *Al* adds *any more*, *Σ* om. rightly. For *the mountains of I* see 6<sup>2</sup> n.

**Vv. 10-14.** The allegory of the vine and her rods. Again we have a picture of the state and pre-eminence of Jehoiachin; but his subsequent fall is set against a wider background. The nation has been carried into exile; Zedekiah's policy has brought about the ruin of his house. As compared with the other, this allegory is not so true to nature, nor are the images handled with the same skill.

- <sup>10</sup> *Thy mother was like a vine* ' ' *planted near water*;  
*Fruit and foliage she bore,* *through plentiful water.*  
<sup>11</sup> *'One' of her strong rods became* *a rulers' staff*;  
*His stature waxed high* *among the thick-branches,*  
*And appeared in his height,* *with his plentiful boughs.*

**10.** The allegory has much in common with 17<sup>5-8</sup>.—*Thy mother was like a vine*] For the comparison of Israel to a vine see Is. 5<sup>1-7</sup> 27<sup>2f</sup>, Ps. 80<sup>9</sup> [10], Mk. 12<sup>1-9</sup>=Mt. 21<sup>33-41</sup>=Lk. 20<sup>9-16</sup>. *Thy mother* forms a link between the two poems, and shews that vv.<sup>10-14</sup> must have been written in dependence upon vv.<sup>2-9</sup> (Hö.); for while a lioness could naturally be spoken of as a mother, a vine could not, without the clue given by v.<sup>12</sup>. After *like a vine* **ℳ** has the impossible *in thy blood*; at first sight the old emendation *in a vineyard*, supported indirectly perhaps by **℄**, looks attractive, but it does not inspire confidence. **℟** imitate **ℳ**; **℣**, followed by the Jewish commentators, renders 'in thy likeness,' hence RV. marg.—*planted near water*] Cp. 17<sup>5</sup>; the language as in Jer. 17<sup>8</sup>, Ps. 1<sup>3</sup>; see also Gen. 49<sup>22</sup>, Num. 24<sup>6</sup>, Is. 44<sup>4</sup> for well-grown trees beside water.—*Fruit and foliage she bore*] lit. *fruitful and well-foliaged she became*. The v. reproduces the language of 17<sup>8</sup>.—**11.** **ℳ** reads *And her strong rods became staves of rulers*. But the plur. does not agree with the sing. verbs and pronouns which follow: **℄**<sup>11</sup>**ℳ** read the sing., which may have been altered in **ℳ** through a misapplication of the figure to the several princes of the royal house. With *her strong rod* vv.<sup>12-14</sup> cp. Jer. 48<sup>17</sup>, Ps. 110<sup>2</sup>; with *a rulers' staff* v.<sup>14</sup> cp. Is. 14<sup>5</sup>, Gen. 49<sup>10</sup>, Zech. 10<sup>11</sup>, Ps. 45<sup>7[6]</sup>. Toy would read *rulers* also as a sing., cp. v.<sup>14</sup>. Many interpreters think that the *strong rod* is Zedekiah; but Jehoiachin is more probable, on account of v.<sup>14</sup>.—*His stature waxed high*] Again in the allegory of the cedar, 31<sup>3. 10. 14</sup>; for *stature* cp. 17<sup>6</sup>.—*among the thick-branches*] lit. *interwoven foliage*, **℄** ἐν μέσῳ στελεχῶν; again in 31<sup>3. 10. 14</sup>, where, however, the reading should be *clouds*, which would not be suitable here.—*boughs*] The same as the word rendered *branches* in 17<sup>6. 7</sup>.—The second and third lines of this v., and the first of v.<sup>12</sup>, are written in the 2:2 rhythm.—**Vv. 12-14.** The overthrow of the national life and the exile of Jehoiachin, for which Zedekiah was to blame.





Jehoiachin. A colophon is attached in prose: *It is a dirge, and a dirge it is become* i.e. the *kînâ* is finished; similarly 32<sup>16</sup>; cp. the subscription at the end of 31<sup>18</sup>.

Ch. 19, i. אחתו. אֲשֶׁר בָּרַח לְבִיא—2. In an exclamatory sense שֶׁ is used with adjs. and vbs., e.g. Gen. 28<sup>17</sup>, Is. 52<sup>7</sup>, not, as here, with a noun-subject; but the construction is intelligible. To render as an interrogative, *What was thy mother?* gives an unsuitable sense; Toy suggests therefore לְבִיָּה רָקָה א' *thy m. was like a lioness*, cp. Cant. 2<sup>a</sup>, a rather tame sentence. Haupt thinks that שֶׁ is used like the Akk. adverbial *mā*, simply to introduce the *orat. recta*. A *lioness* was . . . ; Ges.—Buhl<sup>16</sup> s.v. מֵה. The Vrs. imply the word, but find difficulty in understanding it: אֲשֶׁר חָזַק הָאֱלֹהִים סוּס; ἀνύκτους ἄλ freed mater tua catulus Σ 'what was the mother, (thou) lion's whelp'—free renderings, not necessarily pointing to נִרְאָה in the text. The Mass. grammarians, thinking that לְבִיא must be mas., have given it a purely artificial fem. form לְבִיָּה; לְבִיָּה, to suit the fem. vbs. and suff. which follow. But לְבִיא, though mas. in form, denoted *lioness* (Job 4<sup>11</sup> 38<sup>39</sup>), and did not receive a fem. ending because the difference between a lion and a lioness was sufficiently manifest to the eye; cp. אֵם, אִמָּה, אִמָּה, אִמָּה. In later speech, however, it was felt necessary to add the fem. ending, e.g. Arab. *labu'at* etc., Samaritan לְבִיָּה לְבִיָּה in Gen. 49<sup>e</sup> etc.; Nöldeke *Beitr. z. sem. Sprachw.* 1904, 70. According to Kön. iii. § 247<sup>e</sup> לְבִיא was common in gender; but Dt. 33<sup>20</sup> is not decisive for the mas. sense. —[נִרְכָּה.] Ignore the accent, and transfer to the second line of the couplet.—3. יוֹעֵל. Hiph. 3 fem.; אֲשֶׁר κ. ἀπερήθησεν Σ = יוֹעֵל Käl 3 mas.—The pfs. ἀνυστέδω here and in vv. 6. 12. 14 express a subordinate thought; see 17<sup>n</sup> 4.—[וַיִּשְׁמַע עֲלוּ] l. וַיִּשְׁמַע עֲלוּ Hiph., with *lurk* understood, as in Jer. 50<sup>29</sup> 51<sup>27</sup>. [בְּשַׁחַתָּם] אֲשֶׁר wrongly ἐν τῇ διαφθορᾷ αὐτῶν Ἀ. For אֲשֶׁר's confusion of different meanings in similar Hebr. words cp. vv.<sup>11</sup> 14 פֻּלַּח=פֻּלַּח; see 4<sup>n</sup> n.—[וַיִּבְאוּ בָהֶם]. Instead of recognizing two beats in בָּהֶם, some think that a word has fallen out, and obtain the 3 beats by inserting בְּכוֹרוֹת from v.<sup>9</sup> (Rost *OLZ.* 1904, 392 f.), or בָּהֶם (e.g. Ro.) cp. 29<sup>d</sup> 38<sup>d</sup>. אֲשֶׁר here and v.<sup>9</sup> renders בָּהֶם ἐν κημῶ 'in a halter.' [נִקְצַץ] v.<sup>8</sup> is the correct punctuation; some edd. יִקְצַץ i.e. pf. not ptp. Niph.—5. וְאִמָּה Σ adds 'his mother.'—[וַיִּחַל] Niph. of וַיִּחַל=to wait. As an equivalent to אֲשֶׁר's ἀπώστη and removed far off has been suggested (e.g. Ro.), but the word only occurs in Mic. 4<sup>7</sup> and is open to doubt. The other Vrs. imply וְאִמָּה, connecting with אִמָּה *be sick*, 'A ἐρηθθη 'was wounded' Σ ἡσθένησεν Σ 'became sick,' (cp. 34<sup>i</sup>, Is. 17<sup>11</sup> נִקְלָה Niph. ptp.) Ξ infirmata est; Τ פָּסַק 'was cut off' perh.=נִקְלָה Ps. 109<sup>23</sup>. Sm. suggests a connexion with the Syr. 'awhel='to be enfeebled'; Co. וְאִמָּה='had become foolish' cp. Num. 12<sup>11</sup>, Is. 19<sup>13</sup>; Kr. ואחר, as in 17<sup>n</sup> n.—7. וַיִּרַע אֶלְמָנָה usually means *widow*, so Ξ didicit viduas facere; but in Is. 13<sup>22</sup> *palaces* (read, however, *city*), so T here, changing וַיִּרַע to וַיִּרַע Hiph. of וַיִּרַע 'hurt', 'destroyed'; but, except in Ps. 74<sup>3</sup>, the Hiph. of וַיִּרַע always takes a person as object. אֲשֶׁר κ. ἐνέμετο τῷ θράσει αὐτοῦ i.e. וַיִּרַע from וַיִּרַע 'to pasture,' and 'א' in the sense of Aram. אֲלִימָה='strength'; so ἈΣ. The most plausible conjecture is that of Hitz. Co. etc. וַיִּרַע אֲלִימָה. Others suggest for the vb. וַיִּקְבַּן Kr., וַיִּנְדַּב='growled' Jer. 51<sup>38</sup> Ro. [וַיִּרְאוּם הָחֳרִיב] What can the suff. refer to? Ro. He. plausibly הָחֳרִיב. Vrs. follow Ἀ.—[וַיִּתְּנוּ] See 12<sup>19</sup> n.—8. וַיִּתְּנוּ וַיִּתְּנוּ TSF 'were gathered,' as though וַיִּתְּנוּ could mean 'set (themselves) against him'; but it must have an obj., and the parallelism suggests a word like *snares*, e.g. קְשָׁרוֹת (v.<sup>8</sup>), for the impossible *סְבִירוֹת*. [סְבִירוֹת] The accents join the advb. with וַיִּתְּנוּ, but the context requires it to go with *snares*, אֲשֶׁר ἐκ χειρὸς κυκλόθεν.



9. סגור] to suit Akk. *šigaru* should be pronounced סיגר. Hebr. ס sometimes=Akk. š, e.g. סאן=šenu, סגן=šaknu, ספר=šipru, סרגון=Sargānu. The Vrs. recognize both בסגור and בחסין;  $\mathfrak{C}^B$  κ. ἐθεντο αὐτὸν ἐν κημῷ κ. [ἤνεγκαν αὐτὸν<sup>A</sup>] ἐν γαλεάργῳ 'in a halter and a cage'  $\mathfrak{C}$  בקורין בששן 'in a collar [collarium] in chains' cp. Talm. סגור='a collar',  $\mathfrak{F}$  in caveam in catenis; but  $\mathfrak{S}$  'in a cage' om. בחסין.— $\mathfrak{C}^B$  ἤλαθεν  $\mathfrak{A}$ ,  $\mathfrak{C}^A$  om.—קצורא בקצורא A gloss. Baer, Ginsburg point קצורא here and in 33<sup>27</sup>, the pl. of קצר I C. 11<sup>7</sup>= 'a hill fastness', 'stronghold,' from קצר, cp. קצור Pr. 6<sup>10</sup> from קצר, Barth *Nominalb.* § 162 c. Other edns. point קצורא, Kōn. ii. 141; but in Ez. the form is קצורה 12<sup>13</sup> 17<sup>20</sup> when snare is meant; pronounce therefore קצורא, and so read in v.<sup>8</sup>.—[למען לא— See 14<sup>11</sup> n.— 10. ברוך]  $\mathfrak{C}$  connects with רכב, 'the congregation of Isr. in doing the law is like (רמיא) a vine'; so Ra. explains as רמין ורמין; but there is no such noun as רמין, רמין, רמין.  $\mathfrak{C}$  ὡς ἀνθος ἐν ῥόγῳ 'like a pomegranate flower' i.e. ברמין, cp.  $\mathfrak{S}$  20<sup>38</sup> for ב confused with כ, and v.<sup>12</sup> for ר confused with ר; this suggested to Calmet (*Ges. Thes.* 342) the emendation ברוך, actually found in one Hebr. MS; hence ברוך ברוך Toy Kr. Ro. Schm. But there is no analogy to the expression in the O.T.—פריה ועננה— $\mathfrak{C}$  ὁ καρπὸς αὐτῆς κ. ὁ βλαστὸς αὐτῆς.—11. Read עו כמח עו  $\mathfrak{C}^B$  κ. ἐγένετο αὐτῇ ῥάβδος, om. עו  $\mathfrak{A}$ ;  $\mathfrak{C}^A$  κ. ἐγένετο αὐτ. ῥ. ἰσχυρός.  $\mathfrak{C}^B$  follow  $\mathfrak{A}$ .—[אל שבט]  $\mathfrak{C}$  ἐπὶ φυλήν, cp. v.<sup>4</sup> n.—על בין ענבים. 1. 'על ב' ב' as 31<sup>10</sup>. 14 ענבים from ענב 'interweave,' in 31<sup>8</sup>. 10. 14 confused with ענב 'clouds' from ענב.—12. [וְעָשָׂה] Not Hoph., but pass. of קל; similarly וְעָשָׂה Gen. 4<sup>16</sup>, וְעָשָׂה Gen. 18<sup>4</sup>, וְעָשָׂה I K. 22<sup>1</sup>, all פ' verbs, without Hiph. and Hoph. in use; cp. 10<sup>13</sup> n. G-K. § 53 u.; B-L. 286.—פריה התפרו.—The first word seems to be a miswritten form of בריה (v.<sup>14</sup>),  $\mathfrak{C}$  τὰ ἐκλεκτὰ αὐτῆς; פ and ב were readily confused, e.g. 21<sup>2</sup> התפ in  $\mathfrak{C}$ =הבט; 36<sup>8</sup> ענבים, in  $\mathfrak{C}$ =ענבים; also ר and ב, e.g. the next word התפרו, misread by  $\mathfrak{C}$  ἐξεδικήθησαν [ $\mathfrak{A}$  ἐξεδικήθη]; cp. 3<sup>9</sup> n. For the Hithp. in a pass. sense see Kōn. iii. § 101. With בריה restored, and disregarding  $\mathfrak{A}$ , the plur. vb. follows correctly.—[ויבשו] 1. וְיָבֹשׁ pf. with weak waw,  $\mathfrak{C}$  ἐξηράνθη, cp. 21<sup>12</sup> 39<sup>8</sup>.—13. [ועתה שחלה] Ptcp. without a subj. expressed, as sometimes after הנה, e.g. 7<sup>10</sup>; perhaps ועתה was regarded in the same way as הנה; Dr. § 135(6).  $\mathfrak{C}$  has πεφύτευκαν αὐτὴν=שחלה.—14. [ממטה בריה]  $\mathfrak{C}$  ἐκ ῥάβδου ἐκλέκτων αὐτῆς  $\mathfrak{S}$  'from her choice rods'; but בריה is wanted for the second half of the line; so point משקה, and ignore accents, making בריה obj. of אכלה.  $\mathfrak{C}$  om. פריה, as in v.<sup>12</sup>.—[אכלה]  $\mathfrak{C}$  καὶ κατέφαγεν, objecting to the asyndeton, which, however, is idiomatic; see v. 2 n.—[ולא היה בה] To be treated as bearing one stress.  $\mathfrak{S}$ +עור, as in 34<sup>10</sup>.—[שבט לששול] Inf. constr.; but ל. לששול 'ש', as in v.<sup>11</sup>, Co. Toy Kr.  $\mathfrak{C}$  points to this reading, though misunderstanding it, φυλὴ εἰς παραβολήν=שמשל.

## g. FURTHER DENUNCIATIONS, Chs. 20-24.

The discourses fall into two classes: (a) fresh indictments, of Israel and the exiles ch. 20, of Jerusalem ch. 22, of the nation in the past ch. 23; (b) interpretations of current events, Nebuchadrezzar's advance against Jerusalem ch. 21, and the beginning of the siege ch. 24. There is a momentary glance into the ideal future 20<sup>40-44</sup>; a poem in frenzied language has been introduced into ch. 21, vv. 14-22 [9-17].

Ch. 20. Certain elders of the Jewish community in Babylon had come to the prophet seeking a divine oracle; but instead

of giving them the response they wanted, he reads them the lesson of Israel's history. If v.<sup>32</sup> is to be taken literally, a movement was on foot among the exiles to assimilate themselves to their heathen surroundings, and some such tendency is quite conceivable. But people who were intending to 'become as the heathen' would hardly have resorted to such a person as Ezekiel; so perhaps the ch. is best understood in the same way as 14<sup>1-11</sup>. Though the prophet is speaking to the exiles, his words are aimed at a wider audience; he has in mind Israel as a whole. An old Jewish interpretation of v.<sup>32</sup> has lately been revived: the elders (v.<sup>2</sup>) wanted to know what the prophet would say about a plan for setting up an altar and temple to Jahveh in Babylonia. In v.<sup>32</sup> Ez. denounces the proposal; his own scheme for the future was very different, chs. 40-48; Rothstein *Comment.* 919; Menes *ZATW.* 1932, 272 f.; Eissfeldt *Einkl.* 1934, 420. This interpretation, however, reads too much into the language of v.<sup>32</sup>, while the context, vv.<sup>29-32b</sup>, seems rather to have in view the state of religion at home (Sellin *Gesch.* ii. 27).

In all essentials the ch. seems to be constructed on a plan: Israel in Egypt vv.<sup>5-9</sup>; in the wilderness vv.<sup>10-14</sup>; in the wilderness and in Canaan vv.<sup>15-22, 23-28</sup>; at each stage disobedient, yet spared by Jahveh. Israel in the present is no less idolatrous vv.<sup>30-32</sup>; and once again is to be led into the wilderness, and closely scrutinized vv.<sup>33-39</sup>; only those found faithful will enter a new life in the restored Zion vv.<sup>40-44</sup>.

This despairing view of the nation's history has already been elaborated in 14<sup>1-11</sup> and ch. 16; it will appear again in ch. 23; it agrees with the verdict of the Dtc. compilers of the historical books, e.g. Jud. 2<sup>11-23</sup>, 2 K. 21<sup>10-15</sup>. In thought and language the ch. contains much in common with D and H. Its style is monotonous, and reflects the gloom of the outlook; yet the very repetitions produce a solemn impression. Some of these, however, may be later additions, e.g. the six allusions to the sabbath, based upon Ex. 31<sup>13</sup> P from H, and vv.<sup>27-29</sup>, which stand outside the scheme. It is true that vv.<sup>29, 32</sup> suggest Palestinian conditions, but not necessarily that they were addressed to people in Palestine; Ez. is speaking immediately to the exiles, but including the nation in his survey. As an imaginative relief the prophet pictures a second scene in the wilderness vv.<sup>33-39</sup>, and for a moment lifts the veil of the future vv.<sup>40-44</sup>: the divine purpose for Israel will not be defeated; Jahveh is bound to vindicate His character before the world! Some think that the dispersion and gathering referred to in vv.<sup>23, 41</sup> imply that the general exile had already taken place,



and therefore that the ch. was written after 586 B.C.; this, however, is by no means clear.

Ch. 20, 1. *in the seventh year, in the fifth month, on the tenth of the month*] i.e. July–August 591 B.C., eleven months after the last date mentioned, 81.—*certain of the elders of Isr.*] See 14<sup>1</sup> n.—*to enquire of Jahveh*] They had some particular question to ask; ct. the elders in 14<sup>1</sup>. Among the Sephardic Jews vv.<sup>2-20</sup> are read as the prophetic lesson accompanying Lev. 19<sup>1-20</sup><sup>27</sup>.—3. *shall I let myself be enquired of?*] v.<sup>31</sup> 36<sup>37</sup>. A similar refusal is given in 14<sup>3</sup>.—4. *Wilt thou judge, judge them?*] The interrogation has the force of an imperative; the vb. is repeated out of impatience, as in 22<sup>2</sup> cp. 23<sup>36</sup>. Only in these passages is the prophet called upon to *judge* his countrymen, and each time the context explains what is meant—to set out the case against them.—Vv. 5–9. Israel in Egypt. Jahveh resolved to bring Isr. out of E. vv.<sup>6-6</sup>; gave them orders v.<sup>7</sup>; but they refused to obey v.<sup>8a</sup>; He intended to punish them, [but relented] v.<sup>8b</sup>; and for His name's sake did bring them out v.<sup>9</sup>.—5. *when I chose Isr.*] God's choice of Israel, only here in Ez., is mentioned first in D, Dt. 4<sup>37</sup> 7<sup>7</sup> 10<sup>15</sup> 14<sup>2</sup>; hence Jer. 33<sup>24</sup> and ii. Is., 41<sup>8-9</sup> etc. See Driver *Deut.* 100.—*I lifted up my hand*] The gesture enforcing an oath, vv.<sup>6-15-23-28-42</sup> 36<sup>7</sup> 44<sup>12</sup> 47<sup>14</sup> cp. Gen. 14<sup>22</sup>. The first *I lifted up my hand* is not followed, as everywhere else, by a clause giving the substance of the oath; the second does not go naturally with *I am Jahveh*; while the third (v.<sup>6a</sup>) is in its proper place. The three together can hardly be original. Hi. Co. omit the two sentences in v.<sup>6</sup>, Be. one or other; Kr. thinks that v.<sup>5a</sup> is a doublet of <sup>5b</sup>.—*the house of Jacob* in parallelism with *Israel* denotes the whole nation; cp. 39<sup>25</sup>, Jer. 2<sup>4</sup>. The only other occasions when the name of Jacob is used in Ez. are 28<sup>25</sup> 37<sup>25</sup>.—*I let myself be known to them in the land of Egypt*] See on v.<sup>9</sup>, and Ex. 4<sup>29-31</sup> J; cp. ch. 35<sup>11</sup> 36<sup>32</sup> 38<sup>23</sup>, Is. 19<sup>21</sup>.—*I am Jahveh your God*] vv.<sup>7-19</sup>, Jud. 6<sup>10</sup> E<sup>2</sup>: an allusion to the revelation at the Bush, Ex. 3<sup>6</sup> E 'I am the God of thy father.' The formula is characteristic of H (21 times), e.g. Lev. 18<sup>2</sup> etc.—6. *to bring them forth from the land of E.*] vv.<sup>9-10</sup>; again a reminiscence of Ex. 3<sup>6a</sup>. The phrase occurs in all the documents of the Pentateuch, but especially in D (20 times).—*which I have spied out for you*] A strong anthropomorphism, ct. Num. 10<sup>33</sup> JE, but supported by Dt. 1<sup>33</sup>. The Vrs. soften the language, ὅς ἡτοίμασα ἅ ὅμοια ἔσθαι 'I have given,' cp. 38<sup>18</sup> n.; some scholars would alter the text in favour of the weaker word, cp. v.<sup>15</sup>.—*flowing with milk and honey*] v.<sup>15</sup>, Jer. 11<sup>5</sup> 32<sup>22</sup>; not again outside the Pent.; in J and JE eight times, in D seven, in H once, Lev. 20<sup>24</sup>.—*the beauty of all lands*] Not only the religious associations, but the natural charms of their

country were a source of pride to Jews in the later period, cp. Dt. 8<sup>7-10</sup>, ch. 25<sup>9</sup>. The expression comes perhaps from Jer. 3<sup>19</sup>; it is used also in Dan. 8<sup>9</sup> 11<sup>16</sup>. 41. 45 (of Zion); cp. 'the pleasant land' Jer. 3<sup>19</sup> 12<sup>10</sup>, Zech. 7<sup>14</sup>, Ps. 106<sup>24</sup>, Enoch 89<sup>4c</sup> 'a pleasant and glorious land.'—7. *the detestable things of his eyes*] to which his eyes turned in worship, vv.<sup>8</sup>. 30 18<sup>6</sup>, Num. 15<sup>39</sup> P.—*defile not yourselves with the idols of E.*] vv.<sup>8</sup>. 18. 31 23<sup>7</sup>. 30 36<sup>18</sup> 37<sup>23</sup>; cp. Lev. 18<sup>24</sup>. 30. For *idols* see 6<sup>4</sup> n.—8. *But they shewed rebellion against me*] vv.<sup>13</sup>. 21 5<sup>6</sup> n. No act of rebellion in Egypt is mentioned in Exodus, unless the people's protest against Moses and Aaron can be so regarded, Ex. 5<sup>21</sup> J —*would not hearken unto me*] Cp. 3<sup>7</sup>.—*the idols of E. they did not forsake*] Except in Josh. 24<sup>14</sup> E, there is no other allusion to Israelite idolatry in Egypt; ch. 23<sup>3</sup> refers more to politics than to religion; and all three passages have a rhetorical character. When Ez. and Jer. (e.g. 7<sup>25f</sup>.) spoke of Israel's disobedience from Egyptian days, they may have been thinking of the wilderness period. In Egypt itself, the Hebrews, like other Semitic immigrants, no doubt practised the rites which were common to their race; many of these would have seemed heathen enough to the prophet. The evidence of archaeology suggests that the early Hebrews made use of Egyptian *objets de piété* in private life, but there is no proof of any widespread apostasy; at the same time the literary evidence goes to shew that Egyptian mythology had an influence upon Israelite (and Phoenician) ideas on such matters as the creation of the world, the origin of man etc., and at an earlier period than the corresponding Babylonian myths (see Yahuda *Die Sprache d. Pent. in ihren Bez. z. Ägyptischen* i. 1929; Ed. Meyer *Gesch. d. Alt.* ii. 2, 1931, 176-186; also S. A. Cook *Rel. of Anc. Pal.* 1930, 90-100). Ez.'s language probably gave rise to the later Jewish belief (2nd cent. A.D.) that some of the people at any rate abandoned their religion: the three days of darkness, Ex. 10<sup>22f</sup>., concealed from the Egyptians the death and burial of wicked Israelites, Midr. R. *Exod.* § 14; Moore *Judaism* ii. 362 f.—*and I thought intended*, lit. *said* i.e. in my heart, vv.<sup>13</sup>. 21, cp. Ps. 106<sup>23</sup> etc.—*to pour out my fury . . . to spend my anger*] v.<sup>21</sup> 7<sup>8</sup>; for the first term cp. vv.<sup>13</sup>. 33. 34 9<sup>8</sup> 14<sup>19</sup> 22<sup>22</sup> 30<sup>15</sup> 36<sup>18</sup>, Jer. 10<sup>25</sup>, Is. 42<sup>25</sup>; for the second cp. 5<sup>13</sup> 6<sup>12</sup> 13<sup>15</sup> (*spend my fury*). Here we must supply in thought *but I did not or but I relented*; there is a similar omission in v.<sup>13b</sup>; only in v.<sup>17</sup> is the fact stated. The Gk. translators felt that something was wanting, see v.<sup>14</sup> crit. note.—9. *I wrought for my name's sake that it should not be profaned in the eyes of the nations*] vv.<sup>14</sup>. 22 cp. 44. Jahveh's *Name* expresses what He is, or has shewn Himself to be. If He did not lead His people out of Egypt, the nations would



say that He lacked the power (Num. 14<sup>16</sup>, Dt. 9<sup>28</sup>), they would not recognize His Godhead, and so His *name* would be *profaned*; therefore Jahveh delivered His people. But while the prophet looks back upon Israel in the past, he is addressing the Israel of his own day; and the question arises, How is Jahveh to vindicate His moral character by punishing rebellion, and at the same time preserve His honour in the eyes of the world? The answer which the prophet arrives at is this: the disasters which have befallen Israel, and the still greater disasters soon to come (if the ch. was written before 586 B.C.), are the punishment for Israel's rebellion; Jahveh is bound by His moral character to inflict them; but in the course of time a restoration will take place, a striking act of power, which will prove to the world that Jahveh is the one holy God, vv. 40-44. Much the same argument is used in Num. 14<sup>13-17</sup>, which probably owes something to the present passage. The idea of Jahveh acting *for his name's sake* seems to occur first in Jer. 14<sup>7-21</sup>, and then to have been taken up by Ez. and ii. Is., e.g. Is. 48<sup>9-11</sup> etc. To *profane the name of Jahveh* means to cherish thoughts of Him, or attribute deeds to Him, inconsistent with His character as holy and unique; cp. v. 39 36<sup>20-22</sup> and 39<sup>7-25</sup> 43<sup>7-8</sup>; similarly in H, Lev. 18<sup>21</sup> 19<sup>12</sup> 20<sup>3</sup> 21<sup>6</sup> 22<sup>2-32</sup>.—*the nations . . . in whose presence I let myself be known to them*] i.e. to the Israelites, v. 5; the Egyptians were looking on while Jahveh executed His intention to *bring Israel forth out of the land*.—Vv. 10-14. In the wilderness. Jahveh brought Isr. into the wilderness v. 10; gave them His laws vv. 11-12; but they refused to obey v. 13a; He intended to punish them, [but relented] v. 13b; and for His name's sake did bring them into the wilderness v. 14. —10. *So I brought them forth out of the land of E.* is almost identical with the closing words of v. 9, and omitted by G<sup>B</sup>. Some would strike out one or other of the two sentences (Co. Ro.); but the redundancy belongs to the style of the ch. (Toy), and the omission in G<sup>B</sup> may be due to homoioteleuton.—11. *And I gave them my statutes and my judgements*] See on 5<sup>6</sup>. The allusion is to the giving of the Law at Sinai.—*which if a man do, he shall live in them*] v. 21; cp. Lev. 18<sup>5</sup>, Neh. 9<sup>29</sup>. For the thought see 18<sup>9-17</sup>, 19. 21 33<sup>15</sup>, Rom. 10<sup>5</sup>, Gal. 3<sup>12</sup>.—12. *Moreover, I gave them my sabbaths*] The sabbath was observed in old Israel both for religious purposes and on humanitarian grounds, Am. 8<sup>5</sup>, Is. 1<sup>13</sup>, 2 K. 4<sup>23</sup>, Ex. 20<sup>8</sup> E<sup>D</sup>, 34<sup>21</sup> J, Dt. 5<sup>14</sup>; and after the exile, for the same reasons, Is. 56<sup>2</sup> 58<sup>13</sup>, Neh. 13<sup>15-22</sup>, Jer. 17<sup>19-27</sup> and Ex. 31<sup>13-17</sup> P. During the exile the sabbath acquired a new importance as marking the difference between Israelites and the surrounding heathen; it was a *sign* of dedication to Jahveh's service, v. 20, Ex. 31<sup>13</sup>: hence the reff. in Ez. to *profaning my*

*sabbaths* 22<sup>8. 26</sup> 23<sup>38</sup> and *sanctifying my sabbaths* 44<sup>24</sup>, and the corresponding *keep my sabbaths* in H, Lev. 19<sup>3. 30</sup> 26<sup>2</sup>, strike a new note. But the emphasis on the sabbath in this ch., vv. 12<sup>1</sup>. 16. 20<sup>1</sup>. 24, is so disproportioned as to suggest the handiwork of a later scribe, zealous for the Law. Thus the present v. is merely a quotation from Ex. 31<sup>13</sup> P from H; the same may be said of v. 20. Whether the phrase *profaned my sabbaths* vv. 13. 16. 21. 24 has also been interpolated is not quite so evident; but in each case the wording of the clause hints at a secondary origin. Jahn and Hö. regard all six references to the sabbath as additions. The references in 46<sup>1. 4. 12</sup> come in one of the supplements to the Book.—*that they may know that I am Jahveh*] One constant purpose can be traced in all God's dealings with His people (vv. 12. 20. 26); it will determine the future in store for them (vv. 38. 42. 44):—that Israel shall learn to know Him as He is. Again and again Ez. insists upon reading the national history in the light of this divine purpose (6<sup>10 n.</sup>); his argument prepares the way for the still larger revelation given in Jn. 17<sup>3</sup>.—*I am Jahveh who sanctifies them*] cp. 37<sup>28</sup>. The phrase is characteristic of H, Lev. 20<sup>8</sup> 21<sup>8. 15. 23</sup> 22<sup>9. 16. 32</sup>, Ex. 31<sup>13</sup>.—13. Cp. v. 8.—*in my statutes* etc.] vv. 16. 19. 21 and see 5<sup>6 n.</sup>—*and they profaned my sabbaths exceedingly*] The history mentions only two instances of sabbath-breaking in the wilderness, Ex. 16<sup>27f.</sup> J, Num. 15<sup>32ff.</sup> P.—*and I thought*] See on v. 7.—14. Cp. v. 9.—*the nations* etc.] So v. 22; cp. v. 8 n.—Vv. 15-22. Israel in the wilderness. Jahveh resolved not to bring them into Canaan, because of their disobedience vv. 15. 16; but He relented, and did not entirely destroy them v. 17; their children He charged to obey His laws vv. 18. 19; but they refused v. 21a; He intended to punish them v. 21b; but for His name's sake withheld the blow v. 22.—*not to bring them*] This time Jahveh carried out His resolve to punish; He did not allow the older generation to enter the Promised Land, Dt. 1<sup>35</sup> 2<sup>15</sup>, Num. 14<sup>29. 30</sup> P. See on v. 6.—16. Jahn, followed by He. *Ezechielst.* 22, regards this and the next v. as a gloss introduced by *because*, in the annotator's manner. V. 16, it is true, repeats v. 13, but v. 17 is necessary to the argument.—*after their idols their heart goeth*] See 11<sup>21 n.</sup>; *their idols* vv. 24. 39; ct. *the idols of Egypt* vv. 71. Israel in Canaan might have deserved this sweeping condemnation, but not Isr. in the wilderness; only two outbreaks of idolatry during the wanderings are recorded, Ex. 32<sup>1-6</sup> E, Dt. 9<sup>16</sup> (the golden calf) and Num. 25<sup>1-3</sup> JE, Hos. 9<sup>10</sup> (at Baal-peor); Ez. agrees with Hosea's view of the latter event.—17. *But mine eye spared them*] Cp. 5<sup>11 n.</sup> Jahveh so far relented as to preserve the younger generation.—*a full end*] See 11<sup>13 n.</sup>—18. *And I said unto their sons*] See Dt. 1<sup>39</sup>, Num. 14<sup>31. 33</sup> P.



—19. Cp. v.<sup>5</sup>. *keep my judgements and do them* is a Dtc. phrase, cp. 18<sup>9</sup> n.—20. *Sanctify my sabbaths*] See on v.<sup>13</sup>; for the command cp. 44<sup>24</sup>, Ex. 20<sup>8</sup>, Dt. 5<sup>12</sup>, Neh. 13<sup>22</sup>, Jer. 17<sup>24</sup>. 27.—*that they may know*] See on v.<sup>12</sup>.—21. The children, however, were no more obedient than their fathers; see on vv.<sup>8</sup>. 11. 16.—22. *But I drew back my hand*] outstretched to smite; cp. for the figure Lam. 2<sup>3</sup>, Ps. 74<sup>11</sup>. ~~SS~~ om. the clause; the corresponding vv.<sup>9</sup>. 14 begin with *and I wrought*.—Vv. 23–26. In the wilderness and in Canaan. Jahveh resolved to punish them by dispersion [when they settled in Canaan] v.<sup>23</sup>, because of their disobedience v.<sup>24</sup>, and even forced them to incur His punishment vv.<sup>25</sup>. 26.—23. *But I lifted up my hand*] The threat of exile from the land of Canaan is said to have been made to the people in the wilderness; the prophet, however, is writing from the point of view of Dt. 4<sup>27</sup> 28<sup>64</sup>, Jer. 9<sup>15</sup>, Lev. 26<sup>33</sup> i.e. before or during the exile; for his language, *disperse . . . scatter*, cp. 12<sup>15</sup> 22<sup>15</sup> 36<sup>19</sup> also 29<sup>12</sup> 30<sup>23</sup>. 26 (of the Egyptians); add 6<sup>8</sup> 11<sup>16</sup>. Probably Ps. 106<sup>26</sup>. 27 is based upon the present verse.—24. Cp. vv.<sup>13</sup>. 16.—25. *Therefore also I gave them statutes which were not good, and judgements in which they could not live*] A curious piece of casuistry, only intelligible on the writer's assumptions. In His anger God reversed the normal purpose of His laws (vv.<sup>11b</sup>. 21a), with the object of leading to defilement and terror: He ordered the sacrifice of first-born children v.<sup>26</sup>. This caused the people to revolt against a God who could make such a demand, and so they incurred His punishment. A similar line of reasoning is met with in 14<sup>9</sup>, Is. 6<sup>10</sup>: God could use the words of His prophets to make the people fatally blind. St. Paul argues that Law itself came in *ἵνα πλεονάσῃ τὸ παράπτωμα* Rom. 5<sup>20</sup>. ~~Τ~~ distorts the text, 'They made them decrees which were not right, and laws by which ye cannot be established.'—26. *And I defiled them through their gifts*] vv.<sup>31</sup>. 39; in D and P of offerings made to Jahveh, Dt. 16<sup>17</sup> (sing.), Ex. 28<sup>38</sup>, Lev. 23<sup>38</sup>, Num. 18<sup>29</sup>. As the people had *made themselves unclean* by idolatry vv.<sup>7</sup>. 18. 30. 31, so Jahveh *made them unclean* by these horrible sacrifices; cp. Lev. 26<sup>23</sup>. 24, Ps. 18<sup>27</sup> [26].—*in that they caused to pass over [by fire v.<sup>31</sup>] all that first openeth the womb*] See Ex. 13<sup>12</sup> J 22<sup>28</sup> [29] E, and the note on ch. 16<sup>20</sup>. Among the Israelites child-sacrifice had long been abandoned in normal times; it is expressly forbidden in Dt. 18<sup>10</sup>, Lev. 18<sup>21</sup>; and an animal substitute was allowed Ex. 34<sup>20</sup> J; hence it is remarkable that Ez. interpreted the law Ex. 13<sup>12</sup> 22<sup>28</sup> [29] to require the sacrifice of children, and that he understood it to have been ordered by Jahveh. The phrase *all that first openeth the womb* is found in the early documents Ex. 13<sup>12</sup>. 15 34<sup>19</sup>, and in P, Ex. 13<sup>2</sup>, Num. 3<sup>12</sup> 8<sup>16</sup> 18<sup>15</sup>.—

that I might horrify them] Cp. 4<sup>17</sup> n.—in order that they may know . . . Jahveh] As here expressed, the phrase (v.<sup>12</sup> n.) does not occur elsewhere in the Book; probably it is a late insertion, and is om. by 6<sup>B</sup>.—Only a man of rare spiritual intensity could have written these two verses, as Kittel points out, *Gesch. d. Volkes Isr.* iii. 1927, 169. The old popular idea that Jahveh brought about evil as well as good (see 14<sup>9</sup> n.) was founded on a belief in His all-mightiness; but Ez. carried this further. To him God was all in all. Let the world go to ruin, let the nation, the individual, perish, so that God remain and His honour be exalted! Such heights of religious passion lie beyond the reach of the average man, only the heroes of religion attain to them; and Ezekiel belonged to the heroic type. There is no sufficient reason to deny him the authorship of the most striking feature of the present discourse; both thought and language are in keeping with the prose passages in other parts of the Book.—The case is different in vv. 27-29. Hölscher may be right in regarding these as an addition. The subject is the worship at the high places, which comes rather late in the catalogue of offences. The settlement in Canaan has been alluded to already in v.<sup>23</sup>; v.<sup>28</sup> takes us back to the early days of the entrance into the land. Two or three expressions are without parallel in Ez., *blasphemed me* v.<sup>27</sup>, *the provocation of their offering* v.<sup>28</sup>, *poured out their libations* v.<sup>28</sup>; the incongruous play on the word *bâmâ* v.<sup>29</sup> is not in Ez.'s manner; but most of all *Therefore speak unto the house of I.* v.<sup>27</sup> clashes with *Therefore say unto the house of I.* in v.<sup>30</sup>, which ought to follow v.<sup>26</sup>. The phraseology of these vv. agrees with P rather than with Ez.—*Therefore speak unto*] The only parallel is *Therefore speak with them* in 14<sup>4</sup>; usually the formula runs as in v.<sup>30</sup>.—*again in this respect your fathers have blasphemed me*] The verb (cp. 2 K. 19<sup>6</sup>=Is. 37<sup>6</sup>) is not used by Ez.—*in committing transgression*] See 14<sup>13</sup> n.—28. *And I brought them in . . . to give it to them*] Cp. v.<sup>42</sup> 47<sup>14</sup>. The phrase is found in P, Ex. 6<sup>8</sup>, Num. 14<sup>30</sup>.—*every high hill etc.*] See 6<sup>13</sup> n.—*and there they gave the provocation of their offering, and there they set their soothing odours*] 6<sup>B</sup> om. *the provocation . . . they set*; some later annotator prob. expanded this by *and there they set their soothing odours* (sing. 6<sup>B</sup>). The plur. does not occur elsewhere; for the sing. cp. v.<sup>41</sup> and 6<sup>13</sup> n. While the victim or the wood of the sacrifice might be set on the altar (e.g. Gen. 22<sup>9</sup>, 1 K. 18<sup>23</sup>), the word is not appropriate to odours. Ez. uses *provoke* in 8<sup>17</sup> 16<sup>26</sup>, but not *provocation*; *their offering*, Hebr. *korbân*, is a common word in P, but not used in Ezek. (? text of 40<sup>43</sup>).—*and there they poured out their libations*] There is no other reference to this practice at the *bâmôth*, though Jeremiah mentions it in connexion



with idolatrous rites, Jer. 7<sup>18</sup> 19<sup>13</sup> 44<sup>17ff.</sup>, cp. 2 K. 16<sup>13</sup>.—29. *And I said, What is the bâmâ whereunto ye are the comers?*] The question seems to be asked in contempt: were these (v.<sup>28</sup>) fit places for Jahveh's worship? At the same time it is so worded as to suggest a fanciful etymology of *bâmâ*, 'a place to which people come (*bâ'im*)'; the explanation is given by cl. b, imitating the form of similar word-plays, e.g. Gen. 19<sup>37f.</sup> 26<sup>33</sup>, Dt. 3<sup>14</sup>, Josh. 5<sup>9</sup>, Jud. 6<sup>24</sup> etc. The real etymology is not known, see 6<sup>3</sup> n. There is no need to treat the verse, or the latter half of it, as a gloss; the whole section vv.<sup>27-29</sup> seems to be an addition.—30. *Therefore say*] Here the words come in their proper place, ct. v.<sup>27</sup>, introducing the divine command after the reasons for it have been stated, vv.<sup>5-26</sup>.—*In the way of your fathers do ye pollute yourselves?*] An emphatic question asked in surprise, not doubt; equivalent to 'ye have indeed polluted yourselves.' Apparently the prophet accuses the exiles of idolatry, cp. vv.<sup>32-39</sup>; but he may be thinking chiefly of the people still at home.—*detestable things . . . go a-whoring*] vv.<sup>7-8</sup> and 6<sup>9</sup> n.—31. *namely, by bringing your gifts, by causing your children to pass over by fire*] So the sentence may be rendered, as explaining the way in which 'ye go a-whoring.' But it is most improbable that the exiles, if they are referred to, were guilty of child-sacrifice in Babylonia; the words are probably a gloss, derived from v.<sup>28</sup>, on *do ye pollute yourselves* v.<sup>30</sup>. The text says *by all your idols*, the construction as in Num. 5<sup>2</sup> 9<sup>6-7-10</sup>; but originally perhaps the sentence belonged to the end of v.<sup>30</sup>; in that case transl. *in respect of all your idols unto 'this' day (fall unto to-day).—and shall I be enquired of by you?*] The question takes the hearers back to v.<sup>3</sup>, and comes with all the more force after the long indictment.—32. *And your thought*] lit. *that which comes up in your spirit*, cp. 11<sup>5</sup> n.: the intention to adopt heathen objects of worship. That the exiles planned to set up a sanctuary for Jahveh in Babylonia, contrary to the Dtc. law (Schmidt *Die Grossen Proph.*<sup>2</sup> 425), is by no means clear; above p. 213.—*forasmuch as ye are saying*] This movement is described ironically, as though the exiles were intending to worship mere lifeless blocks, *wood and stone*; for the language cp. Dt. 4<sup>28</sup> 28<sup>36-64</sup> 29<sup>16</sup>, 2 K. 19<sup>18</sup>=Is. 37<sup>19</sup>, Jer. 2<sup>27</sup>. Herrmann treats vv.<sup>32-44</sup> as an independent section, added after the fall of Jerusalem; but v.<sup>32</sup> seems to be connected with what has gone before, and with the enquiry of the elders v.<sup>1</sup>. The prophet gives them a striking answer: Jahveh will demonstrate His sovereignty, and lead the would-be idolaters into the desert, and judge them there vv.<sup>30-39</sup>.—33. Jahveh intends to act as King, *with a strong hand and outstretched arm*, v. <sup>34</sup>, a Dtc. expression, Dt. 4<sup>34</sup> 5<sup>15</sup> 7<sup>19</sup> 11<sup>2</sup> 26<sup>8</sup>, Ps. 136<sup>12</sup> cp. 1 K. 8<sup>42</sup>, Jer. 21<sup>5</sup>;

the earliest form perhaps is the *outstretched hand* of Is. 9 and 10.—*with fury poured out*] See on v.<sup>8</sup>.—*I will be king over you*] Occasionally elsewhere of Jahveh as reigning over Israel, 1 S. 8<sup>7</sup>, Mic. 4<sup>7</sup> cp. Is. 24<sup>23</sup>, over the heathen Ps. 47<sup>9</sup> [8]; only here in a threatening sense.—34. *I will bring you forth from the peoples . . .*] The promise so often charged with hope and encouragement, e.g. v.<sup>41</sup> 11<sup>17</sup> n., is repeated for a different purpose.—35. *And I will bring you into the wilderness of the peoples*] Not for deliverance, but for judgement. A second desert-scene (vv.<sup>34-39</sup>) in contrast to the first (vv.<sup>10-26</sup>); a fresh encounter between Jahveh and His people; this time with anger on the one side and guilt on the other! The idea of leading Israel again into the wilderness may be taken from Hos. 2<sup>16, 17</sup>; there, however, Jahveh's purpose is to renew the appeal of His love, here to vindicate His outraged holiness. Jer. 31<sup>21</sup> has been quoted as another parallel; but 'the wilderness' may be a figure for the exile—the interpretation is disputed. The *wilderness of the peoples* sounds ominously vague: the desert between Babylonia and Palestine.—*and I will hold judgement with you there*] v.<sup>36</sup>, see 17<sup>20</sup> n.; *face to face*, see Gen. 32<sup>31</sup>, Ex. 33<sup>11</sup>, Dt. 5<sup>4</sup> 34<sup>10</sup>, Jud. 6<sup>22</sup>: on each occasion, of a personal contact between God and man in circumstances of peculiar awe.—36. *the wilderness of the land of Egypt*] The desert beyond the E. frontier of Egypt. Various names are given to the desert of the wanderings, Shûr Ex. 15<sup>22</sup> E, Sîn Ex. 16<sup>1</sup> P, Sînai Ex. 19<sup>11</sup> P, Pârân Num. 10<sup>12</sup> P, Şin Num. 20<sup>1</sup> P, but never the one here. Accordingly 𐤀𐤁𐤏 turn an unusual expression into a conventional one, with an addition, 'in the desert, *when I brought you forth out of the land of Egypt*,' a correction too obvious to be right.—37. *I will cause you to pass under the staff*] The figure is that of a shepherd collecting his sheep to count them and sort them out; cp. Jer. 33<sup>13</sup>, Lev. 27<sup>32</sup>.—*and I will bring you into the bond of the covenant*] Such apparently is the meaning of 𐤁𐤏; but the word for *bond* does not occur again, and *the covenant* is out of place in this connexion. 𐤁𐤏's reading can hardly be trusted; 𐤀 has simply *by number*, cp. Is. 40<sup>26</sup> etc.; 𐤁𐤏 *the chastisement of the c.*, so Co., omitting *the covenant* as a miswritten form of the word which follows in v.<sup>38</sup>.—38. Logically the gathering should come first. The rebels and transgressors (cp. 2<sup>3</sup> n.), collected out of the land of exile, will be separated as by a refining process, and not allowed to share in the future restoration. For Jahveh's *purging* judgement cp. Is. 1<sup>25</sup>, Mal. 3<sup>21</sup>. Elsewhere *the land of their sojournings* means the land of Canaan, and is found only in P, Gen. 17<sup>8</sup> 28<sup>4</sup> 36<sup>7</sup> 37<sup>1</sup>, Ex. 6<sup>4</sup>.—39. *Adonai Jahveh*] From this point to 30<sup>22</sup> 𐤀 renders, sporadically, κύριος κύριος; see



the note on 2<sup>4</sup>.—*go, serve each his idols*] The imperatives are to be understood ironically, cp. 1 K. 22<sup>15</sup>, Am. 4<sup>4</sup>, Nah. 3<sup>15</sup>. The idolaters may go where they please; only the faithful will remain.—*and afterwards, if ye do not obey me* —!] A strong threat: the blank is left to be filled by the imagination. For the idiom cp. Gen. 30<sup>27</sup> 50<sup>15</sup>, Ex. 32<sup>32</sup>.—*my holy name ye shall no more profane*] See on v.<sup>9</sup>; first in Am. 2<sup>7</sup>. In the later Pss. and Chron. Jahveh's *holy name* is honoured by worship, e.g. Ps. 105<sup>3</sup> 106<sup>47</sup> 145<sup>21</sup>, 1 C. 16<sup>10</sup>. 35 29<sup>16</sup>.—*by your gifts and your idols*] See v.<sup>31</sup> 23<sup>38</sup>. 39.—Vv. 40–44. The scene in the wilderness changes to a scene in the land of Israel, when idolatry has been rooted out, and true worship made possible: a message of hope is attached to a threat of judgement; in 11<sup>14–21</sup> 17<sup>22–24</sup> this has been done by a later hand, perhaps here also. Or Ez. himself may have wished to counterbalance what he had previously written.—*in my holy mountain*] Only here in Ez.; the phrase occurs in the Pss., e.g. 2<sup>6</sup> 3<sup>5</sup> 15<sup>1</sup> etc. and Is. 11<sup>9</sup>=65<sup>25</sup> 56<sup>7</sup> 57<sup>13</sup> 65<sup>11</sup>, Ob. 1<sup>6</sup>, Zeph. 3<sup>11</sup>. It is explained by the addition of *the mountain-height of Isr.*, see 17<sup>23</sup> n., perhaps a gloss (Hö.).—*the entire house of I.*] See on 11<sup>15</sup>.—*in the land*] ~~SS~~ om., and many moderns. It is true that Ez. insists upon the close connexion between the land and the worship of Jahveh, e.g. 37<sup>26f.</sup>; but the word comes in awkwardly, as if it were an after-thought; the place of future worship has been indicated clearly enough already.—*there will I accept them*] i.e. when they worship, v.<sup>41</sup> 43<sup>27</sup>; cp. 2 S. 24<sup>23</sup>, Hos. 8<sup>13</sup>, Jer. 14<sup>12</sup>. And Jahveh will not merely accept, but *ask for, seek*, the offerings of His people: a remarkable expression, cp. Dt. 23<sup>22</sup>. The only other prophet who uses the word in a similar way declares that Jahveh *asks for* moral service, not material gifts, Mic. 6<sup>8</sup>. Ezekiel, however, lays the stress upon worship; he was the last person to ignore the moral claim, but he took it for granted that faithful worship would be the natural expression of a faithful life. The prophets were often led to denounce the outward rites of religion in the interests of morality; but the full life of religion will offer sacrifice as well as practise righteousness, and admit no rivalry of obligation between the two.—*your contributions and your best gifts*] Two technical terms. The *contribution* or *obligation*, Hebr. *terûmâ*, was something *lifted off* a larger whole and dedicated to religious purposes, such as land for the temple 45<sup>1</sup>. 6f. 48<sup>8–20</sup>, or dues for the priests 44<sup>30</sup>, or material for the public sacrifices 45<sup>13</sup>. 16. See Driver *Deut.* 142. The other term is more difficult: 'the *rê'shûth* of your gifts.' In Hebr. *rê'shûth* lit. *beginning, chief* has a general sense, and may refer either to time or to quality, *the first or the best*. Thus it is used of the *first-ripe* or *first-gathered* produce

of the soil Dt. 18<sup>4</sup> 26<sup>2</sup>.<sup>10</sup>, or the *first* portion to be taken from the mass e.g. the sacrificial cake of dough or coarse meal Num. 15<sup>20f</sup>. P. Yet in each case *the best* would be an equally good rendering, and certainly the right one in 44<sup>30</sup> 'the best of all early fruits,' 'the best of your dough,' 48<sup>14</sup> 'the best of the land'; similarly in the ancient law Ex. 34<sup>26</sup> J=23<sup>19</sup> E. But here it would not be correct to tr. *the best of your gifts*, because the whole, and not a part, was given; the meaning must be *your best gifts*, cp. Dt. 12<sup>11</sup> 'the choice of your votive offerings' i.e. 'your choicest votive offerings.' See the thorough investigation of Eissfeldt, *Erstlinge u. Zehnten* 1917, esp. 16-22. The word for *gifts*, *mass'ôth*, is used only here of offerings made to Jahveh; in 2 C. 24<sup>6.9</sup> it is the name of a sacred tax. In what way *contributions* differed from *gifts* is not known; Eissfeldt suggests that the former may have been binding, the latter voluntary.—as (or *consisting of*) *all your holy things*] i.e. holy gifts of all kinds; for the term cp. 36<sup>28</sup>, 1 K. 15<sup>15</sup>; in H Lev. 21<sup>22</sup> 22<sup>2f</sup>.; in P Ex. 28<sup>38</sup>, Lev. 5<sup>15</sup>, Num. 5<sup>9f</sup>.—41. *In a soothing odour I will accept you*] Most naturally, the smoke of sacrifice, in a literal sense, continuing the mention of offerings, v.<sup>40</sup>; see 6<sup>13</sup> n., Eph. 5<sup>2</sup>. The words might be tr. *As a sweet savour* RV.; but the figurative sense is less probable (Dav.).—*when I bring you forth*] See v.<sup>34</sup> n.—*and I will shew myself holy among you in the presence of the nations*] By this act of power Jahveh will prove Himself to be the one holy God; the restoration of Israel is to have an effect upon the heathen. *shew myself holy* is characteristic of Ez., 28<sup>22</sup>. 25 36<sup>23</sup> 38<sup>16</sup>. 23 39<sup>27</sup>; cp. in H Lev. 22<sup>32</sup>, in P Lev. 10<sup>3</sup>, Num. 20<sup>13</sup>, and Is. 5<sup>16</sup>.—42. *when I bring you in*] Cp. v.<sup>28</sup> 11<sup>17</sup> n.—*lifted up my hand*] v.<sup>5</sup> n.—43. *And ye shall remember there*] See 6<sup>9</sup> 16<sup>63</sup> n. The restoration will impress not only the heathen (v.<sup>41</sup>), but Israel itself; it will awaken penitence (vi.<sup>43</sup>), and a fuller belief in Jahveh's nature (v.<sup>44</sup>). Thus in spite of disloyalty in the past, and disloyal tendencies in the present, Jahveh's purpose will triumph.—*your ways and your doings*] v.<sup>44</sup>; 14<sup>22</sup> n.—*and ye shall feel a loathing against yourselves*] See 6<sup>9</sup> n.—44. *when I deal with you*] act, in a friendly sense; see 17<sup>17</sup> n.—*for my name's sake*] See v.<sup>9</sup> n. and 36<sup>22</sup>.—~~¶~~ ends the chapter here, so ~~TS~~<sup>Ambr.</sup>; but ~~SSV~~ continue it down to 21<sup>5</sup>.

Ch. 20, v. 1. באו . . . יוהי See 1<sup>1</sup> n.—'בחסה בעשור לח' ~~¶~~ τῇ πεντεκαίδεκάτῃ τοῦ μηνός, misunderstanding.—[ישראל] ~~¶~~ בית אח '—[לורש אח '—~~¶~~ ἐπερωτήσαι τ. κύριον, v.<sup>3</sup>, cp. 1 Pet. 3<sup>21</sup> ἐπερωτήματα εἰς Θεόν, and Gore *Holy Spirit* 126 n.—3. [יבר אח 1. אל 'ר, with 32 MSS ~~¶~~ ~~¶~~ ~~¶~~—[ישראל] ~~¶~~ בית א ~~¶~~ בני.—בני.—[לורש . . . אם ארש For the rhetorical form cp. Jer. 45<sup>5</sup>, Is. 8<sup>19</sup>. The Niph. tolerativum as in v.<sup>5</sup> אורע להם, see 14<sup>3</sup> n. ~~¶~~ in each case 'I will not give you a word'; Co. 155.—4. התשפט א' התשפט ~~¶~~ εἰ ἐδικαίωσεν αὐτοὺς ἐδικαίωσε. In chs. 7-23 ἐδικαίειν always = שפט (six times); only three times





עוד. בנאום=Σ. עד ἔως τούτου=1. Josh. 4<sup>18</sup>, cp. Ex. 9<sup>18</sup>, במעלים, [גישו את] The noun from this stem in 5<sup>15</sup>. Σ=and moved me to anger' רכס' אנינו קרס' cp. 13<sup>19</sup> n. [בבבבב] Inf. constr. חלץ Num. 5<sup>8</sup>; cp. חלץ ch. 40<sup>39</sup> and חלץ 23<sup>39</sup>.—28. אר יר. Ε<sup>B</sup> τῇ χειρῇ τῇ χειρᾶ μου, a dittograph, corrected in codd.<sup>49</sup>—עובח. See 6<sup>13</sup> 19<sup>11</sup> n. Ε κατὰσκιον 'A δασὺ ὁ ἀλσώδης.—ומכסה.—[אח] Ε τοῖς θεοῖς αὐτῶν, perh. a corruption of τὰς θυνίας αὐτῶν. Α (cod. Weing.)=Ε.—[ורנו] Ε κ. ἐταξαν, a free rendering, or? ירכבו= (Ro.). Σ? =? רכבנו וישבו שם.—[For the subs. in constr. st. instead of an adj. to emphasize a particular attribute cp. Is. 1<sup>16</sup> 37<sup>24b</sup>. Σ om. בעט, Ε om. the clause, Θ with \* θυμὸν δώρων αὐτῶν καὶ ἔθεντο ἐκεῖ.—[ירח נוחמים] Cp. Lev. 26<sup>31</sup>; with suff. only again Num. 28<sup>9</sup> (ref. to Jahveh).—29. ואמר. Ew. Sm. ואמר, cp. 13<sup>15</sup> n.; but it is better to take the v. as it stands. נבטח . . . נבטח. Ε transliterates ἀβανδ, Α τὸ ὕψωμα Σ βαμδ Σ p'rahō='an idol's shrine' Υ excelsum. The form נבטח Akk. bamāti presupposes נבטח; Barth *Nominalb.* § 3 b, cps. נבט, Syr. ḏōb'thō. Ro. would read נבטח אבט נבטח, but use a better form perhaps, but not necessarily to the Hebr. writer.—[הבאים] The art. with ptc. as predicate, cp. 1 S. 4<sup>16</sup>, Is. 66<sup>9</sup>, Zech. 7<sup>8</sup>; an awkward construction, used for the sake of assonance with הבטח. Τ 'whither ye come to behave foolishly'.—30. [הבדור] For the interrog. expressing an unquestionable certainty cp. 1 S. 2<sup>27</sup>, 1 K. 22<sup>3</sup>, Job 20<sup>4</sup>; G-K. § 150 e. Co. om. η; on the ground that the sense requires η; but η is supported by the textual tradition.—[נפחאים] v.<sup>31</sup>, cp. נפחאים, נפחאים (13<sup>2</sup>); B-L. 541.—31. [ונשאלו] The conjunction may be explicative, 'that is to say,' *Lex.* 252 b; Kön. iii. § 360 d. Ε καὶ ἐν ταῖς ἀπαρχαῖς τῶν δομάτων ὑμῶν i.e. (v.<sup>40</sup>) 'נבואתם'; so Co. He.; but Α is supported by the parallel [נבואתם] = perhaps Ε's rendering has been assimilated to that of v.<sup>40</sup> (Co.). In v.<sup>28</sup> Ε renders the text correctly. [אחם נבואתם] The words in v.<sup>30</sup> on which the gloss was written have been incorporated with the gloss itself; Rost *Miscellen* in *OLZ.* 1903, col. 405. [עז היום] I. עז היום הוא, as v.<sup>29</sup>; Ε εὖς τῆς σήμερον ἡμέρας, so Τ. The same correction is needed in 2 K. 10<sup>27</sup>. [ואני אירש] A question without the interrog. particle, dependent on the tone of voice; cp. Jud. 11<sup>28</sup>, 2 S. 11<sup>11</sup>, Jer. 45<sup>8</sup>; G-K. § 150 a. Σ 'and ye wish to ask of me? . . . I will not give you a word'; cp. v.<sup>3</sup> n.—32. Ε connects the opening words with the end of v.<sup>31</sup>, and inserts καὶ before 'הי לא ת', 'I will not answer you, nor shall this rise upon your spirit.'<sup>32</sup> And it shall not be—the manner in which ye say' etc. Τ 'that which mounts in your heart is revealed before me.' Both are free renderings. [אשר] The rel. conjunction here has a causal force, 'in that,' 'since'; cp. Gen. 31<sup>48</sup>, Josh. 4<sup>7</sup>, 23 etc., *Lex.* 83 b. Ε δὲ πρότερον Α quemadmodum? = כאשר.—33. Ε adds at the beginning διὰ τούτου=לכן.—[אם לא] Perhaps ἐὰν μὴ fell out of Ε's text on account of the following ἐν χ. κρ., Co. 99.—34. [נפחאים] v.<sup>41</sup> 11<sup>17</sup> n. Rost l.c. regards v.<sup>34</sup> as a gloss on v.<sup>33</sup>, incorporating the phrase שפוכה . . . ביר on which the gloss was written. In this case, however, a gloss is not so probable as in vv.<sup>30</sup>, <sup>31</sup>. The repetition may belong to the redundancy of the style.—[הנשט] ΕΥ=שט, similarly Τ 'the decree of my judgement': explanatory.—[בנסתה הברית] Perhaps נפחאים=נפחאים from נפח 'bind,' with \* dropped and the first vowel lengthened, Stade *Lehrge.* § 112 a. G. R. Driver, *JTS.* xxxvi. 297, suggests נפחאים from נפח chasise, so Σ; but נפחאים would be more correct, so Co. Ε ἐν ἀριμύ=בנסתה, om. הברית (ΑΘ τῆς διαθήκης), which looks like a variant of נפח v.<sup>38</sup>; the other Vrs. imply the text of Α, thus Σ 'the chastisement of the covenant' Υ in vinculis foederis Τ 'into the tradition [Aram. masōreth] of the covenant'.—38. [כי] Ε δόρυ=כי; for the confusion of λ with κ by Ε see 7<sup>8</sup> 19<sup>10</sup> n.—[נבוא] an error for נבוא. This is one of the 14 conjectured errors (בכורים) in the text enumerated



by the Mass. on Lev. 11<sup>34</sup>.—[יהוה]  $\text{קִרְיוֹס}$   $\text{κύριος}$   $\text{κύριος}$ , the only place in Ez. where  $\text{קִרְיוֹס}$  gives this rendering of יהוה;  $\text{קִרְיוֹס}$   $\text{κύριος}$   $\text{ὁ θεός}$   $\text{κύριος}$ .—39. [אֲנִי יְהוָה]  $\text{קִרְיוֹס}$   $\text{κύριος}$   $\text{κύριος}$ , see on 2<sup>4</sup>.—[לֹכֹךְ עִבְרִי]  $\text{קִרְיוֹס}$   $\text{ἐξάρατε}$ , for which Co. suggests  $\text{קִרְיוֹס}$   $\text{ἐξάρατε}$ , cp. Zech. 13<sup>2</sup>  $\text{ἐξάρα}$ —אֲנִי יְהוָה, being repeated from גִּלְיָה; but  $\text{קִרְיוֹס}$  is forcible.—[וְאֲחֵרִי] Adv. of time, followed by a vb. Though this usage occurs in older writings, it is specially frequent in the laws of P, e.g. Lev. 14<sup>8</sup>. 15<sup>28</sup>, Num. 5<sup>26</sup> 6<sup>20</sup> 19<sup>7</sup>.  $\text{קִרְיוֹס}$   $\text{κ. μετὰ ταῦτα}$ .  $\text{Σ om.}$ —[וְאִם אֵינֶכֶם שֹׁמְעִים] For the suppression of the apod. see G-K. § 159 *dd*; for the ptc. in prot., Dr. § 137. It seems a pity to weaken the language by reading  $\text{קִרְיוֹס}$   $\text{אִם יִשְׁמַע יְהוָה}$  'will ye not obey me?'. Hi. Co. Be.—40. [וְאֲרֹחַ]  $\text{קִרְיוֹס}$   $\text{ἐπισκέψομαι}$   $\text{Σ}$ , hence Ro. אֲפָקִי; but the Vrs. may be only paraphrasing.—[חֲרוֹסֶה] In Ez. 21 times, in P 40 times, in H once, in D thrice;  $\text{קִרְיוֹס}$  here  $\text{τ. ἀπαρχὰς ὑμῶν}$ , elsewhere  $\text{ἀφαίρεμα}$ ,  $\text{ἀφορισμός}$  48<sup>6</sup>. In connexion with the sacrifices,  $\text{ח}$  is the breast or leg which formed the priests' share of the peace offering Lev. 7<sup>14</sup>. 32. 34; the word does not imply any rite of elevation (תְּנוּפָה).—[וְאֲשֵׁי־חֵן] In Akk.  $\text{rēštu}$ , pl.  $\text{rēšēti}$ , is similarly used of the choicest offerings made to the gods, *the best* oil, dates, produce; Del. Ass. HWB. 606 f.—[וְאֲשֵׁי־חֵן] Sg. קִרְיוֹס Jud. 20<sup>40</sup>, constr. קִרְיוֹס Gen. 43<sup>34</sup>, pl. קִרְיוֹס ib.; B-L. 614. The word is used in the Phoenician tariffs for *payments*, NSI. Nos. 42, 1. 43, 1.  $\text{קִרְיוֹס}$  renders 'ר' inaccurately  $\text{τ. ἀπαρχὰς τῶν ἀφορισμῶν ὑμῶν}$ .—[בְּכָל קִרְיוֹסֵיכֶם] Prob.  $\text{ב}$  essentialia; G-K. § 119i.—41. [וְכִרְיוֹס יִנְחֹם] may be an instance of  $\text{ב}$  essentialia, cp. v. 40, Is. 48<sup>10</sup>, which, however, would imply an improbable metaphor.  $\text{קִרְיוֹס}$   $\text{ἐν ὁσμῇ εὐωδίας}$ .—43. [כָּל עֲלִילוֹתֵיכֶם]  $\text{קִרְיוֹס}$   $\text{ἐπιτηδεύματα}$  (om. כל), so v. 44 21<sup>24</sup> ( $\text{קִרְיוֹס}$  29), 36<sup>31</sup>; see 6<sup>4</sup> phil. note.—[וְנִקְרָא בְּפִיכֶם]  $\text{קִרְיוֹס}$   $\text{κ. κύψεσθε τὰ πρόσωπα ὑμῶν}$  (as in 6<sup>9</sup>) 'A δυσάρεστον ἤσθεσθε  $\text{Σ}$  μικροὶ φανήσεσθε ἐν αὐτοῖς  $\text{Θ}$  προσοχθεῖτε κατέναντι αὐτῶν.—[אֲשֵׁי־חֵן]  $\text{קִרְיוֹס}$  om., perhaps rightly; 'A  $\text{Θ}$  supply.—44. [בְּעֵשְׂוֹי]  $\text{קִרְיוֹס}$   $\text{+ οὕτως}$ , explanatory.—[לִשְׁמַע שִׁי]  $\text{קִרְיוֹס}$   $\text{ὅπως τὸ ὄνομα μου μὴ βεβηλωθῇ}$ , again an explanation.—[בֵּית יִשְׂרָאֵל]  $\text{קִרְיוֹס}$  om.

**Ch. 21. The Sword of Jahveh.**—Four oracles can be distinguished: (a) Judah will perish, like a forest burnt up by fire, Jahveh's sword will be drawn for its destruction, vv. 1-12 [20<sup>45</sup>-21<sup>7</sup>]; (b) the Song of the Sword, the king of Babylon is to execute the divine judgement, vv. 13-22 [18-17]; (c) the sword on its way, Nebuchadrezzar arrives at the cross-roads, and the lot directs him to Judah, vv. 23-32 [18-27]; (d) the sword of Ammon, vv. 33-37 [28-32]. In (c) the allusion suggests a date in 588 B.C. when the king of Babylon set out to punish revolts in Tyre, Ammon and Judah. The situation is much the same as that which lies behind ch. 17, but it has become more threatening; the exiles watch anxiously from a distance; in Jerusalem people try to discredit the rumour of Nebuchadrezzar's approach; the prophet, however, exults in the coming doom, which he regards as an act of justice. Section (d) must have been added later, since it is based upon the three preceding ones, and mentions the shameful behaviour of Ammon after the fall of Jerusalem, v. 33 [28], cp. 25<sup>3</sup>. In many places the text of the chapter is extremely uncertain. The Sword-Song (b), in particular, has suffered so much at editorial hands as to be beyond recovery; still, the few unaltered lines that remain

give us some idea of a poem pitched in a key of excitement, almost frenzy, without a parallel elsewhere.

Ch. 21, 2 [20, 46]. *Set thy face in the direction of the south* i.e. towards Judah, as the context shews. Geographically Judah lay due west of Babylon, where the prophet was living, but from the point of view of the coming destruction Judah lay in the south (cp. 26<sup>7</sup>, Jer. 1<sup>14</sup>); and it is Nebuchadrezzar's line of march that Ez. indicates at Jahveh's bidding. Three words for *south* occur in this v., the first two are used especially in chs. 40-48, the third, *négeb* lit. *the dry land*, means the barren region which stretches from the hill-country to the desert at the lower end of Palestine.—*and drop (thy word)*] The utterance of a prophet in his ecstasy sounded like water dropping from a tilted vessel, hence the verb came to be used of the prophetic discourse generally, v.<sup>7</sup>, Am. 7<sup>16</sup>, Mic. 2<sup>6.11</sup>; Hölscher *Die Profeten* 150.—At the end of the v. read either *the forest of the field* i.e. of the open country, or *the forest of the south* as in v.<sup>3</sup>; by combining both *¶* requires the questionable transl. *in the south*. The land of Judah was more thickly wooded in ancient times than it is now (G. A. Smith *Hist. Geogr.* 80), but it can never have been covered with forest in our sense of the word; the prophet generalizes the aspect of the landscape for the purpose of his metaphor.—3. *Behold, I am about to kindle a fire, and it shall devour*] Jahveh used this instrument to destroy his enemies, cp. 30<sup>8.14.16</sup> 39<sup>6</sup>, Am. 1<sup>4ff.</sup>. A forest-fire suggests the image in Is. 9<sup>17</sup> 10<sup>17-19</sup>, Jer. 21<sup>14</sup>, Zech. 11<sup>1-3</sup>, Ps. 83<sup>15</sup> [14]; the form of expression comes from Am. 1<sup>14</sup>, Jer. 17<sup>27</sup> 21<sup>14</sup> 49<sup>27</sup> 50<sup>32</sup> cp. 43<sup>12</sup>, Lam. 4<sup>11</sup>.—*every moist tree and every dry tree*] i.e. all trees alike; cp. 17<sup>24</sup>, Lk. 23<sup>31</sup>.—*with unquenchable blaze of burning*] Two synonyms are connected together to emphasize the meaning common to both; the alliteration gives further point to the phrase, cp. 6<sup>14</sup> n.—*and all faces from south to north shall be scorched by it*] i.e. the faces of those who are watching the conflagration; a similar idea in Is. 66<sup>24</sup>. The vb. is unusual, but its sense is clear.—4. *And all flesh shall see*] Cp. vv.<sup>9.10</sup>. In Jer. and 2 Is. *all flesh* is to be judged (Jer. 25<sup>31</sup> 45<sup>5</sup>, Is. 66<sup>16</sup>), or to recognize Jahveh's glory and act of salvation (Is. 40<sup>5</sup> 49<sup>26</sup> 66<sup>32</sup>); Ez. introduces *all flesh* to heighten the impressiveness of Israel's disaster.—5. *Ah! Lord Jahveh*] See 4<sup>14</sup> n.—*They are saying of me, Is he not speaking in figures?*] See 8<sup>12</sup> n. The people could hardly fail to understand Ez.'s figurative language; what they refused to believe was its application to themselves. Their attitude was represented by the deluded Hananiah, Jer. 28.—6. The English Versions, following *SSV*, make ch. 21 begin here.—7. *Set thy face*] See. v.<sup>2</sup> n.—*'against its' sanctuaries*] *¶* unto sanctuaries. The



plur. refers to the temple and its precincts, cp. Jer. 51<sup>61</sup>, Ps. 73<sup>17</sup>; but the indeterminate plur. in **א** cannot be right; **ע** ἐπὶ τὰ ἄγια αὐτῶν.—*prophesy against the country of Isr.*] Cp. v.<sup>8</sup> 7<sup>2</sup> n. 12<sup>19</sup> 36<sup>6</sup>.—8. Behold, I am against thee] See 5<sup>8</sup> n.—I will bring forth my sword] The prophet varies the figure which he had used before, vv.<sup>3f.</sup>, to make his point clearer, in view of what the people were saying. For Jahveh's sword cp. v.<sup>10</sup> 30<sup>24f.</sup> 32<sup>10</sup>. The use of the figure may have started from the conception of Jahveh as a God of war, who fights on behalf of His people, Josh. 5<sup>13-15</sup> J. The prophets develop the idea in their own way: Jahveh's sword defeats the enemies who, at different periods, threaten Israel's existence, Is. 31<sup>8</sup>, Jer. 50<sup>35</sup>, Zeph. 2<sup>12</sup>, Dt. 32<sup>41f.</sup>. In a wider sense it is a sword of judgement on the ungodly, Jer. 25<sup>31</sup>, Is. 66<sup>16</sup>, and thus becomes a feature of apocalyptic imagery Is. 34<sup>5</sup>. Here the application is noteworthy. Jahveh's sword is drawn against Israel, and turns out to be the sword of the king of Babylon v.<sup>24</sup>, cp. 12<sup>13</sup>=17<sup>20</sup>. See further Gressmann *Eschatologie* 76 ff.—and I will cut off from thee righteous and wicked] Cp. 14<sup>13</sup> n. This contradicts Ez.'s previous teaching (p. 195); but he is not now working out a theory, as in ch. 18, or gazing on the symbolic actors in a vision, as in 9<sup>4-6</sup>; he is in a passionate mood; he can think of one thing only—the sword and its victims. **ע** here and in v.<sup>9</sup> reads ἀδικον καὶ ἀνομον, an interesting attempt to get over the contradiction; see the notes on 1<sup>20</sup> 4<sup>5</sup> 7<sup>27</sup> for other modifications of the text made by **ע** on theoretical grounds.—9. Because I will cut off] Hebr. I have cut off, the perf. tense denoting a fixed resolve.—all flesh from south to north] This shews what is meant by cutting off righteous and wicked: wholesale destruction. The moral problem does not present itself. But in v.<sup>3</sup> all flesh is looking on at the fire, and in v.<sup>10</sup> is to recognize an act of God; here it is put to the sword; and since most of this v. repeats v.<sup>8</sup>, the whole of it may be a gloss or doublet, possibly based on a misunderstanding of scorched v.<sup>3</sup> as burnt up; so Jahn, Herrm. *Ezechielst.* 22, Hö.—10. Herrm. l.c. regards cl. b as part of the gloss, but perhaps without sufficient reason. See v.<sup>4</sup> n.—11. A prophecy in act. Jerusalem's fate is so certain that the prophet expresses the emotion with which the news will be received. For the symbolism cp. 12<sup>17-20</sup>.—Groan, with breaking of loins] To signify emotional distress; cp. Lam. 1<sup>4</sup>. 8 11. 21<sup>f.</sup>, and for the metaphor 23<sup>33</sup> (corr.), Ps. 22<sup>15</sup> [14] 69<sup>24</sup> [23], Is. 38<sup>13</sup>, Nah. 2<sup>11</sup>, Dan. 5<sup>6</sup>.—with bitterness . . . before their eyes] Cp. 27<sup>30</sup>, Is. 33<sup>7</sup>, Zeph. 1<sup>14</sup> and ch. 4<sup>12</sup> n.—12. It is for the tidings, because it cometh] Cp. 7<sup>26</sup> 16<sup>56</sup> 24<sup>14</sup>. 24; and see 33<sup>21f.</sup> for Ez.'s behaviour when the news did come.—every heart shall melt] Cp. Is. 13<sup>7</sup>.—hands shall drop . . . knees shall flow

down] See 7<sup>17</sup> n.—*every spirit shall grow faint*] usually *dim*, of the eyes, Gen. 27<sup>1</sup>.—*it is coming and it will be brought about*] An emphatic statement, again in 39<sup>8</sup>. No subject is named, but the context shews that the fate of Jerusalem rises before the prophet's mind. Cp. 7<sup>5</sup> n.

Vv. 13-22. The Song of the Sword was attached to vv.<sup>1-10</sup> probably on account of v.<sup>8</sup>, where Jahveh's sword is mentioned. Only traces of the original poem can be discovered behind the notes and alterations which have been intruded into the text. Such lines as appear to be intact are written in the 3 : 2 measure ; the six translated below fall into tolerable couplets ; but it is hardly possible to detect any arrangement of the couplets in strophes, though there seems to be a break between vv.<sup>17</sup> and <sup>19</sup>. And who is the speaker ? If the poem could be restored to its original form, we should most likely find that it is the prophet, not Jahveh, who utters this language of wild exultation. Later scribes, however, did not hesitate to alter the poem in such a way as to make Jahveh the Speaker, and thereby to give an impression which the poet never intended. These scribal annotations must have been introduced before the Versions were made, for the latter presuppose the existing text of *AM*, though they afford little help towards correcting it. Equally disappointing in this case is the method of emendation by conjecture ; only a few of the experiments will be mentioned below : the text, in fact, is beyond hope of recovery.

An ancient parallel to the poem may be read in the Song of Lamech, Gen. 4<sup>23f.</sup> ; for a modern one we may recall Siegfried's Song at the forging of his sword in Wagner's opera (*Siegfried* Act i., Scene 3).

13-14a. Editorial introduction.—14b.

*Sword, sword! sharpened                      and burnished too!*

The repetition strikes a note of emphasis and impatience, cp. 20<sup>4</sup> 22<sup>2</sup> 33<sup>11</sup> ; *burnished* vv.<sup>15. 16</sup>, lit. *made smooth, bare*, e.g. 29<sup>18</sup>, Is. 50<sup>6</sup>, of bronze 1 K. 7<sup>45</sup>, of the Ethiopians' polished skin Is. 18<sup>7</sup>.—15. A prose expansion of the previous line : *in order to commit slaughter it is sharpened, in order 'to flash' lightning it is burnished ; AM in order that lightning may belong to it*, which needs the correction suggested by Ps. 144<sup>6</sup>. The rest of the v. yields no sense : lit. *or we will rejoice, the sceptre of my son despising every tree*, cp. v.<sup>18</sup>. The Vrs. imply the text of *AM*.—16.

*And it has been given to the ' slayer '*

*to wield with  
(his) hand.*



**¶** *And he (or one) gave it to burnish* ; but the sword is already burnished, v.<sup>14</sup> ; some word like *slayer* is wanted. The rest of the v. consists of marginal notes : *that is, sharpened is the sword, and it is burnished to be put into the hand of the killer.*—17. *Cry and howl, son of man*] Jahveh bids the prophet utter exclamations of grief, cp. 9<sup>8</sup>, Is. 15<sup>2-5</sup> 16<sup>7</sup>, Mic. 1<sup>8</sup>, Jer. 48<sup>20. 31</sup>.—*For it is come against my people*] With the language cp. 2 K. 24<sup>20</sup>.—*it is against all the princes of Israel*] An expansion of the foregoing sentence ; possibly it may here=*id est*, as in v.<sup>18</sup>.—*Victims of the sword are they, together with my people*] lit. *thrown down unto the sword*, the vb. only again Ps. 89<sup>45</sup> [44] ; *together with* etc. repeats what has just been said.—*Therefore clap on the thigh*] In sign of morning, cp. Jer. 31<sup>19</sup>. Some of these phrases have both vigour and rhythm ; but it is not likely that any part of the v. belonged to the original poem, for two reasons : Jahveh is the Speaker ; the call to shew grief and mourning does not agree with the fierce satisfaction which the poem itself expresses.—18. The text gives no intelligible sense : *for the trial has been made, and what if even the despising sceptre shall be no more?* **Ⓢ** implies **¶**.—19-21.

<sup>19</sup> *And let the sword be doubled, yea 'trebled,' and 'compass' them round,*

<sup>20</sup> *In order that many may stumble at every 'gate' ;*

*Sword ! turned into lightning, grasped for the slaughter !*

<sup>21</sup> *Cut sharply to right 'and' to left, wheresoever 'ordained' !*

19. The v. begins *And thou, son of man, prophesy, and smite palm on palm*. How much of this belonged to the poem it is difficult to say ; the gesture of exultation (see 6<sup>11</sup> n.) seems inconsistent with the action which follows.—*Let the sword be doubled, yea 'trebled'*] i.e. Smite with repeated strokes ; **¶** *a third time* (?) ; but a passive vb. is wanted, **ῥ** ac triplicetur. Then **¶** continues with an explanation which separates the two halves of the line : *it is a sword of the slain, sword of the great one slain*. Some think that *the great one slain* means king Zedekiah, cp. v.<sup>30</sup> ; but the Hebr. is ungrammatical and corrupt.—*and 'compass' them round*] **¶** *which compasses them round* ; the sense is improved by a slight alteration based upon **Ⓢ** *καὶ ἐκστήσεις αὐτούς*. The verb occurs only here, but its meaning is clear from Ar. and Aram., *go round, encompass*.—20. The translation above is based upon such parts of the v. as fall into intelligible lines. **¶** *In order that heart may melt, and many be the stumblings at all their gates*. The first clause cannot be

right; *stumbleings* might be altered to *stumblers*, implied by  $\mathfrak{S}$ ; at the end  $\mathfrak{S}$ 's ἐπὶ πᾶσαν πύλην seems preferable to  $\mathfrak{M}$ . The words that follow are meaningless: *I have given? sword?—Sword! turned into lightning*] lit. *made into*, cp. v.<sup>15</sup>. Ro. and Hö. agree in finding a 3:2 line here. The word rendered *grasped* occurs again in Is. 22<sup>17</sup>; its meaning is obtained from the Arabic: *unsheathed* would be possible, from a different Arabic root.—21. *Cut sharply to right 'and' to left*] lit. *sharpen thyself*, probably to be connected with *sharpened* in vv.<sup>14, 15</sup>. After *to right*  $\mathfrak{M}$  has a word which is not recognized by  $\mathfrak{S}(\mathfrak{T})\mathfrak{P}$ ; it is merely a miswritten repetition of *to left*.—*wheresoever 'ordained'*] lit. *whither thou art appointed*; cp. Jer. 24<sup>1</sup>.  $\mathfrak{M}$  *whither thy face* (mas.) *is appointed* (fem.).—22. *And I too will smite my palm on my palm, and will wreak my fury; I Jahveh have spoken (it)*] For *wreak* lit. *cause to rest* see 5<sup>13</sup> n. The meaning intended is that Jahveh will do what His prophet has done, and exult over the coming vengeance (v.<sup>19</sup>), and carry out the threats which have been uttered. Ez. himself perhaps would not have shrunk from ascribing such language to Jahveh, see 22<sup>13</sup>; but it is difficult to believe that the author of the poem could have written this rather prosaic interpretation (so Ro. Hö.). If the v. was added as a foot-note, then Jahveh was not the Speaker in the original form of the song.

Vv. 23-29. Nebuchadrezzar at the cross-roads: Jerusalem or Ammon, which is it to be? The oracle points to Jerusalem!—24. *Make thee two ways*] The prophet is told to perform a symbolic action, as in chs. 4 and 5. He is to trace on the sand, we may imagine, two roads starting from the same point and leading in different directions.—*for the sword of the king of Babylon to come*] The meaning of the Song, vv. 14. 16. 19-21, is now revealed.—*from one land let both of them proceed*] i.e. from Babylon. As far as the Orontes valley the road to Jerusalem and Ammon would be the same; S. of Riblah it was bound to diverge, one branch leading S.W. into Palestine, the other S.E. to Rabbath-Ammon. Damascus was the point at which the ancient trade-routes separated; but Ez. was probably thinking of some spot in the Lebanon country.—*and a sign-post ' ' at the head of the way to a city<sup>25</sup> shalt thou make*] The text of  $\mathfrak{M}$  is confused and corrupt: *and a sign-post cut out at the head of the way to a city cut out<sup>25</sup> a way shalt thou make*. Evidently *cut out* is a miswritten form of *at the head*; there is only one letter's difference between the two in Hebr., moreover *cut out* means to *cut down* (trees) Josh. 17<sup>15, 18</sup>; it is therefore used incorrectly. The second *cut out* should be restored to *at the head*, thus producing a repetition of the phrase *at the head of the way*, and the form of the text which is given by  $\mathfrak{S}$ . If this



be adopted, then two sign-posts are set up (so Co. Kr.), an excess of detail which is not favoured by the intentionally vague direction to *a city*. It seems best, therefore, to treat the repetition as a gloss, which has carried with it the incorrect word *cut out* to which it referred (so Ro. He.). For *sign-post* lit. *hand* cp. 1 S. 15<sup>12</sup>, 2 S. 18<sup>18</sup> (*monument*); for *the head of the way* cp. 16<sup>25</sup>, where the roads diverge, called *the mother of the way* in v.<sup>26</sup>.—25. *That the sword may go 'against' Rabbâ of the Ammonites*] The capital of Ammon, cp. 2 S. 12<sup>26</sup> 17<sup>27</sup>, Dt. 3<sup>11</sup>, Jer. 49<sup>2</sup>, called Rabbâ for short 25<sup>5</sup> etc., in Graeco-Roman times Philadelphia, now 'Ammân. It lay on the E. of Jordan, near the source of the Jabbok, 25 m. N.E. of the Dead Sea. The Ammonites were regarded as akin to Israel, but with feelings of repugnance, Gen. 19<sup>36ff.</sup>. They had been plotting with Judah to throw off the yoke of Babylon, Jer. 27<sup>1-3</sup>; so Nebuchadrezzar had as good reason to march against them as against Jerusalem.—and 'against' Judah 'and' Jerusalem 'into the midst thereof']  $\Theta$  ἐν μέσῳ αὐτῆς,  $\Phi$  incorrectly *fortified*; perhaps Is. 25<sup>2</sup> 27<sup>10</sup> or Is. 36<sup>1</sup> came into a reader's mind and suggested the epithet.—26. *For the king of Babylon stands at the parting of the way, at the head of the two ways, to obtain an oracle*] In vv. 24. 25 we have had a symbolic action with its meaning explained; now we have the description of a symbolic scene. Hō. denies Ez.'s authorship of this passage on the ground that it is not so logically constructed as the narrative in chs. 4 and 5. But the prophet may be allowed to vary his method. In Hebr. *the parting* is lit. *the mother of the way*, a metaphorical use of the word found both in Akk. and in Ar. to denote origin or source. The expression, however, was so unusual that a gloss has been added to it, *at the head of the two ways*. A halt is made *to obtain an oracle* or *to practise divination*, cp. 12<sup>24</sup> 13<sup>6. 9. 23</sup>, Dt. 18<sup>10</sup>, 2 K. 17<sup>17</sup>; the same word *kāsam* is used in Ar. of divination by drawing lots. Here the general term is followed by three particular kinds of divination.—*he shakes the arrows, enquires of the terāphim, looks at the liver*] Among the Arabs 'in the times of ignorance' it was the custom, especially before a campaign, to seek divine guidance by drawing lots (*kāsam* and *istakšam*) with headless arrows inscribed with names; these 'were placed in a quiver, and whirled about, and the one which first fell out was supposed to express the decision of the god,' Driver *Deut.* 223 f. Like Rachel, Gen. 31<sup>19</sup>, Nebuchadrezzar had taken the *terāphim* with him, as being private property, cp. Jud. 17<sup>5</sup>, 1 S. 19<sup>13. 16</sup>; perhaps small images in human form, 1 S. l.c. The present v. connects them with *kēsem* (so 1 S. 15<sup>23</sup>, Zech. 10<sup>2</sup>), shewing that they were used for obtaining an oracle, just as they are associated with the oracular

*ephod* in Jud. 18<sup>14, 17, 20</sup>, Hos. 3<sup>4</sup>, and with necromancy in 2 K. 23<sup>24</sup>, and with barbarous magic, Jerusalem Targum on Gen. 31<sup>19</sup> (translated in *Judg.* Cambr. B. 160), doubtless based on tradition. Nothing certain can be said about the derivation of *terāphim*; for a suggestion see phil. n.; the word occurs only in the plural, and may refer to a single image, e.g. 1 S. 19<sup>13, 16</sup>. It would be possible to render the phrase used here either *enquire of* (e.g. Jud. 1<sup>1</sup>, 1 S. 22<sup>10, 13, 15</sup>), or *enquire through* (e.g. Num. 27<sup>21</sup> P, 1 S. 28<sup>8</sup>, 1 C. 10<sup>13</sup>); in the latter case the *terāphim* will be the medium rather than the source of the response; Burney *Judg.* 426. The third method of divination, *inspection of the liver*, was practised regularly by the Babylonians, prob. not so often in Israel, for it is mentioned only here in the O.T. According to primitive ideas the liver was the seat of life, because it is filled with blood; hence to obtain omens, from a living organ as it were, a sheep was first sacrificed, and then its liver was examined to find out the colour and marks which appeared on it. The clay model of a sheep's liver, divided by cross lines and inscribed with omens in each division, may be seen in the British Museum; it is photographed in *Cuneiform Texts* vi. Pl. 1 (frequently reproduced). Typical specimens of omens derived in this way are accessible; e.g. the ancient text from the time of Sargon king of Agadé, c. 2650 B.C., translated in King's *Chronicles concerning Early Bab. Kings* ii. 25 ff., and, of a much later date, the cylinder of Nabonid, 555-538 B.C., No. 7, translated in Langdon's *Neubab. Königsinschr.* 265-271\*.—27. In his right hand is the oracle 'Jerusalem'] i.e. the arrow marked with the name. **Ⓔ** misses the point: 'the oracle against J.', so **SV**.—to set breakers] The words belong to cl. b, where they properly stand; either a copyist or an annotator has inserted them in the wrong place.—to open (his) mouth with a 'cry'] So **Ⓔ**, parallel with to lift up (his) voice with a shout; cp. the verb in Zeph. 1<sup>14</sup>, Is. 42<sup>13</sup>. The letters in **Ⓔ** with a shattering have been accidentally transposed.—to set breakers etc.] For the language see 4<sup>2</sup> n.—28. But they regard it as a false 'divination'] lit. it becomes to them as . . . in their eyes; the people of Jerusalem choose to believe that the oracle is false, and that Nebuchadrezzar is not really on his way. In **Ⓔ** divining (vb.) should be read divination (noun).—The next words hardly make sense; lit. those sworn with oaths are to them, which has been taken to mean 'they have among them those who have been bound by oath,' referring to Zedekiah's pledge, 17<sup>16-18</sup>; or

\* For a full discussion of this subject see Klauber *Pol.-Rel. Texte aus der Sargonidenzeit* (1913), xxviii. ff.; also M. Jastrow Jr. *An Omen School Text in O.T. and Sem. Studies in Memory of W. R. Harper* ii. (1908) 281-325.



'they have oaths of oaths' i.e. the most solemn oaths, referring to the vow made under the stress of the siege, Jer. 34<sup>8a</sup>. But the word for *oath* might be rendered *seven* or *a week*, and this is the old interpretation, **ⲉⲙ** 'A<sup>o</sup>, some MSS of **ⲉ**, Rashi; thus **ⲙ** ingeniously 'sabbatorum otium imitans,' the Chaldaean is taking his time, think the people in Jerusalem, 'they have weeks upon weeks'; so Ew. Sm. The words, however, are om. by **ⲉⲥ**, and it is best to treat them as a marginal note on *to them* in the previous clause, intended to remind the reader of Zedekiah's oath; both the note and the word on which it was written have been copied into the text.—*but he brings iniquity to remembrance, that (they) may be seized*] This obscure, condensed expression seems to mean, that however much the people in Jerusalem may deceive themselves, Nebuchadrezzar is charged to punish them for their misdoings, and will lay hands upon the city. The term *he who brings iniquity to remembrance*, i.e. before a judge, has a forensic sense, equivalent to 'the prosecutor,' cp. v. 29 29<sup>16</sup> and similarly Num. 5<sup>15</sup>, 1 K. 17<sup>18</sup>, Is. 62<sup>6</sup>. Perhaps *seized* or *arrested* is used in the same way, cp. v. 29, Num. 5<sup>13</sup>; the subject of the vb. is left to be inferred.—29. *Because ye bring your iniquity to remembrance*] i.e. before Jahveh.—*when your transgressions were uncovered, in the revelation of your sins*] Cp. 16<sup>36. 57</sup>. The reference may be either to Zedekiah's breach of faith, or generally to Israel's disloyal behaviour.—*because ye are remembered*] Perh. to be read *because ye bring (them) to remembrance*; a rhetorical (Kr.), or, more probably, an accidental repetition.—*ye shall be seized by hand*] i.e. forcibly arrested. **ⲉ** reads *in them*, which some prefer to *by hand*.—**Vv. 30–32**. The prophet turns to the *prince of Israel*, and threatens him with deposition and the overthrow of his kingdom.—*And thou, dishonoured, wicked one*] So **ⲉ**; but the construction of the same words in the plur. v. 34 suggests that *dishonoured among (the) wicked* may be more correct. For the meaning *dishonoured* or *defiled* cp. Lev. 21<sup>7. 14</sup>; the rendering *to be wounded* or *slain* cp. v. 19 is possible, but not so suitable.—*prince of Isr.*] Zedekiah; cp. 7<sup>27 n.</sup> 12<sup>10</sup>.—*whose day is come*] v. 34 cp. 1 S. 26<sup>10</sup>, Ps. 37<sup>13</sup> for *day* (of visitation) applied to a single person; the earlier prophets apply it to the whole people, e.g. Am. 5<sup>18</sup>.—*at the time of the iniquity of the end*] v. 34 35<sup>5</sup>, when iniquity shall receive its chastisement in the captivity of the prince and the fall of the state. The oracle 7<sup>2–4</sup> has much in common with this; see also 4<sup>4 n.</sup>—31. *Remove the turban, and lift off the crown !*] Cp. the apostrophe in Jer. 13<sup>18</sup>. Elsewhere *the turban* belongs to the priestly, not the kingly office, Ex. 28<sup>4</sup> 29<sup>6</sup>, Lev. 8<sup>9</sup>. For the royal *crown* see Jer. 13<sup>18</sup>, 2 S. 12<sup>30</sup>=1 C. 20<sup>2</sup>; and, a different word, 2 S. 1<sup>10</sup>, 2 K. 11<sup>12</sup>,

Ps. 89<sup>40</sup> [39] 132<sup>18</sup>.—*this is not this ! down with the high, up with the low !*] Proverbial expressions for a complete upset of the familiar order : this is no more this ; everything is turned topsy-turvy. Cp. 17<sup>24</sup>, 1 S. 27, Ps. 75<sup>8</sup> [7].—32. *Ruin, ruin, ruin will I make it*] Cp. the verb in Is. 24<sup>1</sup> 'turneth it upside down,' Lam. 3<sup>9</sup>. The substantive is repeated to express a superlative degree ; cp. 7<sup>5.6</sup> 35<sup>7</sup>, Jer. 6<sup>14</sup> 8<sup>11</sup>.—The words which follow cannot be right : lit. *this* (fem.) *has not been* (mas.). & has 'Woe to her ! Such shall she be,' referring to Jerusalem in ruins (so Co. Be. Hō.) ; & om.—*until he come to whom the right belongs, and I will give it 'to him'*] A hint at the coming of one who will have the right to wear the crown, who will be a true king : for *the right* in this sense cp. Dt. 21<sup>17</sup>, Jer. 32<sup>7.8</sup> ; the rendering *cujus est judicium* & does not suit the context. Perhaps Ez. had in his mind Gen. 49<sup>10</sup> 'until he come whose it is,' with *shiloh* read or understood as *shello* ; and & seems to have noticed this possible allusion by rendering εως ου ελθη & καθηκει. & finds in this and the previous v. a reference to Ishmael the murderer of Gedaliah : 'it [Zedekiah's crown given to Gedaliah] shall remain to him only until I bring upon him the vengeance of Ishmael son of Nethaniah, and I will deliver him into his hand.' Rashi and Kimḥi are influenced by this interpretation ; but later Jewish exegesis paraphrases in a Messianic sense, e.g. 'Our Rabbis say that this lifting up [v. 31] means that Jehoiachin shall have Shilā from his seed, that is, Zerubbabel ; the complete lifting up shall not be until there come from his seed the king Messiah ; and to him will I give the complete lifting up' (*Meṣudoth David* in loc.). A word appears to be missing at the end of the v., lit. *and I will make him . . . or I will give it . . .* The simplest plan is to adopt the latter rendering and supply *to him* (He.).—Vv. 33-37. A threat against the Ammonites : though they had been passed over for Jerusalem (vv. 23-32), in the end they will fare worse. This oracle improvises freely on the theme of the Sword-Song vv. 14-23 ; but now the sword is Ammon's, not the Chaldaeans', as v. 35 shews ; deceived, apparently, by false prophets, Ammon has drawn it against Israel in the hope of conquering Israelite territory after the fall of Jerusalem. The verses seem to be the work of an imitator, rather than of Ez. himself. Ammon's turn does not come till 25<sup>1-7</sup>.—*and concerning their reproach*] i.e. the reproach which they cast upon Israel when they treated it as an easy prey ; cp. 25<sup>3.6</sup> and 36<sup>15</sup>, Is. 51<sup>7</sup>.—*Sword, sword, drawn for slaughter, burnished in order to 'flash lightning'*] Based upon vv. 14. 15. & has an unintelligible text, *to cause to devour* (?) or *to contain in order to (!) lightning* ; the Vrs. try to make sense of this, but give no help. Co. Kr. emend, 'in



order to make lightning shine'; Ro. better, 'to flash lightning'; cp. on v.<sup>15</sup>.—34. *while they see for thee visions of falsehood, divine for thee lies*] The Ammonite soothsayers were holding out deceptive hopes of conquest. The parallelism as in 13<sup>61</sup>. 23 22<sup>28</sup>.—*to lay 'it' upon the necks of the dishonoured wicked*] **MS** *to lay thee* i.e. the sword; but to make the reference clearer read *it*. The *dishonoured wicked* must be the princes and people of Israel (cp. v.<sup>30</sup>, of Zedekiah); they have indeed defiled themselves, but, as the next v. shews, their punishment is not to come from Ammon. For *whose day* see on v.<sup>30</sup>.—35. *Return (it) to its sheath*] This leaves no doubt that the sword (v.<sup>33</sup>) is in the hand of the Ammonites; but their greed and malice will be thwarted, and Jahveh will judge them in their native territory. For the phrases in cl. b see 16<sup>3</sup> n. and 28<sup>13</sup>. 15.—36. *And I will pour upon thee my indignation*] Cp. 22<sup>31</sup> and 20<sup>8</sup> n.—*with the fire of my wrath will I blow against thee*] Similarly 22<sup>21</sup>; cp. 22<sup>31</sup> 38<sup>19</sup>; an unusual application of the verb, cp. Ps. 10<sup>5</sup> (of scorn).—*and I will deliver thee into the hands of brutal men*] Cp. 7<sup>21</sup> n.; *brutal* as in Ps. 94<sup>8</sup>, from *brute*, *cattle* Gen. 45<sup>17</sup>, Ex. 22<sup>4</sup>; **Σ** ἀνδρῶν βαβάρων, see phil. n. According to 25<sup>4</sup>. 10 these 'savages' were Arabs from the desert, the Benê Kêdem.—*forgers of destruction*] For the *forgers* or *smiths* see Is. 54<sup>16</sup>, Zech. 2<sup>3</sup>; *destruction*, 5<sup>16</sup> n.—37. *Fuel for fire shalt thou become*] lit. *for fire shalt thou become for devouring*; see 15<sup>4</sup> n. Ch. 27 closes in a similar strain.—*thy blood shall be in the midst of the land*] In the very place where the Ammonites plotted to shed the blood of Israel; the lex talionis will be carried out, cp. 1 K. 21<sup>19</sup>. Moreover, Ammon will no more *be remembered* cp. 25<sup>10</sup>: a fate worse than that in store for Egypt (29<sup>13</sup> ff.), and in striking contrast to Israel's destiny (Kr.). The neighbouring nations and their religion led to nothing; whereas Israel, in spite of many failures, both survived and grew, a clear proof of the distinctive character of Israel's faith.

Ch. 21, 2. The three words for *south* are תימנה with redundant תֹּה locale, רום with the rare ending *ôm* from *âm* (Stade *Lehrg.* § 295), and ננב; all three are taken by **Σ** as pr. nn.—[תֹּה—הַבֵּט] **Σ** = תֹּה. ננב [יער השרה ננב—הַבֵּט] **Σ** = תֹּה. ננב must be an accus. of place; but the accus. by itself is rarely used in this way without a following gen., e.g. פתח האהל. 1. either יער השרה or יער הננב. The Bab. school read נִקְדָּה (Baer 109); השרה may be a correction or gloss. **Σ** implies **MS** ἡγεμονίαν Νάγες (שרה), **Σ** = בננב, אשר בננב, so Ro.—3. ארני יהוה **Σ** = κυριός κυριός **Α** κυριός ὁ Θεός 'Israel', see on 20<sup>39</sup> and 2<sup>4</sup>.—[לא תבכה] Impf. in circl. cl., Dr. §§ 162–3. [להבת שלהבת] For the constrn. cp. צבי עריו 7<sup>20</sup>; אלי נברים 32<sup>21</sup>; König iii. § 309 k. But this is an extreme instance, and לִי may be a gloss on שָׁל, or vice versâ. שלהבת occurs again in Job 15<sup>30</sup>, Cant. 8<sup>6</sup>, Sir. 51<sup>4</sup>; a similar form is common in Aram. for *flame*, from שלהב, √להב only in the Shaphel form,

though without a causative sense. In the O.T., however, *להבה* is not necessarily an Aramaism, but a rare survival from antiquity, which Aramaic brought into common use; other Shaphel forms in Hebr. are probably שָׁלוּל, שְׁקַעְרָה, G-K. § 55 i; Ges.-Buhl<sup>12</sup> s.v.; Wright *Comp. Gr.* 204 f. In Akk. the Shapel is the normal causative stem, Del. *Ass. Gr.* §§ 120-124 a. Barth objects to this explanation, but on grounds which are not convincing; he would connect with the Ar. *shihāb* 'flame', with inserted ה; *Etym. St.* 1893, 49, *Wurzelunters.* 1902, 59; but this would require שְׁלִיחָה. The Vrs. paraphrase, *Ἐν τῇ φλόγῃ τῇ ἐξαφθείσῃ* S 'the flame that is kindled' T 'to a destructive flame' V *flamma succensionis*.—נִשְׂרָבָה The vb. only here, noun Lev. 13<sup>23, 28</sup> 'burning ulcer', adj. Prov. 16<sup>27</sup>, =Akk. *šarābu* 'burn'; the Ar. *šarīma*, Aram. שָׂרַם 'burn' are variations of the same root; Barth *Wurzelunters.* 41. מִנֵּבֶה—*Ἐν* here and v.<sup>9</sup> ἀπὸ ἀπηλιώτων 'from the east,' prob.=מִנֵּבֶה; the confusion of ו with ב in *Ἐν* occurs again 28<sup>10</sup>, 29<sup>18</sup>, רִיבוֹת, 35<sup>54</sup>, אִיבִים—5. הָשָׁה S=הִנֵּה, מִשְׁפָּחַל מִ'—הִנֵּה, Cp. 18<sup>9</sup>. For הָשָׁה S has 'thou.'—7. *Ἐ* prefixes הִנֵּה, which is in Ez.'s manner, 11<sup>4</sup> 37<sup>12</sup> 38<sup>14</sup>. מִלֵּךְ קִרְיָשִׁי—מִלֵּךְ אֲמִי Toy Kr.; 4 MSS קִרְיָשִׁי S=מִלֵּךְ. 8. מִלֵּךְ אֲמִי יהוה. *Ἐ* om. i; but B corr. A I S V supply 'בה אמר אני', so some Hebr. MSS.—9. לֵךְ... שֶׁנֶּאֱמַר So 26<sup>21</sup>; cp. לֵךְ... שֶׁנֶּאֱמַר 29<sup>9f</sup>. 36<sup>2f</sup>. 13<sup>1f</sup>. The constr., then, is in Ez.'s manner; but *Ἐ* for לֵךְ gives οὐτως, which 13 times in Ez.=לֵךְ, and I noticeably in agreement with *Ἐ* begins the v. with cl. b; so shall my sword go forth from its sheath; the textual evidence thus lends a slight support for the omission of cl. a. Otherwise the Vrs., with the exceptions noted, represent S. הכִּתִּיתָ Pf. as in 14<sup>4b</sup>; Dr. § 13. —For צָוָה l. צִוָּה, as in v.<sup>3</sup>.—10. לֵאמֹר חֶשֶׁב *Ἐ* אֲשֶׁר אֲנִי חֶשֶׁב—11. הָאֵתָה Pausal form of הָאֵתָה כְּתִיב—כְּתִיב *Ἐ* ἐν συντρίβῃ ὁσφύος σου, cp. Ps. Sol. 8<sup>6</sup> συντρίβῃ ἡ ὁσφύς μου. ובכדירות—The noun א.ל. *Ἐ* κ. ἐν ὀδύνας, prob. a free rendering; ?=בְּצִיּוּרִים—12. וְאִתָּם S+ 'unto them.'—Niph. of סָס with — for — to mark intrans. sense, cp. 26<sup>2</sup>. וְאִתָּם—Pi. with intrans. sense, G-K. § 52 k; but point as Kal נִקְחָה Dt. 34<sup>7</sup>.—*Ἐ* expands with כִּל to *pāsa sārē kal pān pneuma*. וְהִיא־הִיא is the prophetic perfect, and וְהִיא־הִיא is pf. with weak waw because co-ordinate and simultaneous with כִּל cp. 19<sup>12</sup>; Dr. § 132; Kö. iii. § 370 f. *Ἐ* om. וְהִיא־הִיא, so Co. For the indefinite fem. see 12<sup>28</sup> n., and for the two verbs see Pr. 13<sup>12, 19</sup>.—14. וְהִיא־הִיא See König *Stilistik* u.s.w. 156. T makes the repetition refer to two swords; cp. 16<sup>8</sup> n. וְהִיא־הִיא Hoph. pf. 3 s.f. from וְהִיא־הִיא. For וְהִיא־הִיא Pu., or Kal pass., pf. 3 s.f., to agree with the pf. preceding; so vv.<sup>16, 18</sup>. G-K. § 20 i.—15. לֵשֶׁן פֶּה See 14<sup>6</sup> n.—לֵשֶׁן פֶּה As an inf. constr. *הִיא* is impossible; l. בִּקְרֹה Ro.—Pausal form with d.f.; B-L. 287. וְהִיא־הִיא It has been suggested that א=אkk. א 'come then,' a cry of excitement, Kö. iii. § 355 e. *Ἐ* els παράλυσον (?) אנש—*Ἐ* σάφῃς, ἐξουδένει, ἀπαιτοῦ πᾶν ἔλινον (?) (פְּבוֹה בּוֹי כְּאִי) T paraphrases, 'because the tribe of the house of Judah and Benj. rejoiced over the tribes of Isr. when they went into captivity, because they worshipped error and turned themselves to go astray after wooden images,' cp. T vv.<sup>18, 31, 32</sup> for the historical allusion.—16. וְהִיא־הִיא Indef. subj.; V dedi=ואתן—Kal inf. constr. with הִיא l. לִפְנֵי בְּנֵי—Toy, or שְׁלִיחָה Be. Kr., or לִפְנֵי בְּנֵי—*Ἐ* τοῦ κρατεῖν χεῖρα ἀνθρώπου (בְּנֵי) היא הוֹדָה הִיא Anomalous constr., with pron. before the vb. anticipating the subj., cp. Ps. 87<sup>6b</sup>, Ezr. 7<sup>6</sup>, 2 C. 32<sup>12, 30</sup>; but היא is prob. explanatory, =*id est*.—17. וְהִיא־הִיא S=ובני, so Kr.—18. בִּתְּחִלָּה Either Pu. pf. 3 s.m. (Abulwalid), or a noun (Kīmhī); G-K. § 64 d. וְהִיא־הִיא For א=אמר, Kr. conjectures אִי S='Smite the palm, since this is





sense of 'murder, as often in Hebr S' and his mouth is opened in his strength.'  $\text{עַל \acute{\epsilon}ν βοη=בָּוֶה}$ .—28. אִתְּחִי Pf. with weak waw; the subj. is אֲסֵק v. 27.  $\text{אֲסֵק=אֲסֵק}$  Kt. and Q. take the form as inf. constr.;  $\text{עַל \acute{\omega}s μαντευόμενος=מְנַטֵּן}$ ;  $\text{S}=מְנַטֵּן$ , which is better.— $\text{אֲסֵק שְׁכֻנָּה אֲסֵק}$  The first word is Kal ptc. pass.; but the Kal of  $\text{שְׁכֻנָּה}$  is not in use. Kr. understands both words as forms of  $\text{בְּרֹחַה oath}$ ; so Kōn. iii. pp. 176 f. The old interpretation implies  $\text{שְׁכֻנָּה בְּרֹחַה weeks of weeks}$ ,  $\text{עַל \acute{\alpha}\nu \acute{\epsilon}\beta\delta\omicron\mu\acute{\alpha}\delta\alpha\varsigma \acute{\alpha}\nu\tau\omicron\iota\varsigma}$  A ἔπειτα ἐβδόμαδες αὐτοῖς. T 'and they did not know that 49 times he had lain in wait, and received an answer (?) concerning the matter.' Ro. conjectures  $\text{אֲסֵק שְׁכֻנָּה}$  'and the oath of God is to them a false divination,' ref. to 17<sup>16-18</sup>; but  $\text{אֲסֵק}$  in this passage is connected with the Babylonians. אֲסֵק for the inf. constr. with subj. to be supplied from the context cp. 13<sup>6 n.</sup>—29.  $\text{עַל הַקֶּדֶם [עַל]}$  See 5<sup>n</sup>. The Hiph. inf. with - for ' , implying an intermediate ; Kōn. i. 234. אֲסֵק Dr. § 205. אֲסֵק עליוֹתָא 2 MSS and S כִּל. S gives a double rend. ἐν πάσαις τ. ἀσβελαὺς ὑμῶν καὶ ἐν τ. ἐπιτροδένυσσιν ὑμῶν, cp. 12<sup>13. 18 n.</sup>  $\text{עַל הַקֶּדֶם [עַל]}$  Niph. inf. constr.; the words prob. repeated by mistake, and the vb. pointed as Niph. for variety. S om. — $\text{אֲסֵק עַל τούτοις=אֲסֵק}$ .—30.  $\text{עַל הַקֶּדֶם אֲסֵק}$   $\text{עַל καὶ σὺ, ἀνομιε βέβηλε}$ . But two adjs. in apposition are hardly ever found; read prob.  $\text{עַל הַקֶּדֶם}$  like  $\text{עַל הַקֶּדֶם}$  v. 34, the gen. denoting the class to which the preceding word belongs, G-K. § 128 l. König, however, explains  $\text{אֲסֵק}$  as an accus., 'thou who art to be wounded as a wicked one,' and cps. 1 S 31<sup>1</sup>, 2 K. 5<sup>2</sup>; iii. § 333 s. Possibly  $\text{אֲסֵק}$  is a gloss (Ro.). In Hebr. הָלַל represents two roots which in Ar. are distinguished, to profane and to wound, pierce, Dr. p. 231.—31. Point infns. abs. throughout,  $\text{הָלַל . . . קָרָה . . . קָרָה}$ ; G-K. § 113 bb. — $\text{אֲסֵק אֲסֵק אֲסֵק}$   $\text{עַל αὕτη οὐ τοιαύτη ἔσται}$ , S om.  $\text{אֲסֵק}$  is fem. neuter; the Jews make it refer to  $\text{עַל}$  (Kim.), or to  $\text{עַל}$  understood (*Mes. David*). — $\text{עַל הַקֶּדֶם}$  with final  $\text{עַל}$  unaccented, therefore not really a fem., see 8<sup>2 n.</sup> But l.  $\text{עַל הַקֶּדֶם}$ .—32.  $\text{עַל עַל עַל}$  G-K. § 133 l. The Vrs. treat  $\text{עַל}$  as  $\text{עַל=עַל}$ , or  $\text{עַל}$ , and vary in the way they reproduce  $\text{עַל}$ ; thus  $\text{עַל ἀδικία}$  treat,  $\text{עַל}$  has \* against the first,  $\text{עַל}^B \text{αὐτῇ}$  S om. the second; S 'yea this I will make a crime and a villany,' without rendering  $\text{עַל}$  היה. — $\text{עַל}$  Subj. and vb. do not agree.  $\text{עַל οὐαὶ αὐτῇ τοιαύτη ἔσται}$  =  $\text{עַל οὐαὶ αὐτῇ τοιαύτη ἔσται}$ . — $\text{עַל οὐαὶ αὐτῇ τοιαύτη ἔσται}$  (Co.).  $\text{עַל οὐαὶ αὐτῇ τοιαύτη ἔσται}$ . — $\text{עַל οὐαὶ αὐτῇ τοιαύτη ἔσται}$ . Gen. 49<sup>10</sup>  $\text{עַל εὗος ἀν ἔλθῃ τὰ ἀποκείμενα αὐτῷ}$ , with variants, e.g.  $\text{ὡ ἀπόκειται}$  in some MSS of  $\text{עַל}$  and Fathers. — $\text{עַל οὐαὶ αὐτῇ τοιαύτη ἔσται}$  parallel.—33.  $\text{עַל}$  As in v.<sup>20</sup> apparently meant for  $\text{עַל}$ ; l.  $\text{עַל}$ , G-K. § 45 c.  $\text{עַל}$  In form  $\text{עַל}$  is Hiph. inf. of  $\text{עַל=to contain}$  23<sup>32</sup>. The Vrs. treat  $\text{עַל}$  as  $\text{עַל}$  (so 11<sup>13</sup> 13<sup>13</sup> 20<sup>17</sup>), or as  $\text{עַל}$  'to consume,' Y ut interficiat; the word has also been regarded as  $\text{עַל}$ , G-K. § 68 i. S om. Co. Kr.  $\text{עַל}$  cp. v. 16<sup>n</sup>; Ro. better  $\text{עַל}$ . Of course  $\text{עַל}$  is impossible.  $\text{עַל ἐγείρου δπως στίλβης, ? ἐγ.}$  a second attempt to make sense of  $\text{עַל}$ . —34.  $\text{עַל}$  The 2nd pers. alluding to Ammon after the 2nd pers. alluding to Ammon is awkward; l.  $\text{עַל}$  with most mods. For  $\text{עַל}$  l.  $\text{עַל}$ . — $\text{עַל}$  The constr. as  $\text{עַל}$  78<sup>a</sup>,  $\text{עַל}$  28<sup>7</sup>; G-K. § 132 c.  $\text{עַל ἐπὶ τραχέλους τραυματίας ἀνόμων S }$  'wicked sinners'. —35.  $\text{עַל}$  l.  $\text{עַל}$  inf. abs.; G-K. § 72 y; B-L. 405. — $\text{עַל μὴ καταλύσης}$   $\text{עַל μὴ καταλύσης}$ , against the context. — $\text{עַל}$  G-K. § 130 d.  $\text{עַל}$  Plur., as in 16<sup>n</sup>. S adds 'and there.'—36.  $\text{עַל}$   $\text{עַל ἐμφυσήσω=Kal}$  נפח 37<sup>9</sup>, Gen. 2<sup>7</sup>, rendered by ἐκφυσῆσαι in 22<sup>20f</sup>. — $\text{עַל}$  The Gk. translators use a word of similar sound to the Hebr., probably because they were in doubt as to the meaning; cp. 3<sup>14</sup> 47<sup>n</sup>. Thackeray Gram. of O.T. in Gk. 37 f.—37.  $\text{עַל}$  Strictly "הָ would be more correct, and the plur.  $\text{עַל}$  for blood spilt, cp. 9<sup>n</sup>.



**Ch. 22. The indictment of Jerusalem**, set out in three distinct oracles: (a) vv.<sup>1-16</sup>; (b) vv.<sup>17-22</sup>; (c) vv.<sup>23-31</sup>. The first (a) enumerates the crimes which have defiled the city of bloodshed; there are points of contact here with ch. 18, and with the Law of Holiness. The second (b) draws a moral from the smelting of ore: the fire of Jahveh's visitation will be no less searching. Some of the details are a trifle obscure, owing to disorder in the text, and vv.<sup>21, 22</sup> seem to be a later comment. Oracles (a) and (b) may well belong to the same date as ch. 21, the eve of the final catastrophe. In (c) the fall of Jerusalem is imminent, and in vv.<sup>30, 31</sup> it has actually taken place: the land is blighted; every class, from highest to lowest, has not only failed in duty but is steeped in sin. This oracle, perhaps, comes from a later hand than Ezekiel's; it abounds in familiar phrases; the charges brought against different classes are based upon Zeph. 3<sup>1-4, 8</sup>; at any rate, vv.<sup>30, 31</sup> were added after 586 B.C. Hölscher, indeed, who assigns the whole chapter to his late 'redactor,' considers (c) to be later still; he takes *whose princes* v.<sup>25</sup> ⚡, like the *princes of Israel* v.<sup>8</sup>, to refer to the Judæan kings of the distant past, and thinks that the author of (c) denounces a bygone age in order to conceal his actual date. But it is much more likely that the *princes* are those alluded to in 19<sup>1-14</sup> or 21<sup>17 [12]</sup>, the kings from Jehoahaz to Zedekiah. The general truth of Ezekiel's verdict on Jerusalem in its last days is fully borne out by Jeremiah, who is every whit as stern; see Jer. 5<sup>26-31</sup> (prophets, priests); 6<sup>28-30</sup> (the smelting); 7<sup>4-20</sup> 26<sup>1-6</sup> (the coming destruction); 17<sup>19-23</sup> (sabbath-breaking); 22<sup>10-30</sup> (princes); 23<sup>1, 2</sup> (leaders); 23<sup>9-40</sup> 27<sup>14f.</sup> 28<sup>1ff.</sup> (prophets).

**V. 2. wouldst thou judge, judge, the city of bloodshed? then declare unto her]** See 20<sup>4 n.</sup>, and cp. 23<sup>36</sup>. The last days of Jerusalem were darkened by bloodshed, repeatedly mentioned in this ch.: the murder of children in the service of idols, and murders committed under the pretext of policy; cp. 16<sup>20, 21</sup>; 7<sup>23</sup> 23<sup>37, 39</sup> 24<sup>6, 9</sup> 33<sup>25</sup> 36<sup>18</sup>; 9<sup>9 n.</sup>—3. '*Woe to* the city which sheddeth blood in the midst of her] The addition of *Woe to*, which is read by ⚡ and found in the parallel 24<sup>6</sup>, improves the sentence; on the other hand, *in the midst of her* belongs more suitably to the end of the v.—*that her time may come]* Cp. 7<sup>7, 12</sup> 21<sup>30, 34 [25, 29]</sup>, Is. 13<sup>22</sup>, Jer. 27<sup>7</sup>; it is the time for her to be judged.—*and fashioneth idols for herself to become unclean]* lit. *upon herself* i.e. as a burden, cp. 33<sup>10</sup>; but ⚡ in the midst of her, perhaps rightly; then the words could be omitted in cl. a. *to become unclean* recalls the idiom of H, e.g. Lev. 19<sup>31</sup>.—4. *Because of thy blood]* See 3<sup>18 n.</sup>; not as ⚡ ἐν τοῖς αἵμασιν αὐτῶν.—*and thou hast brought near thy days]* i.e. thy full number of days; but

the sing. would be more forcible, *thy day*, as in 21<sup>30</sup> [25], the day when the city will be destroyed, 'the day of thy breaking up' **T.**—and 'the time of' *thy years is come*] Again, thy full number of years. **A** *thou art come unto thy years*; but the Vrs. give the better reading *time for unto*, which involves only a slight change (so Kr. Ro. He.); **S** also read *thou hast caused thy years to come* (so Be. He.).—For *reproach . . . derision* cp. 16<sup>57</sup> 21<sup>33</sup> [28] and Ps. 44<sup>14</sup> [13].—5. *The near and the distant*] peoples or places, cp. 6<sup>12</sup> n.—*unclean in reputation and abounding in tumult*] For *reputation* lit. name cp. 16<sup>14</sup>, and for *tumult* cp. 7<sup>7</sup>, Am. 3<sup>9</sup>, 2 C. 15<sup>5</sup>; **S** 'in iniquities'.—6. The general description of Jerusalem's sinful state is now followed by particulars. The *princes of Israel*, Zedekiah and his immediate predecessors, have used their power to commit acts of violence, lit. *have been each according to his arm in order to shed blood*, cp. vv.<sup>9</sup>, 12. 27. Judicial murders seem to be meant, cp. 2 K. 21<sup>16</sup> 24<sup>4</sup>.—7. For *treating father and mother with contempt* see the laws in Ex. 21<sup>17</sup> E, Dt. 27<sup>16</sup>, Lev. 20<sup>9</sup> H; for *extortion and oppression* see 18<sup>7</sup>. 18 n.—8. *my holy things thou hast despised, and my sabbaths thou hast profaned*] The vbs. are in the sing. fem., i.e. Jerusalem is addressed directly, as in vv.<sup>12</sup>. 13; the rest of the oracle adopts a rather different mode of reference. For this reason, and on account of the brevity of the sentence, some regard the v. as secondary, Co. He. (?) Hö., perhaps without sufficient cause. **S** turns the vbs. into the 3rd pers. plural. For contempt of *my holy things* see on v.<sup>26</sup>; for profaning the sabbath see 20<sup>20</sup>. n.; both were especially sins of the priesthood, v.<sup>26</sup>.—9. *Informers have been in thee*] lit. *men of slander*. It was a common practice at the time to get rid of persons obnoxious to those in power by means of false accusations, Jer. 6<sup>28</sup> 9<sup>3</sup>. The crime is forbidden in Lev. 19<sup>16</sup>.—*they have eaten upon the mountains*] Prob. referring to idolatrous feasts at the 'high places'; see 18<sup>6</sup> n.—*they have committed lewdness*] Hebr. *zimmâ*, v.<sup>11</sup>= 'unchastity,' 16<sup>27</sup> n.; sometimes in a figurative sense, of false worship; but here literally, as the next vv. imply. Forbidden in Lev. 18<sup>17</sup> 19<sup>29</sup> 20<sup>14</sup>.—10. *The nakedness of a father 'they' have uncovered*] The allusion is to marriage with a stepmother; Lev. 18<sup>7</sup>. 20<sup>11</sup>, Dt. 23<sup>1</sup> [22<sup>30</sup>] 27<sup>20</sup>; see Driver *Deut.* 259. **A** *one has uncovered*; but the Vrs. read the plur., which agrees better with cl. b.—*a woman unclean from her impurity*] See 18<sup>6</sup> n.; Lev. 18<sup>19</sup> 20<sup>18</sup>.—11. For the sin of adultery see 18<sup>6</sup> n., Lev. 18<sup>20</sup> 20<sup>10</sup>; for *defiling* a daughter-in-law see Lev. 18<sup>15</sup> 20<sup>12</sup> and cp. Gen. 38<sup>16</sup> E; for *humbling* a sister see Lev. 18<sup>9</sup> 20<sup>17</sup> and cp. Dt. 27<sup>22</sup>, 2 S. 13<sup>12</sup>.—12. *Bribery*, like *slander* v.<sup>9</sup>, has been the cause of bloodshed; it is denounced in the older codes, Ex. 23<sup>8</sup> E, Dt. 16<sup>19</sup> 27<sup>25</sup>. For *interest* and



*increase* see 18<sup>8</sup> n.—*and thou hast made gain of thy fellows by oppression*] lit. *hast cut off*, implying violence, cp. Jer. 6<sup>13</sup> 8<sup>10</sup>; Jerusalem is addressed.—*and me thou hast forgotten*] Cp. 23<sup>35</sup>. Social morality depends upon the remembrance of God.—13. *And lo! I smite my palm*] A gesture of scorn, cp. 6<sup>11</sup> n. 21<sup>19</sup>. 22 [14. 17].—*on account of the gain which thou hast gotten*] vv. 12. 27. For *gotten* lit. *made* cp. 28<sup>4</sup> 38<sup>12</sup>, Gen. 12<sup>5</sup> P 31<sup>1</sup> J, Dt. 8<sup>17</sup>.—14. *Can thy courage endure*] lit. *thy heart*, cp. 2 S. 17<sup>10</sup>, Ps. 27<sup>14</sup>.—*in the days that I will deal with thee*] lit. *make, do*, in a hostile sense; cp. 17<sup>17</sup> n. For the threat at the end of the v. see 17<sup>24</sup> n.—15. *disperse . . . scatter*] See 20<sup>23</sup> n.—16. *And thou shalt be profaned through thyself in the eyes of 'the' nations*] i.e. the nations will look upon Israel as profaned by being cast out of its own land; a barely intelligible idea. Elsewhere we read that Jahveh *profanes* His people by giving them over to the Babylonians (Is. 43<sup>28</sup> 47<sup>6</sup>), but not that the heathen would regard this as a profanation. With a slight change of text, from the 2nd to the 1st pers. (so Vrs.), the sentence may be rendered *And I shall be profaned through thee in the eyes of the nations* i.e. it will be Israel's fault if Jahveh is dishonoured for casting out His people: the heathen will say that He was unable to protect His own; cp. 20<sup>9</sup> 36<sup>20</sup>. This hardly seems to follow naturally as part of a threat, but perhaps it is the best that can be made of a difficult expression.—Vv. 17–22. A parable from smelting: Israel is the raw material, Jerusalem the furnace, Jahveh smelts the ore, and Israel comes out as dross! Other prophets make use of this figure to illustrate God's testing or purifying action, e.g. Is. 1<sup>22</sup>. 25, Jer. 6<sup>27–30</sup> 9<sup>6</sup>, Zech. 13<sup>9</sup>, Mal. 3<sup>2f.</sup>; Ezekiel, to shew the baseness which the approaching judgement will reveal. He has in mind a silversmith's furnace; but his attention is fixed on the preliminary smelting, not upon the refining of silver. In ancient times silver was obtained by a two-fold process, and it holds good now-a-days, except when chemical means are used. First came the smelting of the argentiferous lead-ore, which was placed in a furnace provided with a forced draught by means of bellows. The ore was mixed with fluxes to ensure fusion, and melted with sufficient heat; then the furnace was tapped; the metallic lead was run out with the slag, which would float on the top, and, when cool, could easily be removed. The slag or dross contained the sulphides of *copper, tin, iron, lead*, and the other impurities of the ore. This is as far as Ezekiel goes, and he points to the result of the operation. A further process, however, was required to obtain pure silver. The metallic lead produced by the smelting was cut up and placed in a cupel, or crucible, made of bone-ash, and heated; the

cupel absorbed the baser elements, as a sponge absorbs water, until silver alone remained; if necessary this second process was repeated to get rid of all impurities, see Ps. 127<sup>161</sup>, Jer. 6<sup>29</sup>, Mal. 3<sup>3</sup>. The present passage is complicated by the repetitions in vv.<sup>18-20</sup>; but the further repetition in vv.<sup>21-22</sup>, which speaks of melting silver, not of dross, may be due to a later hand.

18. *The house of Isr. is become dross to me*] The dross is the refuse produced by smelting, and thus a symbol for what is worthless, Ps. 119<sup>119</sup>, Pr. 25<sup>4</sup> 26<sup>23</sup>. The people are like the crude ore which is put into the furnace—a compound of various minerals; the result of the firing, which has been anticipated at the beginning, is mentioned again, and in its logical position, at the end of the v.: *dross silver they are become* i.e. silvery dross, almost a contradiction in terms. Perhaps *silver* has been misplaced, and should come first on the list of metals; the sentence will then agree with v.<sup>20</sup>, *all of them are silver and copper and tin* etc.; so Ro. He. Hö. The metals are in their natural state, cp. 27<sup>12</sup>, Dt. 8<sup>9</sup>.—19. *because all of you are become dross, therefore, behold, I will gather you*] Again the result of the process is put before the process itself. Hölscher would strike out vv.<sup>18b</sup> and <sup>19a</sup>, to relieve the redundancies of the passage; it is better to endure them as characteristic of the writer.—20. *'As' silver and copper . . . are gathered*] Not inconsistent with v.<sup>18</sup>, but merely repeating it in the author's prolix manner. —*to blow fire upon it so as to melt it*] This was done by the bellows, cp. v.<sup>21</sup>, Ecclus. 43<sup>4</sup> [Hebr.] 'a furnace blown upon.'—*so will I gather (you) in my anger and in my fury*] Cp. 25<sup>14</sup>, similarly 21<sup>36</sup> <sup>[31]</sup>; the combination occurs often in Jeremiah, e.g. 7<sup>20</sup> 32<sup>31</sup>. <sup>37</sup> 42<sup>18</sup> 44<sup>6</sup>.—*and I will put and melt you*] The first vb. does not suit the context, for the ore has already been put into the furnace. Read perhaps, with a slight change, *and I will blow*, the form which comes in the next v.; so Ro. Hö.—21. *And I will assemble you*] This and the v. which follows do little more than repeat vv.<sup>19b</sup>. <sup>20</sup>, with some variation of language; probably they were inserted by an annotator who wished to give further emphasis to the threat (Jahn, He. *Ezechielst.* 23, Hö.). The word for *assemble*, ct. *gather* vv.<sup>19b</sup>. <sup>20</sup>, belongs to the later literature, e.g. Ps. 33<sup>7</sup> 147<sup>2</sup>, Koh., Esth., Neh., 1 Chr.; only again in this Book 39<sup>28</sup>; and though not decisively an Aramaism, is normally used in Aramaic.—*and I will blow upon you with the fire of my wrath*] Cp. v.<sup>31</sup>; imitated from 21<sup>36</sup> <sup>[31]</sup>.—*and ye shall be melted in the midst of her*] As in v.<sup>22</sup>, *her* must be Jerusalem, v.<sup>19</sup>; the distance between the pron. and its antecedent is another sign of interpolation.—22. *As silver is melted in the midst of a furnace*] The writer is no doubt thinking of the process described in vv.<sup>18-20</sup>, but his



allusion is not quite exact. The parable speaks of the resulting dross ; here, however, the melting of silver is referred to, and it has suggested the inference that, after all, an element of good existed in the people of Jerusalem. But that is to read too much into the language ; the writer insists upon the divine wrath, v.<sup>21</sup> ; he gives no hint that any will escape the fire.

Vv. 23-31. A vindication of Jahveh's wrath against sinners in Jerusalem, princes, priests, nobles, prophets, common people, designed to impress upon each class a sense of guilt and deserved punishment ; cp. 14<sup>23</sup>. It seems that the oracle was delivered after the *day of indignation* v.<sup>24</sup> ; at any rate the tenses in vv.<sup>30f.</sup> refer most naturally to the past. Much of the language, and the general treatment of the theme, is borrowed from Zeph. 3<sup>1-4</sup>.<sup>8</sup> (prob. post-exilic).—24. *Thou art a land not 'rained upon' nor wetted*] A drought, as it were, lies upon Israel ; Jahveh's blessing is withdrawn ; cp. 34<sup>26</sup>, Lev. 26<sup>4</sup>, Dt. 11<sup>14</sup>, 1 K. 8<sup>35f.</sup>. The earth itself seems to suffer for the guilt of its inhabitants, 6<sup>3</sup> n., Is. 24<sup>5</sup>, Rom. 8<sup>22</sup>. G's reading *not rained upon* suits the parallelism better than *not cleansed* M.—*in the day of indignation*] The day of Jerusalem's overthrow, when Jahveh's indignation took effect, v.<sup>31</sup> 21<sup>36</sup> [31] ; it was felt to be a *day of Jahveh's wrath* 7<sup>19</sup>, Lam. 1<sup>12</sup> 21<sup>21f.</sup>, Is. 13<sup>13</sup>.—25. *'Whose princes' in the midst of her*] G's ἡς οἱ ἀφ' ἡγουμένοι. The list begins at the top of the social scale and ends with those at the bottom, v.<sup>29</sup> ; cp. 7<sup>26f.</sup>. The *princes* (pl. of *nāsi'*) are members of the royal house, as distinguished from the official class or *nobles* (*sārīm*) in v.<sup>27</sup>, cp. 17<sup>12</sup> ; the difference is marked in Zeph. 1<sup>8</sup>. M has *Her prophets are a conspiracy in the midst of her* ; but the *prophets* come in v.<sup>28</sup> ; it is not likely that they would be singled out twice ; moreover, *conspiracy* does not agree with the figure which follows.—*are like a roaring lion tearing the prey*] From Zeph. 3<sup>3</sup> 'her nobles (*sārīm*) among her are roaring lions' : this shews that G's reading in the previous clause is correct. For *tearing the prey* cp. v.<sup>27</sup> ; 19<sup>3</sup>.<sup>6</sup> supplies a model for this and the next phrase.—*persons they devoured*] Either literally referring to bloodshed, or figuratively, to cruel extortion ; cp. Mic. 3<sup>3</sup>, Ps. 14<sup>4</sup>.—*wealth and precious things they 'have seized'*] So G<sup>A</sup> G<sup>B</sup> G<sup>C</sup>, M *seize* ; but the other tenses in the context are perfects. Cp. Jer. 20<sup>5</sup>.—*her widows they have multiplied*] By the murders which were frequent in Jerusalem's latter days, see on v.<sup>2</sup> and cp. 11<sup>6</sup>. The circumlocution for murder Ex. 22<sup>23</sup>, as in Jer. 15<sup>8</sup>, Ps. 109<sup>9</sup>.—26. *Her priests have done violence to my law, and have profaned my holy things*] From Zeph. 3<sup>4</sup>. Properly *my law is my direction*, cp. Dt. 33<sup>10</sup> ; it had to do with the matters specified in the clauses which follow. 'They make money out of giving direction,' says Mic. 3<sup>11</sup> ; that may be the

offence alluded to here; 'profaning holy things' (cp. v.<sup>8</sup>) means especially the unlawful eating of sacrifices, Lev. 19<sup>8</sup> 22<sup>15</sup>.—Like Jeremiah, e.g. 2<sup>8</sup>, Ezek. denounces the priests for neglect of duty. It was their business to declare the divine requirements on such matters as clean and unclean food, the fitness of animals to be sacrificed, and ceremonial purity, Lev. 10<sup>10</sup> 11<sup>47</sup> 20<sup>25</sup>; they had to see that the sabbath was observed (cp. 20<sup>12</sup> n.), and to instruct the people in ceremonial, perhaps also in moral, ordinances, 44<sup>23f.</sup>; the latter passage implies that the priests took part in the administration of justice, cp. Dt. 17<sup>8ff.</sup>. For the expression *disregarded*, lit. *hidden their eyes from, my sabbaths* cp. Is. 1<sup>15</sup>, Lev. 20<sup>4</sup>. It is not the Name that is profaned (see 20<sup>9</sup> n.), but Jahveh Himself.—27. *Her nobles*] From Zeph. 3<sup>3</sup>; *sârîm* i.e. heads of important families, holders of office, cp. Ex. 18<sup>21f.</sup> E, Dt. 1<sup>13-18</sup>. In Oriental communities the official classes were apt to be self-seeking and corruptible, Is. 1<sup>23</sup>, Hos. 5<sup>10</sup>, Mic. 7<sup>3</sup>.—*like wolves*] Zeph. compares them also to lions; cp. v.<sup>25</sup>.—*in shedding blood, destroying persons*] See notes on vv. 6. 25 13<sup>18</sup>. & om. the second phrase, and so Co.; but there is no reason to regard it as a gloss to exaggerate the crime.—*in order to make gain*] Cp. vv. 12<sup>f.</sup>, Jer. 6<sup>13</sup> 8<sup>10</sup>, Hab. 2<sup>9</sup>.—28. *And her prophets*] Cp. Zeph. 3<sup>4</sup>; these are accused of hypocrisy, delusion, superstition and false pretences; see notes on 13<sup>10</sup> 21<sup>28</sup>.—29. *The people of the land have practised extortion*] For the language cp. 7<sup>27</sup> 12<sup>19</sup> and v. 7 18<sup>18</sup>. One would expect the common people to be objects of oppression and not the oppressors; Co. accordingly places v. 29 after v. 27, making *nobles* the subject; but it is quite possible that the commons followed the example of their superiors, and Jeremiah mentions the indifference of the humbler folk to Jahveh's warnings, Jer. 37<sup>2</sup>.—*poor and needy . . . the stranger*] Cp. v. 7 18<sup>7</sup> n.—*with injustice*] Cp. Jer. 22<sup>13</sup>, Pr. 13<sup>23</sup> 16<sup>8</sup>.—30. *And I sought from them one who would build a fence and stand in a breach*] To protect and reform Israel was specially the task of the prophets, 13<sup>5</sup>; but they, and all the natural leaders, failed when the crisis came. It is over, and the land destroyed, cp. 30<sup>11</sup>. The same bitterness of disappointment finds a voice in other prophets of the time; e.g. Is. 51<sup>18</sup> 59<sup>16</sup> 63<sup>5</sup>.—*on behalf of the land*] i.e. offering intercession for it, cp. 45<sup>17. 22</sup>, Jer. 7<sup>16</sup> 11<sup>14</sup>.—31. *So I poured upon them my indignation, with the fire of my wrath . . .*] Reminiscent of Zeph. 3<sup>8</sup>; cp. vv. 21. 22 21<sup>36</sup> n.—*I have laid upon them a recompense for their deeds*] See 9<sup>10</sup> n.

Ch. 22, 2. מְחַסֵּם] 4 MSS אֶס give the word once.—חֲמִידָה] Pf. c.w.c. with the force of a command; Dr. § 119 (β).—3. עַר שָׂפָה] אֶ, as in 24<sup>9</sup>, Ω πῶλιν=ע' אֶרֶב—אֶרֶב] אֶרֶב=אֶרֶב, not recognizing the ל, which, however, it renders correctly in אֶרֶב; but there is no certainty that אֶ





sponds with the Hoph. form in v.<sup>22</sup>. אָבֶקְךָ—Obj. understood; \$ supplies unnecessarily, as the word comes at the end of the v.—וַיְהִיחֵם חֲמָכָא S om.; £ k. συνέχε=וכנסת, and om. in v.<sup>21</sup>; but the equivalent כָּנָן has just been stated. So l. וַיִּפְתְּחֵי Hö. or הִפְתְּחוּ Ro.—21. וַיִּסְטֹר מִלְּפָנֶיהֶם S om.; in Bibl. Aram. קִשׁ, the word used by \$ to render כָּנָן in vv.<sup>19-20</sup>. See Kautzsch *Aramaismen* 107.—22. בְּזֻמוֹת A kūḥūl noun formed from the Hoph. inf., זָיוּה passing into זָיוּה by dissimilation of vowels; Barth *Nominalb.* § 102 d; cp. the abstr. nouns formed from the Piel, שִׂדְרוֹן, דְּרוֹן, etc. £ δὲ τρόπον χρωμένεται ἀργύριον. Ro. needlessly alters ἄρτιος . . . תְּחִילָה . . . פְּתִיחָה Niph.—24. אֱלֹהִים נִצְרָה הָיָה Pu. ptcip. from צָרָה; for אל before the ptcp. cp. v.<sup>14 n</sup>. But £ η οὐ βρεχομένη suggests a pass. form of αλά, either αλά Pu. pf. or, as the Hiph. is in use, αλά the Hoph. pf. \$ recognizes both readings, ‘thou, land, art not clean nor moistened.’ הא may have been added when מט was treated as a ptcp.—עֲשֶׂה So Mass., a combination of עֲשֶׂה and עֲשֶׂה for עֲשֶׂה (B-L. 567), a noun with suff.; but syntax requires a verbal form, so point הפועל Pu. pf. corresponding to עֲשֶׂה; for the vb. denominative from עֲשֶׂה cp. Jer. 14<sup>22</sup> (Hiph.). Some MSS and the Vrs. read עֲשֶׂה; the conjn. is wanted. בימים ועם—\$ om.; Ehrl., followed by He., prs. ברם and ברם denotes a torrential storm, not a beneficent rain (Hö).—25. טָרָף... כאני £ renders by plur., cp. Zeph. 3<sup>a</sup>. Sing. collective; see 13<sup>18</sup> [חסן יקר]. £ εν δυναστεία και τιμας λαμβάνοντες, misunderstanding חסן, ct. Jer. 20<sup>e</sup> £' \$ they have devoured persons by their violence.' לקחת i. לקחה £ ελαμβανον ££££ λαμβάνοντες.—אלמעתי הרבו Co., who takes על שכן in this ch. metaphorically, tr. ‘her palaces they have multiplied,’ with the questionable support of Is. 13<sup>22</sup> and \$ ‘their palaces they have taken away’; but \$ misunderstands the sentence.—26. חסנו חורי With an accus. חסה denotes physical or ethical wrongdoing, or both; cp. Jer. 22<sup>b</sup>, Pr. 8<sup>ab</sup>. לא הברילו Cp. 42<sup>20</sup>, £ ου διέσπελλον, cp. Ps. Sol. 2<sup>38</sup>.—לא חורינו £ again ου διέσπελλον.—ואמת Niph. of הלל cp. v.<sup>16</sup>; the vowel of the second syll. is either — or —; G-K. § 67 i. £ βεβεηλούμεν, but £ τα σώβατά μου έβεβήλουν, as more reverent; cp. notes on £’s renderings 81 11<sup>24</sup> 38<sup>18</sup> 43<sup>n</sup>. [פתל] £ πέουσινται, see 13<sup>10 n</sup>. ארים... רסים... חום These ptcps. determine the subj. as secondary predicates, cp. Jer. 2<sup>27</sup> 17<sup>26</sup>; in Arab. they would be in the accus. defining the state, and so implicitly in Hebr.; Dr. § 161(2). After חיים \$+חיים—not as עשו ענק ענק The sing. coll. takes a pl. vb.; G-K. § 145 c; 29. As £ λαόν της γης εκτεινούντες, \$, for the context shews that הע is the subj. (£F), not the obj. of the vb.—ואמר הנר עשווק As עשו has just occurred, many l. עש cp. v.<sup>i</sup>, and take אמ as prep.; for אמ deal with, cp. v.<sup>14</sup> 17<sup>17 n</sup>. £ may imply this, κ. πρὸς τὸν προσλήπτον οὐκ ἀναστρέφόμενοι μετὰ κρίματος.—30. עשה Bomb. edn. וא, so £ “and I will seek.” Cp. 13<sup>o</sup>, Hos. 2<sup>g</sup>. £ freely ἀναστρέφόμενον ὀρθώς [עמד בפער] £ ἐστάτω... ὁλοσεχέρως Qmss εν διακοπή φρασμοῦ. [בעד האיץ] £ εν καιρφ [בהנהגה] £ της γης Α της όργής μωυ. For ו confused cp. v.<sup>4 n</sup>. [ביכלי שהחה] The active inf. with an indefinite subj. has a passive sense, cp. 20<sup>e</sup> לבלתי החל and 13<sup>e n</sup>.—31. עליהם £ εν αυτην. £ ירחנם בראש £ plurals.

Ch. 23. Ohõlâ and Ohõlibâ : an allegory, vv. 1-27.—

In general treatment ch. 23 follows the same lines as ch. 16, and with even more repulsive detail; but the theme is different. In ch. 16 it was the seductions of Canaanite religion which had degraded Israel; here the ruin of her character is put down to political alliances. Ever since the early days in Egypt the



two sisters, Ohōlā (Samaria) and Ohōlibā (Jerusalem), defiled themselves by making overtures to the heathen, vv.<sup>3. 4</sup>; then Samaria sought alliance with the Assyrians, vv.<sup>5. 6</sup>; Jerusalem, with the Babylonians, vv.<sup>11. 14-17</sup>; now Jerusalem has thrown them over, and is grovelling to Egypt once more, vv.<sup>19-21</sup>; but the only gain she can look for is the vengeance of her rejected partner, vv.<sup>22-27</sup>.

The punishment is further described in three paragraphs, vv.<sup>28-31</sup>; <sup>32-34</sup>; <sup>35</sup>, which do little more than give additional emphasis to vv.<sup>24b. 25. 27</sup>.

Then comes a judgement-scene, vv.<sup>36-49</sup>. The allegory is still kept up, but applied in a different way. Instead of being treated separately, the two sisters are brought together for judgement, v.<sup>36</sup>; their offence is more religious than political, it amounts in fact to adultery, vv.<sup>40-44</sup>, and as adulteresses they will undergo the legal punishment, vv.<sup>46. 47</sup>. In several places the text is obscure here, especially in vv.<sup>42. 43</sup>. This closing section appears to have been designed as an appendix to the poetical passage vv.<sup>1-27</sup>, and based upon it; other instances of the same arrangement are found in **II**<sup>14-21</sup> **I5**<sup>6-8</sup> **16**<sup>59-63</sup> **20**<sup>40-44</sup> **21**<sup>33-37</sup> [**28-32**] **22**<sup>23-31</sup>.

The allegory itself, like the companion piece in ch. 16, was written in the form of a poem; this is clear from the rhythms and parallelisms which can be detected behind much alteration of the original text. But though Ezekiel writes in verse, he is more of a preacher than a poet. He makes use of imagery, but his images are not of the kind which constitute poetry. He is in deadly earnest; he can only think of Israel's career as one long tragedy; and he is determined to sting his people into an admission of their guilt.

The thorough-going criticism of Hölscher has set the composition of this chapter in a new light. He is careful indeed to claim no sort of certainty for his reconstruction of the poem, but he shews good reason for distinguishing primary from secondary elements in the text. Thus he points out that v.<sup>5</sup> is repeated in substance by vv.<sup>7. 9</sup>; v.<sup>6</sup> occurs twice again with slight variations in vv.<sup>12. 13</sup>; the entire group vv.<sup>7-10</sup> seems to be made up of repetitions and enlargements; v.<sup>18</sup> does not form the proper sequel of v.<sup>17</sup>. At the same time we must beware of judging an ancient author by our own notions of consistency. We need not be so positive as Hölscher that Ez. had nothing to do with the section vv.<sup>28-35</sup>, or accept the view that vv.<sup>36-49</sup> were dictated by the criminal procedure of later Judaism.

2. *There were two women, daughters of one mother*] When the nation is thus personified, it is generally in a bad sense,

cp. 16<sup>44t</sup>, Jer. 3<sup>14. 22</sup> 49<sup>4</sup>.—3. *And in their youth they went a-whoring in Egypt*] Cp. v.<sup>19</sup>, and ct. Hos. 2<sup>17</sup> 11<sup>1</sup>, Jer. 2<sup>2</sup> 3<sup>4</sup>. Throughout vv.<sup>1-27</sup> the figure is used to describe Israel's efforts to make terms with foreign powers. A small nation situated between two great empires, and liable to become incidentally the victim of their rivalries, was always tempted to sue for the favour of one of them. But the prophets kept a keen eye on Israel's independence, for on it hung the distinctive character of the national faith. There is no record of any attempt to make alliance with Egypt in the days of Israel's youth; the prophet may be generalizing about the time when the tribes sojourned in Egypt under friendly conditions, Gen. 45<sup>10</sup> 46<sup>2-5</sup> E 47<sup>1-4</sup>. 6<sup>b</sup> J, Ex. 1<sup>8</sup> E; but, as in 20<sup>8</sup> (see note), the language is rhetorical.—*it was there that their bosoms were pressed, and there that their virginity was deflowered*] Cp. vv.<sup>8. 21</sup>. ¶ paraphrases the last sentence well, ἐκεῖ διαπαρθενεύθησαν, so §.—The first half of the v. forms a couplet with 2 : 2 beats; the second, a couplet with 3 : 3 beats.—4. *And their names were Ohôlâ the elder, and Ohôlibâ her sister*] The names are figurative, cp. Is. 7<sup>3</sup> 8<sup>3</sup> 10<sup>22</sup> 62<sup>4</sup>, Hos. 1<sup>4. 6</sup>, and coined to suggest a bad sense. Both mean *tent*, the second with a slight increase of emphasis, in allusion, probably, to the tents set up on the high places for religious prostitution; see 16<sup>16</sup> n. The point is that the sisters were alike, as in name so in guilt. Names of similar sound were occasionally given to children in Semitic families; Ewald cps. Hasan and Husein, the two sons of 'Ali.—*and they became mine, and bare sons and daughters*] Jahveh is the Husband of the sisters and the Father of the children; cp. v.<sup>37</sup> 16<sup>8. 20</sup>, Is. 1<sup>2</sup>, Hos. 2<sup>1</sup>. The relationship between Jahveh and His people is so intimate that only the symbolism of marriage can express it (cp. Jer. 2<sup>2</sup>, Hos. 2<sup>21</sup>); Ez. develops the idea with unflinching realism.—*and their names were, Samaria Ohôlâ, and Jerusalem Ohôlibâ*] An explanatory addition; the original poem would have left this to be inferred.—5. *Then Ohola while she was mine went a-whoring*] lit. *Ohola under me* i.e. while under the husband's authority, cp. Num. 5<sup>19. 20. 29</sup> and ἡ ὑπανδρος γυνή Rom. 7<sup>2</sup>; Kur'an 66, 10 'the wife of Noah and the wife of Lot were under two of our righteous servants.'—*and she lusted after her lovers the Assyrians*] The worst interpretation is put upon Samaria's efforts to buy the favour of Assyria Hos. 7<sup>11</sup> 12<sup>2</sup>, and her enforced payment of tribute 2 K. 17<sup>3. 4</sup>. The vb. *lusted after* or *doted on* occurs only again in vv.<sup>16. 20</sup>, Jer. 4<sup>30</sup>, the derived noun in v.<sup>11</sup> 33<sup>32</sup>. For *lovers* i.e. foreign allies cp. v.<sup>22</sup> 16<sup>37</sup>, Jer. 30<sup>14</sup>, Lam. 1<sup>19</sup>. After *Assyrians* comes a word which must be transferred to v.<sup>6</sup>; the v. will then be a couplet with 3 : 3 beats.—6. 'Warriors' clothed in purple] The first



word is written at the end of v.<sup>5</sup> in **¶**, and given the meaning *near*; but the Assyrians were not neighbours of Samaria. Grammatically the word belongs to the beginning of this v., and the sense required is *warriors* parallel to *horsemen*; this may be obtained either by inference from late Hebr. and Aram. usage, or by altering the word slightly into an Akkadian form here and in vv.<sup>12-13</sup>. It need not be an objection that the word is not found elsewhere in this sense. With *clothed in purple* cp. v.<sup>12</sup> 38<sup>4</sup> and 27<sup>7, 24</sup>, Jer. 10<sup>9</sup>; the colour of the stuff, frequently referred to in Ex. and Num., is that implied by **Ⲫ**'s *ἱακίνθια*.—*captains and commanders*] Together again in vv.<sup>12, 23</sup>, Jer. 51<sup>23, 28, 57</sup>, Dan. 3<sup>21, 27</sup> cp. 6<sup>8</sup>; **Ⲫ** *ἡγουμένων καὶ στρατηγούς*; both loan-words from Akkadian. The first, *paḥoth* = *district governors* in Ass. inscriptions, is used in the O.T. of military officers under the kings of Assyria and Babylon, e.g. 2 K. 18<sup>24</sup>=Is. 36<sup>9</sup> and ll.cc., more frequently of governors appointed by the Persian kings, Hag. 1<sup>1</sup>, Neh. 2<sup>7</sup> 5<sup>14</sup> etc. The second word, *segānim*, is used similarly of Ass., Bab., and Persian prefects, e.g. Is. 41<sup>25</sup> and ll.cc., and even of Jewish officials in Neh. 2<sup>16</sup>, Ezr. 9<sup>3</sup> etc.; the title was adopted into Aramaic, and became localized in the Jewish community at Elephantinē, Cowley *Aram. Pap.* 8, 13, 10, 13, 18, 26, 9, 21.—*all of them fine young men*] lit. *young men of desire*, vv.<sup>12, 23</sup>; cp. Am. 5<sup>11</sup>, Is. 32<sup>12</sup>.—*cavaliers riding on horses*] vv.<sup>12, 23</sup> 38<sup>4</sup>. The Assyrian cavalry, like the Babylonian, excited both admiration and dread in Israel; see Is. 22<sup>7</sup>, Nah. 3<sup>21</sup>, Jer. 4<sup>29</sup>, *ch.* 26<sup>7, 10</sup>. Rhythm and sense are improved by arranging the clauses in the order of v.<sup>12</sup> (Hö.); the lines will then be 2:3:3:3.—**Vv. 7-10** probably do not belong to the original poem: v.<sup>7</sup> repeats the substance of v.<sup>5</sup> (Hö.); *all of them the choicest sons of Assyria* is a variant of the phrase in v.<sup>6</sup>; the defilement by *idols* cp. vv.<sup>30, 37, 39</sup> lies outside the subject-matter of the allegory.—**8.** The v. goes back to Egyptian days, and adds nothing to v.<sup>3</sup>.—**9.** *Therefore I gave her into the hand of her lovers*] The formal *Therefore* belongs rather to the application of the poem than to the poem itself; *I gave* etc. cp. v.<sup>28</sup> 11<sup>9</sup> 16<sup>39</sup> 21<sup>36</sup> [31]; *her lovers* cp. v.<sup>5</sup>.—*into the hand of the sons of A.*] An explanatory addition.—**10.** With the opening words cp. vv.<sup>18, 29</sup> 16<sup>36</sup> phil. n.—*and she became a byword*] lit. *a name*, cp. 16<sup>14f.</sup>, here in a bad sense, though without the adj. which determines the meaning in 22<sup>5</sup>, Dt. 22<sup>14, 19</sup>, Neh. 6<sup>13</sup>.—*and they did on thee acts of judgement*] See 5<sup>10</sup> n., and cp. 16<sup>41</sup>.—**11.** The original poem again. Two lines at any rate fall into metre (3:3): *There her sister Oholiba saw (it), And outdid her in profligate lust*; the third line, *and her whoredoms more than the whoredoms of her sister*, merely enlarges upon the second, and

looks like an annotation. Samaria had polluted herself by alliances with Egyptians and Assyrians; Jerusalem, not only with them, but with Babylonians as well; her guilt was so much the greater.—12. This v. can hardly belong to the poem; it is made up of phrases borrowed from vv.<sup>5-6</sup>, and it disturbs the order of events. So far Samaria has been denounced for making friends with Assyria; now it is Jerusalem's turn, and her dealings with the Babylonians, vv.<sup>14-17</sup>. Probably, then, v.<sup>12</sup>, with its allusion to *the sons of Asshur*, goes with the line added at the end of v.<sup>11</sup>.—*After the sons of Assyria she lusted*] Though Jerusalem could be charged with making overtures to Assyria, e.g. in the time of Ahaz 2 K. 16<sup>7a</sup>, yet the context shews that the prophet has now come down to his own days, when Babylon was the ruling power; the words are merely imitated from v.<sup>5</sup>.—For *near* we should read *warriors* as in v.<sup>6</sup>.—*clothed in perfection* (?)] Again in 38<sup>4</sup>, also of warriors; *perfection* is supposed to mean *gorgeous attire*, in which sense the pl. occurs 27<sup>24</sup>. It is tempting to assimilate the text to that of v.<sup>6</sup>, as ~~U~~<sup>S</sup>~~S~~<sup>o</sup> do; but ~~o~~<sup>u</sup> recognize a different word here.—13. *And I saw that she was defiled*] By alliance with the Babylonians, v.<sup>17</sup> 17<sup>3f</sup>, not necessarily by adopting their false worship.—*way*] Of moral action in a bad sense, cp. v.<sup>31</sup> 16<sup>47</sup>.<sup>61</sup> 18<sup>23</sup> 20<sup>43</sup>, Jer. 22<sup>21</sup>.—14. *And she saw men figured on the wall*] Cp. 8<sup>10</sup>. Most likely the Babylonians had the same fashion as the Assyrians, and decorated the walls of their larger rooms with marble panels, carved with bas-reliefs and coloured, to a height of 10 or 12 ft. above the ground; Meissner *Bab. u. Ass.* i. 325 f.—*images of the Chaldeans*] Perhaps a note from the margin; the mention of the Chaldaeans comes too soon, anticipating v.<sup>15</sup> (Hö.).—*figured in vermilion*] The language seems to imply that the background of the sculptures was painted. In Jerusalem at this period vermilion was introduced on the walls of the palace, in keeping with a foolish attempt at magnificence, as Jeremiah notes, 22<sup>14</sup>.—15. The v. seems to fall into two couplets, with three beats in each line: *Girt with a belt on their loins, Swathed in turbans on their heads, All of them looking like officers, A picture of Babylon's sons!* For the warrior's belt or loin-cloth cp. Is. 5<sup>27</sup>; Gressmann *T. u. B.*<sup>2</sup> Abb. 142, 336; Meissner *Bab. u. Ass.* i. Abb. 17, 20. *Swathed in lit. to go free, hang over*, cp. 17<sup>6</sup>; here perhaps *bulging or protruding*, of the thick folds of the turbans lit. *things winded round*, only here. The etymology of *shālîshîm* suggests *the third in rank*; the title is used of Egyptian and Israelite military officers Ex. 14<sup>7</sup> 15<sup>4</sup>, 2 K. 7<sup>2</sup> 10<sup>25</sup>. *A picture*, or *in likeness of* adverbially as Is. 13<sup>4</sup>. At the end of the v. stands an annotation, *Chaldaea, the land of their birth*, a traditional phrase



Gen. 11<sup>28</sup> 24<sup>7</sup> J 31<sup>13</sup> E, Jer. 22<sup>10</sup> etc.—16. . . . *the moment she saw them*] lit. *according to the sight of her eyes*, cp. Is. 11<sup>3</sup>, Koh. 11<sup>9</sup>.—*she sent messengers to them to Chaldaea*] The occasion is unknown; Kr. suggests that it was after the battle of Karkemish 605 B.C., when Nebuchadrezzar defeated Pharaoh Necho, and Jehoiaikim made his submission, 2 K. 24<sup>1</sup>.—17. The alliance with Babylon was degrading to Judah, cp. v. 13. —*her soul was alienated from them*] lit. *was dislocated*, Gen. 32<sup>26</sup>; a figurative application of the word, cp. v. 18, Jer. 6<sup>8</sup>.—18. The text of cl. a in the Hebr. arouses suspicions. **Q** agrees with **M**, while **U** varies the verbs and treats them both as passive, 'was uncovered . . . was seen,' cp. 16<sup>37</sup>, Lev. 20<sup>17</sup>. But since *she uncovered her whoredoms* is not the usual phrase, the clause which follows may be a gloss or a variant (He.).—*and my soul was alienated from her, as my soul had been alienated from her sister*] In the context, vv. 17. 22. 28, this revulsion of feeling is ascribed to the lover, here to Jahveh. Such a transference need not be ruled out as unfitting, but the words give the impression of being a comment on v. 17<sup>b</sup>.—20. The allusion here is to Judah's overtures to Egypt for help when threatened by the Babylonians, cp. v. 27, Jer. 2<sup>18</sup> 37<sup>7</sup>, Lam. 4<sup>17</sup>. The prophet denounces this humiliating policy, as he had already done in 16<sup>26</sup> 17<sup>7. 15</sup> n., cp. 29<sup>16</sup>.—*and she lusted after their paramours*] i.e. the profligates among the Egyptians; elsewhere the word is only used of women, *concubines*; the Vrs. misunderstand or paraphrase. For the comparisons, which had become proverbial, see Hos. 8<sup>9</sup>, Jer. 2<sup>24</sup> (the wild ass), and Jer. 5<sup>8</sup> 13<sup>27</sup> (horses). The prophet describes the Egyptians with greater repugnance than he feels for the Babylonians, vv. 14<sup>t</sup>; the lasciviousness of the Egyptians was abhorrent to the Hebrews, cp. 16<sup>26</sup>, Gen. 39<sup>7n</sup>. J.—21. *And thou didst seek after the lewdness of thy youth*] The sudden change to the 2nd pers. makes it probable that this v. did not belong to the original poem (He. Hö.); *seek after*, only here in a bad sense, ct. Is. 26<sup>16</sup>; *thy youth* goes back to the time mentioned in v. 3.—*'when the Egyptians squeezed' thy paps*] See on vv. 3. 17. In trying to soften the language, **M** gets rid of the sense as well, *in making from Egypt thy paps* (!). Similarly with the next phrase: *'pressing' the bosom of thy youth* has been altered to *for the sake of the bosom* etc. The same attempt to modify objectionable words is made by **Q**; cp. the renderings of **Q** and **S** in v. 17. (crit. n.).—22. Now comes the retribution, vv. 22-35. Four threats are announced, each beginning with *thus saith [Adonai] Jahveh*, vv. 22-27. 28-31. 32-34. 35; the second repeats the first in more general terms; the third introduces a new figure of judgement, the *cup*; the fourth echoes a phrase of the second. Hölscher

thinks that only vv.<sup>22-27</sup> (except <sup>22a.</sup> <sup>23aβb</sup>) were written by Ezekiel; but the evidence is hardly decisive; it is possible that the prophet himself may have added vv.<sup>28-35</sup> to emphasize the theme of vv.<sup>22-27</sup>, and equally possible that later hands have been at work on this addition.—*Therefore . . . behold, I am about to*] As in 16<sup>37</sup> 22<sup>19</sup> 25<sup>4. 9</sup>, and cp. v.<sup>28</sup> below.—*stir up thy lovers . . . from every side*] Cp. vv.<sup>5. 9</sup> 16<sup>33. 36. 37</sup>.—*alienated*] Cp. vv.<sup>17. 18</sup>.—**23.** So much of the v. as repeats the language of vv.<sup>6. 12</sup> may be regarded as secondary (Ro. Hö.); note that *the sons of Asshur* are brought in again, with the Babylonians; see on v.<sup>12</sup>.—*Pēkōd and Shō'a and Kō'a*] Pēkod (cp. Jer. 50<sup>21</sup>) was the name of a powerful Aramaean tribe inhabiting the plain on the E. of the Tigris, not far from its mouth; in Ez.'s time the district was conquered by Nebuchadrezzar, and therefore belonged to the Bab. empire: *KB.* ii. 13, 41, 71, 107; Langdon *Neubab. Königsinschr.* 146 f. *mat Pukūdu*. The other two races (for *Shō'a* cp. Is. 22<sup>5</sup>) are most likely to be identified with the *Sutū* and the *Kutū*, who lived also on the E. of the Tigris, a good deal N. of the *Pukūdu*. The *Sutū* are mentioned as nomads of the Syrian desert in the Amarna Letters (16, 38. 40. 122, 34); in the 11th cent. they entered Babylonia, and then were forced into the plains E. of the Tigris; in alliance with Aramaean tribes they were constantly at war with Assyria, and never completely conquered: *KB.* ii. 55, 63, 69, 71, 73. The *Kutū* appear on Assyrian documents of the 7th cent., and as forming part of Babylonia in the time of Cyrus: *KB.* ii. 129, iii. (2) 127. Thus all three names would be known to Ez., and in his time Pēkod certainly, and *Shō'a* and *Kō'a* probably, were within the Bab. empire, though at an earlier period the two last, as being further north, would have belonged to Assyria. Hence we may suppose that *all the sons of Asshur with them* is an addition to the v., which is concerned only with Oholiba and the Babylonians. For the remaining clauses see the notes on vv.<sup>5. 6</sup>; here, however, ~~all~~ gives *renowned* cp. Num. 1<sup>16</sup> 26<sup>9</sup>, instead of *warriors*.—**24.** *And they shall come against thee in multitudes (?)*] The meaning of the last word, which occurs only here, is a guess from the context. ~~α~~ gives ἀπὸ βορρᾶ (so Co. Gr.); but *from the north* is hardly so appropriate here as in 26<sup>7</sup>; the other Vrs. did not understand the word.—*chariots and wheels and with a company of peoples*] Cp. the description of the Babylonian assault in 26<sup>10</sup>; for *wheels* cp. Is. 5<sup>28</sup>, Jer. 47<sup>3</sup>; *company* again in vv.<sup>48f.</sup> 16<sup>40</sup> n.—*shield and buckler and helm*] The first two words in the parallel passage 38<sup>4</sup>; they go together in 39<sup>9</sup>, Jer. 46<sup>3</sup>, Ps. 35<sup>2</sup>; the former was the large shield sometimes carried in front of the warrior, 1 S. 17<sup>7. 41</sup>, or fixed on the ground as a screen, *ch.* 26<sup>8</sup>; the



latter was worn on the arm. The word for *helm* is found only here and in 1 S. 17<sup>38</sup>.—*they shall set against thee round about*] As in the siege of a city, 4<sup>2</sup>, Jer. 50<sup>14</sup>.—*And I will hand over judgement to them*] lit. *put judgement before them*, cp. Dt. 11<sup>26</sup>, 1 K. 8<sup>46</sup>. The heathen are to be the judges; Jahveh commits to them the right to punish His people. Judah had been faithless to their covenant with Babylon, a natural result of their faithlessness to Jahveh; cp. 17<sup>7ff.</sup> 19.—*and they shall judge thee by their judgements*] Cruel and savage, as the next v. describes; cp. 7<sup>27</sup>. The present v. falls into six lines (4+2), with three beats in each.—25. *And I will lay my jealousy on thee*] Jahveh's *jealousy* means the same as His anger (cp. 16<sup>38</sup>): the Babylonians will give effect to it. For *deal with thee* cp. v.<sup>29</sup> 17<sup>17</sup> n.; and 8<sup>18</sup>, Mic. 5<sup>14</sup>.—*they shall take off thy nose and thy ears*] The Babylonians were a milder race than the Assyrians, but they could mutilate their prisoners with equal barbarity; see 12<sup>13</sup> n. Among the Egyptians it is said that an adulteress was punished by having her nose cut off, Diodorus Sic. i. 78.—*and they that survive of thee shall fall by the sword*] Cp. Am. 4<sup>2</sup> 9<sup>1</sup>; the latter passage may be imitated here.—*they—thy sons . . . they shall take*] seems to come from v.<sup>10</sup>.—*and they that survive of thee shall be devoured by fire*] See 15<sup>7</sup> n., cp. Zech. 9<sup>4</sup>. The repetition suggests that the second half of the v. is either a variant of the first (Kr. He.), or a later insertion (Hö.).—26. This v. is borrowed from 16<sup>39</sup>, and out of order; the stripping would come before the mutilation.—27. The v. falls into two couplets, with three beats in each line. With *I will make to cease* cp. v.<sup>48</sup> 16<sup>41</sup>.—Vv. 28–31. A second threat of punishment, not quite so harsh as vv.<sup>22–27</sup>. The Babylonians are not *lovers*, but *those whom thou hatest* v.<sup>28</sup>; the punishment of the adulteress differs from that described in v.<sup>25</sup>, she is to be *unclothed and uncovered* v.<sup>29</sup>; in other words, the devastation of Jerusalem is near at hand (against Hö., who regards it as already past).—*Behold, I am about to . . .*] See on v.<sup>22</sup>.—*deliver thee into the hands of*] Cp. 7<sup>21</sup> n. 21<sup>36</sup> [31] and Jer. 22<sup>25</sup>.—*alienated*] See on v.<sup>18</sup>.—29. *deal with thee in hatred*] See on v.<sup>25</sup>.—*unclothed and uncovered*] See on 16<sup>7</sup>.—*all thy produce*] As the fruit of *toil*, cp. Jer. 20<sup>5</sup>.—The last two words of the v. should belong to the next v.; the Vrs. lend some support for the transference.—30. *'Thy lewdness and thy whoredoms' have procured unto thee these things*] The wording and thought as in Jer. 4<sup>18</sup>.—*because thou didst go a-whoring after the nations, for the reason that thou didst defile thyself with their idols*] The poem deals with foreign alliances, vv.<sup>11. 14–17. 19f.</sup>; secondary elements in it refer to defilement by idolatry, e.g. v.<sup>7</sup>; here both seem to be combined.—31. *In the way of thy sister*] Reminiscent of v.<sup>13</sup>.—*so I will*

*put her cup into thy hand*] The cup is filled with Jahveh's wrath ; to drink of it brings madness and ruin. This figure, which is further developed in the next section, appears first in Jeremiah's vision of a great feast, to which all the nations, beginning with Jerusalem, are summoned, Jer. 25<sup>15</sup><sup>ff.</sup>, and then in ib. 49<sup>12</sup>, Hab. 2<sup>16</sup>, Is. 51<sup>17. 22</sup>, Lam. 4<sup>21</sup>, Obad. 16, Ps. 116<sup>75</sup><sup>9</sup>. The cup always belongs to Jahveh, and it is He who gives it ; cp. Mt. 20<sup>22</sup> 26<sup>39</sup>, Rev. 14<sup>10</sup>.—**Vv. 32–34.** The third threat : the cup of wrath. In form the passage is metrical, and contains a stanza apparently of five lines in the 3 : 2 measure ; but glosses and corruptions make it difficult to recover the original text.

*Thy sister's cup thou shalt drink,*

Samaria was punished long ago: now Jerusalem will share her fate. At the beginning of the second line **H** reads *she shall be for laughter and scorn*, a marginal gloss not represented by **SH**; the words do not suit the description of the cup which holds so much lit. *containing much* (with the change of a vowel point).—33.

Thou shalt be filled with 'breaking' and sorrow, with a  
cup of ' ' terror.

The text has *drunkenness*, which, however, does not go well with *sorrow*; a slight change gives *breaking*, used of violent emotion 2I<sup>11</sup>, Jer. 17<sup>18</sup> (Co. and many). The rest of the line has received additions: *With a cup of horror and terror, the cup of thy sister Samaria*. The word for *horror* is common in Jeremiah, but not in Ez., who uses the cognate form *terror*, cp. 7<sup>27</sup> n.; the other meaning of the word, *devastation*, is not suitable here, see 6<sup>14</sup> n. *Θ* recognizes only one of the two words, καὶ τὸ ποτήριον ἀφανισμοῦ. *the cup of thy sister* (*Σ*) seems to have been added to explain what has just been stated in v.<sup>33</sup>; but the original form of the line is uncertain. See phil. n.—34.

*And it thou shalt drink and sup up,      and ' consume to  
the dregs ' ;*

[*And tear out thy breasts*]

*Fór I have spoken it : 'tis Jahveh's oracle.*

*drink and sup up*] As in Is. 51<sup>17</sup>, Ps. 75<sup>9</sup> [8], of the cup of Jahveh's wrath. The next sentence in Hebr. runs *and the potsherds thereof thou shalt break*; but the vb. means properly *to break bones*, Num. 24<sup>8</sup>. The text cannot be right. The rendering above is based partly upon  $\mathfrak{T}$  'thou shalt finish', and partly upon Ps. 75<sup>9</sup> [8] *the dregs thereof*; so Ehrlich, He. Another possible emendation is that proposed by Co., 'thou shalt



swallow the dregs thereof,' cp. Job 39<sup>24</sup>—*and tear out thy breasts*] In madness, 'through drinking the cup of reeling,' says Kimhi; a violent phrase without parallel elsewhere, and not recognized by 6; perhaps a note from the margin, since the rhythm of the v. seems to exclude it.—With the concluding formula cp. 28<sup>10</sup> 39<sup>5</sup> and 5<sup>13</sup> n.—35. A still further threat, cp. vv.<sup>22. 28. 32</sup>, summing up those which have gone before. The language has a somewhat conventional tone; *forgotten me* cp. 22<sup>12</sup>; *cast me behind thy back* cp. 1 K. 14<sup>9</sup>, Neh. 9<sup>26</sup>; *bear thy lewdness* etc. i.e. its consequences, cp. vv.<sup>8. 27</sup> and the phrase *bear iniquity* 4<sup>4</sup> n.—Vv. 36–49. A new address, based upon the preceding poem, but developing its ideas in a different direction. The crimes to which the allegory now refers are Moloch-worship, defiling of the temple, sabbath-breaking, vv.<sup>37–39</sup>, though the foreign alliances are hinted at again, vv.<sup>40–44</sup>. And a further contrast appears. In vv.<sup>1–35</sup> the two 'sisters' are dealt with one after the other, following the course of their history; but here they are contemporaries; they will be judged together; and their punishment has not yet taken place. The text presents difficulties owing to glosses and corruptions, especially in vv.<sup>42. 43</sup>. It will be noticed that in vv.<sup>36–40a</sup> the verbs and pronouns are plural, while in vv.<sup>40b–45</sup> there is a mixture of plurals and singulars; in one set of passages Jerusalem is addressed or spoken of alone, vv.<sup>40b. 41. 42a. 44a</sup>; in another, the two 'sisters' are combined, vv.<sup>40a. 42b. 44b. 45</sup>. How is this to be explained? Kr. would say that two parallel versions have been incorporated side by side; so Steuernagel *Einl.* 596; but in view of the uncertain character of the text, it seems more likely that a single version has been expanded by notes from the margin.

This new address, then, was added as an appendix to vv.<sup>1–35</sup>, perhaps by Ezekiel himself, to fit a new situation which had arisen. What the circumstances were is not known; but those who heard or read the prophet's words would have understood him well enough (so He. *Ezechielst.* 23 ff.); the deplorable practices which are mentioned point to a time of desperate straits just before the destruction of Jerusalem, rather than to any time after 586. This seems more probable than Hö.'s view that Ohola and Oholiba represent, not Samaria and Jerusalem, but two typical women, whose punishment is intended to be a warning to the community in the days of the Second Temple.—36. *And Jahveh said unto me, Son of man*] The exact form of expression is found only here; it is, however, merely a variation of *And he said unto me*, 17 times; *and he said unto me, Son of man*, 15 times; *and Jahveh said unto me*, twice.—*Wilt thou judge?*] See 20<sup>4</sup> n. The two sisters are to be

judged together, ct. vv.<sup>5-6</sup> and vv.<sup>11-19</sup>.—*and declare to them their abominations*] Cp. 16<sup>2</sup> 20<sup>4</sup> 22<sup>2</sup>; with *declare* cp. 43<sup>10</sup>.—37. *They have committed adultery, and blood is in their hands*] Cp. v.<sup>45b</sup> 16<sup>20</sup>.<sup>38</sup>; referring to the slaughter of children in the worship of Jahveh as Moloch.  $\mathfrak{T}$  tries to soften the people's guilt: 'behold, there are adulteresses among them and shedders of innocent blood,' cp.  $\mathfrak{T}$  2<sup>5</sup>.<sup>7</sup> 3<sup>11</sup>.—From *and with their idols they committed adultery* to the end of the v. there follows what looks like a gloss on cl. a; see below on v.<sup>39</sup>. The expressions are taken from v.<sup>4</sup> 16<sup>20</sup>.<sup>21</sup>; with *to be devoured* lit. *for devouring* cp. 15<sup>4</sup> n.—38. *Again this they have done to me*] Introducing a gloss with *again*, cp. 20<sup>27</sup> n., and interrupting the connexion between vv.<sup>37a</sup> and <sup>39</sup> (Jahn, He. Hö.).—*made my sanctuary unclean*] Cp. 5<sup>11</sup> n.  $\mathfrak{M}$  adds *on that day* as in v.<sup>39</sup>;  $\mathfrak{S}$  om. in both places. Perhaps the annotator knew of some special occasion, and expected the reader to remember it (He.).—*profaned my sabbaths*] See 20<sup>12</sup> n. 13. 16. 21. 24 22<sup>8</sup>.—39. The v. forms a continuation of v.<sup>37a</sup>, so that, omitting the insertions, we may read, "For they have committed adultery, and blood is in their hands by their slaughter of their sons" etc. (Jahn partly, Hö.). Then the prophet goes on to say that, after offering sacrifice to Jahveh as Moloch, they entered the sanctuary to defile it; their mere presence was a desecration. Such sacrifices were resorted to when all others seemed unavailing, see 16<sup>20</sup> n.; they could not be distinguished, however, from sacrifices offered to false gods, see Ex. 34<sup>15</sup> JE, Lev. 17<sup>7</sup> H, Dt. 32<sup>17</sup> JE, Ps. 106<sup>37</sup>.—*and behold, thus did they within my house*] Probably, like the similar words at the beginning of v.<sup>38</sup>, a later addition.—40. So far, false worship has been alluded to under the figure of adultery; now the figure changes to that of harlotry, which in vv.<sup>1-27</sup> stands for foreign alliances. The two are connected by the opening words, '(As if this were not enough) furthermore they send.' Though the general sense is clear, it is awkwardly expressed: *Furthermore, they send for men coming from afar, to whom a messenger was sent, and behold, they came*. Interpreting the figure as in vv.<sup>1-27</sup>, this will refer to a petition for help dispatched to some far-off people, apparently beyond the desert v.<sup>42</sup>; the tense of *they send* denotes the past either as vividly present or as often repeated, *they used to send*. Jer. 27<sup>3</sup> speaks of messengers from nations outside Palestine coming to Jerusalem for the purpose of organizing a revolt against Babylon; something of the same kind may have happened from the side of Jerusalem when the Babylonian invasion was expected. For  $\mathfrak{S}$ 's readings see crit. n.—*for whom thou didst wash, paint thine eyes, and put on thine ornaments*] At this point begins the series of 2nd pers.



sing. verbs, see p. 256 above; Jerusalem alone is pictured. The sudden change from plur. to sing., and the clumsy attachment to the context, shew that this new sentence is either a variant or an addition from the margin. *wash . . . ornaments*, as a bride in preparation for marriage, 16<sup>9-11</sup>, Ru. 3<sup>3</sup>. *paint thine eyes* i.e. with *kohl*, the Aram. and Ar. word represented by the vb. here; it was a black pigment usually made from powdered antimony, and painted round the eyes to increase their brilliance; cp. 2 K. 9<sup>30</sup>, Jer. 4<sup>30</sup>, Job 42<sup>14</sup> where the word is *pūk*. *Ἔστιβίλου τοὺς ὀφθαλμούς σου*.—41. *And thou didst sit on a 'tapestried' couch*] So *SS*; see Prov. 7<sup>16</sup>, which explains the description. *on a glorious couch*.—*with a furnished table before it*] i.e. a table set out for a feast in front of the couch; cp. Is. 21<sup>5</sup>, Pr. 9<sup>2</sup>.—*and my oil and my perfume thou didst lay upon it*] A quotation from 16<sup>18</sup>.—42. The first half of the v. is unintelligible in *AL*, lit. *and the sound of a tumult at ease (is) in her, and unto men by reason of the multitude of men brought in drenched with wine from the desert*. The words for *brought in* and *drenched with wine* (Nah. 1<sup>10</sup>, Pr. 23<sup>20</sup>) are suspiciously alike; the second is probably a miswritten form of the first. Read, therefore, *And the sound of a tumult at ease is heard in her, by reason of the multitude of men coming in from the desert*. The v. pictures the crowd of 'lovers' who arrive at the invitation of Ohola and Oholiba, and adorn them with jewellery, such as would be given to a bride or courtesan; cp. 16<sup>11. 12</sup>. The men from the *desert* would be Arabs or Moabites etc., cp. Jer. 27<sup>3ff.</sup>.—43. The v. is untranslatable. On the basis of *Co*. emends as follows, with general approval: *And I said, Like this have they not committed adultery? after the manner of a whore they go a-whoring*. The RV. and RVm. try to render *W*, but without success.—44. *And 'they' went in unto her*] So 1 MS and Vrs., cp. v. 17; *AL* reads the sing. *one went in*.—*a woman that is an harlot*] So 16<sup>30</sup>, which has influenced the language here and in v. 43 (restored)—*'to work' lewdness*] *Ἐ τοῦ ποιῆσαι ἀνομίαν*. *AL* incorrectly *women of lewdness*, *SV*.—45. *And righteous men, they shall sentence them with the sentence due to adulteresses and murderesses*] The double crimes, as in v. 37; and the judgement as in 16<sup>36ff.</sup>. But who are the *righteous men*? In vv. 22-27. 28-31 the punishment is carried out by the Babylonians, the heathen 'lovers'; similarly in 16<sup>36ff.</sup>; but could they be described as *righteous men*, even to give an added sting to the humiliation of the 'sisters'? It is better to take the *righteous men* as representing the moral sense of the community, the *kāhāl* in v. 47 16<sup>40</sup>. There is still enough conscience left in the nation to condemn the national guilt.—46. *Bring up a company against them*] For the *kāhāl* see 16<sup>40</sup> n.; in Ez. gener-

ally of a *company* assembled for hostile purposes. Hö. thinks that the later Jewish *ecclesia* is meant; but the absence of the article (see Ezr. 10<sup>12, 14</sup>, Neh. 8<sup>2, 17</sup>) renders this doubtful.—*And make them an object of terror and a spoil*] The phrase *make an object of terror or shuddering*, is used especially by Jeremiah, Jer. 15<sup>4</sup> 24<sup>9</sup> 29<sup>18</sup> 34<sup>17</sup>; for a *spoil* cp. 7<sup>21</sup> n. and Jer. 2<sup>14</sup> 30<sup>18</sup>.—47. *And they shall stone thee with stones* ' ' ] The punishment for adultery, cp. 16<sup>40</sup>, Dt. 21<sup>21</sup>. מ at the end adds a *company*; but the word is superfluous.—*and cut thee down with their swords*] The vb., which denotes *cutting down* a forest, Josh 17<sup>15, 18</sup>, does not go naturally with *swords*; perhaps the rare word used in 16<sup>40</sup> should be restored here.—*and their sons . . . slay, and burn their houses*] A combination of v. 25 and 16<sup>41</sup>.—48. *I will make lewdness to cease*] Cp. v. 27 16<sup>41</sup>.—*and all women shall take warning*] Cp. v. 10 16<sup>41</sup>. Jahveh's judgement is to be a public example; see 5<sup>8</sup> n.—49. *they shall lay . . . upon you*] Cp. the idiom in 9<sup>10</sup> for requiting in recompense.—*bear the sins of your idols*] i.e. penalty for the sin of idolatry, cp. Lev. 20<sup>20</sup> and the frequent *bear iniquity* in Ez. 4<sup>4</sup> n.—*and ye shall know*] Mas.; the prophet is thinking of the people, not as in an allegory, but as they are.

Ch. 23, 2. If הו be omitted, the v. forms a couplet with 2 : 2 beats, beginning שמים נ' .—3. וט עס om.; but the measure, if 2 : 2, requires the word.—שמה—] The פֿ locale has lost its significance, as in 32<sup>20f.</sup> 48<sup>25</sup>.—[מָעֵבָה Pu., Pi. לָמַעַבָה v. 21 (rest.), Kāl. ptc. 1 S. 26<sup>7</sup>, Lev. 22<sup>24</sup> (all).—[ושם עשו ררי בתליהן lit. *they squeezed the paps of their virginity*, indef. subj.; the vb. is found only here and in vv. 8. 21 (rest.); Ar. furnishes an equivalent, *ghashiya*. Some think that ררי has been inserted to tone down the expression; but Geiger argues that ררים itself was felt to be so objectionable that it was altered to ררים *love* in v. 17 16<sup>8</sup>, Pr. 7<sup>18</sup> etc. moreover, if the metre is 3 : 3, the beat on ררי must be kept. עס paraphrase, so that it is uncertain whether the word was in their text or not. עס\* τιθοι παρθενηων αυτων Σ τιθοι παρθενηων αυτης Η mammae pubertatis earum.—4. אָהֶלָה . . . אָהֶלָה עס "Οολλα . . . "Οδολβα. אָהֶלָה is the fem. of אָהֶל, invented to form a woman's name; cp. רָמֶהָ 39<sup>16</sup> (si v.l.). The ה of the final syll. has no mappik, it is therefore not the suff. of the 3rd fem. sing.; what could *her tent* mean? On the other hand, in אָהֶלָה the final syll. probably contains the preposition with suff., although no mappik is written in the ה; for this name has a parallel in אָהֶלָה the *pleasant one*, lit. *pleasure (is) in her*, 2 K. 21<sup>1</sup>, Is. 62<sup>4</sup>; hence אָהֶלָה would mean the *tented one*, lit. *tent in her*, the ה in each case being the binding vowel, rather than the suff. of the 1st pers. sing.; so Gray *Hebr. Pr. Names* 85, Sm. Be. Kr., as against König ii. 417, Ro. Other pr. nn. compounded with אָהֶל are אָהֶלָה Ex. 31<sup>6</sup> P, the Phoenician אָהֶלָה, אָהֶלָה CFS. i. Nos. 50, 54, the Edomite אָהֶלָה Gen. 36<sup>2</sup> 41 P, the Sabaean אָהֶלָה CFS. iv. No. 434; in Sabaean אָהֶלָה=family.—5. תָּחִי עס render as though מָחִי, cp. Hos. 4<sup>12</sup>; but there is no need to alter מָחִי.—[ותעבב Bab. Massora וְתַעֲבֹב, G-K. § 63 m. The vb. in Ar. 'agiba='wonder, admire.' For אל I. תָּעִי near. עס τοὺς ἐργαζόμενος αὐτῶν, so עס, i.e. עָבַד, unsuitable in meaning, Either connect the word with קָרַב *battle* Ps. 78<sup>9</sup>, Job 38<sup>22</sup> etc., Syr. ܩܪܒܐ,



Jer. 21<sup>4</sup>  $\Sigma$ , or read קררים=Akk. *kurādē* 'bold men,' 'warriors,' Haupt (in Toy). Co. suggests קרואים v. 23 for this v. and v. 12. Ehrh. He. interpret 'those near' the king, as in Est. 1<sup>14</sup>.—6. פחח From פחח, fem. of office, G-K. § 122 r. The pl. is generally פחח, but sometimes פחח Ezr. 8<sup>36</sup>, Neh. 27.<sup>9</sup>, as in Aram., Dan. 3<sup>2</sup> etc.; Akk. *paḥātu*=(1) 'district,' (2) 'governor'; in the latter sense abbreviated from *bēl paḥati* 'lord of a district,' e.g. KB. ii. 54 f. 60 f. 126 f.—סנני From Akk. *śaknu*, e.g. K.B. ii. 40 f. 46 f. 72 f. In loan-words the Hebr. ס sometimes=Akk.  $\dot{\text{S}}$ , see 19<sup>9</sup> n., and the Hebr. נ=Akk. *h*, e.g. 'תולה=Tuklat-p., נטון=Sarukin.—7. פחח For *ūth*=*ōth* in this word see 16<sup>15</sup> n.—8. בכל אשר ענבה The vb. ought to be followed by עליה, cp. vv. 5.<sup>9</sup>.  $\Sigma$  imply על כל; but פחח is supported by the appositional בכל נל.—8. בכל אחת א.—9. פחח see 2<sup>1</sup> n. and Driver on 2 S. 13<sup>14</sup>.—9. לכן 1 Ms and  $\Sigma$  prefix והנה.—10. פחח  $\Sigma$  λάλημα, only again in  $\Sigma$  36<sup>3</sup>, 3 K. 9<sup>7</sup>, Tob. 3<sup>4</sup> cod.  $\kappa$ .  $\Sigma$  renders פחח twice, as פחח and פחח, cp. 43<sup>7</sup>  $\Sigma$ , Co. 155.—פחח pl. of פחח 2 C. 20<sup>9</sup> (? text); 1. פחח.  $\Sigma$  adds at the end of the v. *eis tās thugatēras + aūtēs* Aq., a gloss, perhaps suggested by 16<sup>41</sup> *ἐνώπιον γυναικῶν πολλῶν*.—11. ותשחת ענבתה כסבה lit. and corrupted her lust more than she (did); the noun, only here, from the vb. in v. 5.—12. ותשחת The accus. is governed, like ענבתה, by ותשחת; the prosaic ותא seems to indicate an addition (Hö.).—12. אל 1. על v. 5.—סכל In Ps. 50<sup>2</sup> ל, פחח=perfection, in ch. 27<sup>24</sup> פחח=splendid stuffs.  $\Sigma$  here *εὐπάρυφα* 'fine garments,'  $\Delta$  *εὐπάρυφα*  $\Sigma$  veste varia.—14. פחח Pu. ptp. used as a substantive; cp. the adj. in פחח Ps. 73<sup>10</sup>; G-K. § 128 w. But a slight change gives a better construction, פחח  $\Sigma$  *ἀνδρας ἐξωγραφημένους*, so  $\Sigma$   $\Sigma$  viros depictos. פחח may have been suggested by 8<sup>10</sup>.—פחח Perhaps from Akk. *šeršer(r)u*= 'red paste,' KAT<sup>3</sup>. 649. In Jer. 22<sup>14</sup>  $\Sigma$  renders *μέλτος*= 'red ochre,'  $\Sigma$  sinopsis (i.e. from Sinope, whence the colour came); here  $\Sigma$  paraphrases *ἐν γραφίδι* (cp. 3 K. 6<sup>28</sup>)  $\Sigma$  'in powders'  $\Sigma$  coloribus. Hö. reduces the v. to פחח פחח פחח.—15. ותא אנשים חקים בשש The adj. פחח (so Kūm.) only here; pt. פחח פחח.—16. פחח lit. 'overhanging in respect of turbans,' cp. Ex. 26<sup>12</sup>. of the curtain of goat's hair overhanging the back of the tabernacle. The פחח is found in Ethiopic=involvere, circumplicare, Dillmann *Lex. Ling. Aeth.* col. 1225; this root is distinct from פחח=dip, dye.  $\Sigma$  here *παραβαπτά=dyed*,  $\Delta$  *τίδαι βαπτά*  $\Sigma$  περιβεβληματα θ χαλάσματα ἀναδεδεμένα  $\Sigma$  tiaras tinctas. פחח Sometimes explained as the third man in a war-chariot; but the Egypt. and Ass. representations shew only two men. See Driver on Ex. 14<sup>7</sup>. The word may have been borrowed from Akk., at any rate *šalsāa*= 'third in rank' may be compared; perhaps the Aram. פחח Dan. 5<sup>7</sup> has this sense.  $\Sigma$  *δψις τρισσὴ πάντων*, misunderstanding.—פחח is connected by accents with בכל; it belongs rather to what follows, Sm. Be. Kr. He. Hö.  $\Sigma$  om. בכל.—16. פחח Kt. cp. v. 6 is to be preferred to פחח Q. cp. v. 20, in which the cohortative פחח is written abnormally with the impf. 3rd pers.; G-K. § 48 d.—פחח Strictly, פחח of norm, cp. 22<sup>9</sup> n.—פחח  $\Sigma$  *eis ἡγῆν* X., so  $\Sigma$   $\Sigma$ , explanatory.—17. פחח  $\Sigma$  *eis kolēnē katallōntōn* i.e. פחח for פחח, so 16<sup>8</sup>; cp. 3<sup>9</sup> n.  $\Sigma$  'to lie with her,' cp. v. 3 n.—פחח from פחח, which seems to be a parallel form of פחח vv. 18. 22. 28; cp. Ar. *wakā'a*= 'fall, befall.'—18. פחח ותגל את פחח The inconsistency of פחח after the second פחח and not after the first reveals the annotator. פחח=פחח . . . פחח. Nöldeke *Neue Beitr. z. sem. Sprachen* (1911), 198 f. considers that פחח and פחח vv. 22. 28 were two distinct roots, as it is unlikely that the language had formed a pf. from פחח and an impf. from פחח. Hurwitz *Root-Determinatives in Sem. Speech* (1913), 21 f. takes פחח to be a Niphāl of פחח in process of formation, like פחח Jud. 5<sup>6</sup>, פחח Is. 19<sup>8</sup>. Kim. *Rad. Lib.* s.v. פחח recognizes two roots, פחח from פחח, and פחח Niph. of פחח.—19. פחח

Q. 20. גרר. Et takes this and הנני as 2nd pers.—בארך [בארך] Et ἐν Αἰγύπτῳ. Ginsburg 'ם בארך.—[גרר] Dr. § 205.—20. גרר [גרר] Impf. 3 f.s. with cohortative ending; see v. 14 n.—גרר [גרר] So Baer's text, in accordance with the Mass.; the forms גרר, גרר have no Massoretic authority. The word, evidently of common gender, is found in Aram. גרר[גרר] pl. גרר, Gk. πάλλαξ, παλλακή, παλλακίς, and Lat. paelex, pelex, pellex: a foreign word, as its form indicates, and from a speech which used the ending—§ for the nominative, and had connexions with eastern Armenia, Syria, Palestine, i.e. probably the Hittite, as Jensen argues, ZDMG. xlviii. (1894), 468 ff. The Vrs. paraphrase; Et ἐπὶ τοὺς Χαλδαίους Et 'and she desired to become a concubine (אשה) to them' Et 'and she doted upon their doings.'—[גרר] Only here; from the same root as גרר. Et αἰδοία.—21. גרר [גרר] 1 Ms. גרר. Et 'and I visited thee,' a mistake corrected in cod. Ambr. 'and thou didst visit' (seek after), Co. 57. 142.—גרר [גרר] To be restored 'ר גרר גרר, as in v. 3. Et 'when thou wast deflowered in E.' V quando subacta sunt in Aegypto ubera tua, both as in v. 3; Et also = גרר. For Et's ἀ εἰσέλειπεν ἐν Αἰγύπτῳ ἐν τῷ καταλύματι σου = 77 for 77 see on v. 17.—גרר [גרר] 1. גרר Pi. or גרר Kal, so Et (cp. Et v. 3) Et. Et οὐ οὐ μοστί τοῦ ἐπὶ τοῦ σου attempts to make sense of Et.—23. גרר [גרר] The identification of גרר and גרר with the *Sutā* and *Kutā*, also called *Su* and *Ku* for short, was first proposed by Fr. Delitzsch *Wo lag das Parad.*? 235 ff., and, though questioned by Winckler *Altor. Forsch.* ii. 253 ff., is now generally accepted; Hebr. added *y* and Akk. *t* as expletives to the original *Su*, *Ku*. Et Φακούκ κ. Σοῦ κ. Τχοῦ κ. καὶ Φοῦδ κ. Σοῦδ κ. Λοῦδ cp. 27<sup>10</sup> 30<sup>6</sup>. I Phacouth et Sue et Couth Et 'and Put and Lud and Koa.' A invents a translation ἐπισκέπτῃ κ. τύραννον κ. κορυφαίων, hence V nobiles, tyrannosque et principes, on which Jerome notes, pro quibus in Hebraico habetur PHACUD et SUE et CUE.—[גרר] [גרר] Et Et = גרר, but the text cannot properly refer to Assyrians serving in the Bab. army; the words are best regarded as an addition.—[גרר] = [גרר] as in vv. 25. 29.—24. גרר [גרר] 10 MSS Kenn. גרר. The derivation from the Akk. *ḡsin* [—*ḡ*] = 'collect, heap up,' suggested in Baer *Ezech.* xi., is questioned; Haupt in *Toy Ezek.* 77 points out that the root is גרר, not גרר. The emendation גרר, which many adopt, gives the sense required, but the word should be in the accus. גרר, not in the constr. st., as the rhythm shews. Et 'with weapons' Et 'as armed men' V instructi, RV. 'with weapons,' after Rashi, Kim. [גרר] Et = 'גרר. גרר. גרר Et גרר i.e. גרר only (cp. 26<sup>8</sup>); in 38<sup>4</sup> Et renders both words.—[גרר] 1 S. 17<sup>38</sup>, elsewhere גרר 27<sup>10</sup> 38<sup>5</sup> etc. The word comes from a root no longer extant in Hebr. = 'to be hollow,' cp. Akk. *ḡabū* 'reservoir,' *ḡabūtū* = גרר 'cup,' Ar. *ḡab'un* 'cow, hood'; G. R. Driver *JTS.* xxiii. 409. Et seems not to have understood 'ר, and renders κ. βαλεῖ φυλακὴν ἐπὶ σὲ κύκλω, hence Co. prs. 'והיה גרר; but Et need not be altered. EtQ20 περικεφαλαιῶς [—*av*] Et 'helmet' (= גרר v. 15), so Et.—25. גרר [גרר] For the order cp. 18<sup>19</sup>. 27<sup>10</sup>. Dr. § 208 (3).—27. גרר [גרר] Et κ. ἀποστρέψω as often, see 7<sup>24</sup> n.—[גרר] 1. גרר, the form used in this ch. and in ch. 16; נא the second accus. and not with the first, though this occurs again in v. 35, hints at a mistake in the text.—[גרר] See 18<sup>9</sup> n.—28. גרר [גרר] A rare form of the suff. for גרר, perhaps to bring out the verbal force of the ptc., cp. 25<sup>4</sup>; G-K. § 91 e.—[גרר] For the construction of the rel. in the gen. see G-K. § 138 e.—29. גרר [גרר] Et πάντας τοὺς πόνους σου καὶ τοὺς μόχθους σου, a double rendering, cp. in Et 16<sup>14</sup> 17<sup>23</sup> 20<sup>18</sup> 26<sup>8</sup> 32<sup>29A</sup> 34<sup>14</sup> etc.—[גרר] A mistake for גרר, and גרר the v. with גרר, and Et makes 'והיה גרר in v. 30. It is better to transfer both words, and to read גרר V.—[גרר] Inf. abs. governed by 'והיה; for the construction see G-K. § 113 ff. A few MSS l. גרר, an easier



reading; so Jer. 4<sup>18</sup>. The Vrs. naturally translate by a finite vb.—[על אשר נשמאח—Kön. iii. § 403 a. Inf. with  $\text{ב}$  expressing the cause; בנותך] Parallel to the preceding construction; the pf. states a fact of definite occurrence, cp. 36<sup>18</sup>, Jer. 30<sup>14</sup>; Dr. § 118.  $\text{על}$  imply נשמאח cp. 3<sup>20</sup> 12<sup>16</sup>; smoother, but not necessary.—31. [נתתי] Pf. c.w.c. without a direct antecedent; so especially in threats or promises, Dr. § 119 (a). [בירך] 3 MSS  $\text{על}$  plur.—32. [היה לצח וללע] The change to the 3 fem. sing. reveals a gloss; the spelling חצח, cp. Gen. 21<sup>6</sup>=חצח Jer. 48<sup>20f</sup>, does not occur outside the Pent., except in Jud. 16<sup>25</sup> (l. וישחך).  $\text{על}$  supply a translation.—[מקרה] A noun of this form=*much* does not occur elsewhere; pt. מקרה Hiph. ptcp 1., cp. Ex. 36<sup>5</sup>, 1 S. 1<sup>12</sup> etc.; so  $\Sigma$  ἡ πολλοὺς χωροῦσα  $\text{H}$  quae est capacissima.  $\text{על}$  wrongly connects with the following v. τὸ πλεονάζον τοῦ συντελέσαι μέθην, so Kim.—33. [שך] So Vrs., cp. 39<sup>19</sup>; but l. שך 2 MSS.—[וינו]  $\text{על}$  κ. ἐκλύσως, perhaps a corruption in the Gk. (Co.);  $\text{על}$  κ. ἐκχέω ὅπως. 2nd pers. f., subject Jerusalem; Co. Kr. תכלא 3rd. pers. f., subj. כוס, which would follow well after v.<sup>32b</sup>; but there is no need to alter the traditional text, which makes כוס accus., and in apposition to the two preceding words.—[כוס שמה] כוס שמה l. כוס שמה; a 3:2 line is thus obtained.—[כוס אחות שמה]  $\text{על}$  om. שמה, Σαμαρείας, however, has been added by a later hand.  $\text{על}$  A transposes the clauses καὶ τὸ ποτήριον τῆς ἀδελφῆς σου Σαμαρείας ποτήριον ἀφανισμοῦ. An alternative guess at the second half of the line would be to om. כוס שמה ושמה as glosses, thus leaving אחות. The textual evidence alone does not decide the point; on the whole the reading adopted is preferable, as כוס שמה gives a good parallel to ינו ושמה.—34. [וכצית]  $\text{על}$  κ. τὰς ἐορτάς=וכצית.  $\text{על}$  κ. ἐκστραγγίσεις, so 'ΑΣΘ as noted in  $\text{Q}$ .  $\text{על}$  κ. τὰς νεομηνίας αὐτῆς ἀποστρέψω=וכצית ואת חרשיה נברח= (cp. 21<sup>17</sup> n.)  $\text{H}$  et fragmenta ejus devorabis, both imply  $\text{H}$ , as do also 'ΑΣΘ κ. τὰ ὄστρακα αὐτοῦ κατατρώξεις ὡς ὄστrea.  $\text{על}$  freely 'thou shalt cut off thy hair.'  $\text{על}$  תנחיר cp.  $\text{על}$  'thou shalt make an end of,' and though נחיר occurs only in the Pss., the word is at any rate suitable here. Co. prs. תנחיר swallow, Pi. as in Job 39<sup>24</sup>, Hiph. Gen. 24<sup>17</sup>. For חרשיה l. חרשיה.—35. [יחיה]  $\text{על}$  om. ונחיה. See 5<sup>11</sup> n.—[אחרי נח]  $\text{על}$  ὁπίσω τοῦ σώματος σου cp. 1 K. 14<sup>9</sup>  $\text{על}$  A, Neh. 9<sup>26</sup>, perh. confusing נח with ניה 1<sup>11</sup>, 23 etc.  $\text{על}$  to avoid an unbecoming expression 'thou hast put far the fear of me from before thine eye'  $\text{על}$  'and hast yearned after thy false gods,' cp. 14<sup>8</sup> n.—[וכתך ואת חונותך] Cp. Gen. 2<sup>19</sup>, 2 K. 15<sup>37</sup> etc. König iii. § 288 i supposes that the first of the two objects being nearer to the vb. was felt not to need the accus. sign so much as the second and more distant one. In v.<sup>27</sup> a different explanation is suggested.—37. [ואת ג' נאפו] For the constrn. cp. Jer. 3<sup>9</sup> 29<sup>23</sup>, Lev. 20<sup>10</sup>. The א is either the sign of the accus., so Kön. iii. § 211  $\text{h}$  who cps. Pr. 6<sup>32</sup>, or the prep. In א (also ע) the Mass. regarded א as marking the accus., e.g. Gen. 34<sup>3</sup> etc. Here the words are a gloss on נאפו scil. the idols; Bomb. edns. להן wrongly.—[לאכלה] As the parallel לאכלה 16<sup>20</sup> shews, לאכלה is inf. constr. with the fem. ending, see Jer. 12<sup>9</sup> and cp. Is. 56<sup>9</sup>, and with a verbal force.  $\text{על}$  δι' ἐμπύρω  $\text{על}$  באש, as in 20<sup>31</sup>.—38. [עור]  $\text{על}$  plur. here and in v.<sup>39</sup>. rendering supplied by 'ΑΣΘ.—39. [ונבשחש] If the clause is joined directly to v.<sup>37a</sup> the conjn. must be dropped. For שחש cp. 20<sup>27</sup> n. and 16<sup>31</sup>. [ביום ההוא]  $\text{על}$  om., but 'A and they entered my sanctuary unguardedly, ἀφυλάκτως, on that day'  $\text{על}$  'my sanctuary and its secret places'; interesting additions, to mark the unlawfulness of the act.—[והנה]  $\text{על}$  καὶ ὅτι  $\text{על}$  om.—40. [ואף כי] lit. also it is that, quin etiam, cp. Hab. 2<sup>5</sup> (si v.l.); the context here does not admit of the usual meaning, quanto magis or quanto minus.  $\text{על}$  καὶ ὅτι  $\text{על}$  καὶ  $\text{על}$  = $\text{על}$ , connecting with the end of v.<sup>39</sup>.—[ושלחנה]  $\text{על}$  om., Co. Be., an

obvious way of easing the construction.—[מלאך שחלו] *ἄγγελος ἐξαιστέλλων*.—[לְאִשׁוֹ] As the text stands, resumptive of *לְאִשׁוֹ*, and equivalent to *אֲשֶׁר לָהּ*, 'to the men . . . to (those for) whom thou didst wash.' But the word can hardly be fitted into the preceding sentence; it introduces the marginal variant. *Ἐν εὐθὺς* (? a corruption of *οὗτος*), hence 'directly.'—[כַּחל־ת] The same root in Aram. and Ar.; in Gk. the point is called *σιβί* or *σιμυμ*=Lat. stibium; Thackeray *Gram.* 107.—[עֵיטָה] Dr. § 132.—41. וישבה Pf. with weak waw, as the pf. sm. cl. b shows.—[בְּנִיהָ] ὡ with shurek, cp. 20<sup>18</sup> n.; the adj. only again Ps. 45<sup>14</sup>. But I בְּנִיהָ ה' *ἐστρωμένους* [לפניה] = עֵיטָה = פְּנֵיהֶם = פְּנֵיו = פְּנֵיהֶן (so 5 Hebr. MSS.) שמת עליה would be more correct, as שמת is mas.; = עֵיטָה; *Ἐν εὐφραίνοντο ἐν αὐτοῖς* = שמחו בהם, cp. Pr. 27<sup>9</sup>.—42. וקול רען *Ἐρ φωνήν ἀρμονίας*, possibly a transliteration, cp. notes on 3<sup>14</sup> 21<sup>36</sup>; Thackeray ib. 37 f. והמן=both sound and a mob. 'the sound of their (fem.) rejoicing had gone away,' a free translatn.—[וְלֵךְ] One of the three instances in which final י or ם softens the following letter; the others are Is. 34<sup>11</sup>, Ps. 68<sup>18</sup>; G-K. § 21 c. *Ἐ* paraphrases *ἀνεκρούοντο*.—[סֻבָּאִים סובאים] The Kt. סֻבָּאִים is an incorrect form for סֻבָּאִים Nah. 1<sup>10</sup>, ptc. pass. of סָבַם = 'drink largely,' hence *Ἐλ οὐνωμένοις* θ; the Qerē סֻבָּאִים with ף retained as in *סֻבָּאִים*, *סֻבָּאִים*, is perhaps intended for the name of a tribe, so *Ἐ* 'men who came from Sheba'; *Ἐ* = סֻבָּאִים; but the word is prob. a dittograph of סֻבָּאִים, and is om. by *Ἐ*<sup>B</sup>. For סֻבָּאִים the Vrs. give the rend. come. The text may be corrected to [וישמעו כולם באים מסברו] The subj. most naturally is אֲנִי. many MSS *על י*. 'ואמר לבנה נאפים'.—43. ואמר לבנה נאפים Apparently intended to mean, 'And I said to her that is waxen old in adultery'; לבנה must be an adj., as in Josh. 9<sup>41</sup>, and נאפים an accus. connected with it by a bold usage more Arabic than Hebrew, cp. Is. 7<sup>26</sup> and see Wright *Ar. Gr.* ii. § 44 d; old by reason of adultery. But *Ἐ*<sup>B</sup> gives *καὶ εἰπα Οὐκ ἐν τούτοις μοιχεύουσιν*; which points to the reading *ואמר לבנה נאפים* cp. Is. 66<sup>8</sup>, Job 16<sup>2</sup>. *Ἐ* 'And I said, In these they have committed adultery,' agreeing with *Ἐ*. 'A renders τοῦ κατατρίψαι μοιχέας (Field), with which it is interesting to compare the different reading noticed in Midr. R. Lev. § 33 'Aquila translates παλαιὰ πόρνη, which means a wasted harlot' (the Gk. words in Hebr. letters).—[עַתָּה יונה תונותה ודיא] Kt., עַתָּה יונה Q. *Ἐ*<sup>B</sup> *καὶ ἔργα πόρνῃς καὶ αὕτη ἐξεπόρνευσεν*, similarly *Ἐ* 'and with the works of a harlot' etc., though not recognizing נאפים; these suggest תִּזְנוּנָה קָצֵץ, or קָצֵץ (=*קָצֵץ*), cp. 16<sup>30</sup>; the י must be omitted from טַעַם as repeated from נאפים, and ודיא as a dittogr. of ירבו v.<sup>44</sup>. In *Ἐ* יונה תונותה the vb. is followed by a cognate accus.; the text as emended טַעַם יונה gives a construction of the same kind. *Ἐ* paraphrases 'Now she will cease from her idolatry and return to serve me; but she has not returned'; Co. 135.—44. וירבו The subj. of the sing. must be הא understood; but I הרבו. —[ואנשים] as a pl. of אִשָּׁה is found nowhere else; I לַעֲשֹׂה.—45. והמה ישפטו Cp. 36<sup>7</sup>; Dr. § 199. *Ἐ* *αὐτοὶ καὶ ἐδικήσουσιν*. *Ἐ* om. the pron. —[אַתְּמָה] Mas. for fem. The usual form with 3 pl. m. suff. is אֲתָם, rarely אַתְּמָם (5 times); conversely, the usual form with 3 pl. f. suff. is אֲתָהּ e.g. v.<sup>46</sup> 16<sup>80</sup>, once אַתְּהֶן v.<sup>47</sup>, once אַתְּהִי 16<sup>84</sup> and 34<sup>21</sup>; G-K. § 103 b. The Vrs. naturally render by fem., and some MSS I אַתְּהֶן as v.<sup>48</sup>.—[שִׁפְטוּ שִׁפְטוּ] Cp. 16<sup>88</sup>; Davidson *Syntax* § 67 b.—[שִׁפְטוּ שִׁפְטוּ] *Ἐ* κ. ἐδικήσει αἱματος.—46. וני *Ἐ* om.—[ועלה] Inf. abs. used for imperat., 21<sup>31</sup> n.; G-K. § 113 cc.—[וַיִּתְרַעַם] lit. trembling, terror, so an object of terror. The form, like וַיִּתְרַעַם, ought to come from *וַיִּתְרַעַם*; but a וֹתָהּ is not found; the vb. therefore must be וַיִּתְרַעַם Koh. 12<sup>8</sup>, Est. 5<sup>9</sup>, common in Aram. The ו and י have been transposed for ease in pronunciation, cp. וַיִּתְרַעַם Pr. 1<sup>27</sup>, Kt. Out of the eight places where the



word occurs it is twice *written* (here and Dt. 28<sup>25</sup>) and five times *read* וְקָרָא [Jer. 11.cc. 2 C. 29<sup>8</sup>]; the more correct form וְקָרָא (cp. שָׁמַע Pr. 1<sup>27</sup> Q.), pointed וְקָרָא, is allowed to stand once, without Qerê, Is. 28<sup>19</sup>.—47. וְהָיָה אֲנִי לְךָ כְּהֵן [He.] וְהָיָה אֲנִי לְךָ כְּהֵן, which suggests וְהָיָה inf. abs. continuing וְהָיָה v.<sup>46</sup>, cp. Num. 15<sup>35</sup> P. For אֲנִי accus. cp. Lev. 24<sup>23</sup>, Josh. 7<sup>25</sup>, 2 C. 24<sup>21</sup>; ct. בָּאֵן 16<sup>40</sup>. The subj. הָיָה is awkwardly placed, and leads עַל astray, λίθους ἐχλῶν; its position may well shew that it has been inserted to point out that הָיָה v.<sup>46</sup> is still the subj. (He.).—[וְהָיָה] Cp. 21<sup>24</sup> n.; Pl. inf. abs. continuing pf. c.w.c., cp. Jer. 13<sup>160</sup>, Zech. 12<sup>100</sup>; 1. וְהָיָה.—[וְהָיָה] Usually וְהָיָה, see v.<sup>46</sup> n. The inconsistency of the suffixes throughout this passage illustrates the instinct to avoid fem. forms, and the hesitation felt in using them.—48. וְהָיָה אֲנִי לְךָ כְּהֵן. ἀποστρέψω, as v.<sup>27</sup>.—[וְהָיָה] Nithpael, only again in נִתְּפַל Dt. 21<sup>8</sup>; in both cases with a reflexive-passive meaning, 'shall be disciplined,' 'take warning.' The Nithp. is common in Mishnaic Hebr.; see Segal *Gram. of Mishn. Hebr.* 66, *Yellin Journ. Palest. Or. Soc.* iv. 96. Some grammarians would remove these forms out of the O.T., and point וְהָיָה, G-K. § 55 k, Stade § 169 b.—[וְהָיָה] The 2 pers. pl. f. suffix in וְהָיָה occurs only in Ez., v.<sup>46</sup> 13<sup>18</sup>.<sup>20</sup> (out of pause); see 1<sup>11</sup> n.—49. וְהָיָה אֲנִי לְךָ כְּהֵן. [וְהָיָה] So Baer, following Kim. *Rad. Lib.* 227; other edns. וְהָיָה; the form is modelled on that of הָיָה verbs with ' phonetic, G-K. § 76 b.

**Ch. 24. The beginning of the final siege; the death of the prophet's wife; the coming change in his ministry.**—The chapter is headed by a date which both prophet and people had good reason to remember, the tenth of the tenth month, 588 B.C., the day on which Nebuchadrezzar began the siege of Jerusalem. Ezekiel had long foreseen the event; now he feels himself inspired to repeat once more the burden of his message; and, as generally happens when his emotions are deeply stirred, he delivers a parable and performs a symbolic act. (a) The copper pot is set on the fire to boil flesh; then it is emptied, and set on the fire again that it may be melted, rust and all: a parable of Jerusalem and its inhabitants and its blood-guiltiness, vv.<sup>3-14</sup>. (b) The prophet is told that his beloved wife is about to die, and that he is not to observe the customary rites of mourning; the blow falls on the evening of the same day: a prophecy of the coming disaster, a sign that the people will be too stunned to indulge in grief, vv.<sup>15-24</sup>. (c) The news of the city's fall, when it reaches Babylonia, will transform the prophet's ministry: he will be released from the limitations which have hitherto constrained him, vv.<sup>25-27</sup>.

While the general sense is clear enough, in detail much remains obscure. At the base of (a) lies a poem which can be traced, at any rate experimentally, beneath the handling of later scribes. In (b) a few lines of vv.<sup>16, 17</sup> seem to fall into rhythm; but to obtain an orderly sequence, the narrative needs a good deal of re-arrangement: after all, the text can be made to yield a tolerable sense as it stands by supplying in

thought the links that are missing. With some minor corrections (c) becomes quite intelligible; the passage holds a place midway between 3<sup>25-27</sup> and 33<sup>21. 22</sup>; see pp. 44. 46. 53.

**Vv. 1-14. The parable of the rusted pot.**—The dates in this Book are reckoned from Jehoiachin's captivity; so the *tenth of the tenth month in the ninth year v.<sup>1</sup>* will be Jan. 588 B.C. The same day is mentioned in 2 K. 25<sup>1</sup>, Jer. 39<sup>1</sup> 52<sup>4</sup>. During the exile, until 518 B.C., it was observed as a fast, Zech. 8<sup>19</sup>; and again after A.D. 70, at any rate by the Jews in Babylonia: 'the fast of the tenth month, that is on the tenth of Tēbeth (= Jan.), when the king of Babylon leaned against Jerusalem,' Talm. B. *Rosh hash-Shānā* 18b. It is possible, as Giesebrecht suggests (see below), that this date was observed because Ez. mentions it, and that 2 Kings and Jer. mention it because it was observed as a fast.—2. *Write thee down the name of the day, this very day*] The prophet has just become aware of the actual siege of the city: to have the date in writing will serve as evidence that his presentiment was correct, 'the people would know that there had been a prophet among them' (K̄im.). Can *the day, this very day* be original? The two terms make a clumsy expression, and one or other may be supplementary. The text of **AM** is hardly supported by the Vrs.; thus **G** does not recognize *the name*, though it has *day* twice; **SH** give *the name of this day*. The latter reading is all that need be said here, since *on this very day* comes at the end of the verse (Co. Toy). Ro. goes further, and reduces the whole to *this day*; but in view of what follows, it seems better to keep *the name*.—*the king of B. has invested Jerusalem on this very day!*] lit. *has leaned against* i.e. leaned his weight against, or upon **G**; the word is used only here of besieging a city or delivering an attack in force: *this very day* (see 2<sup>3</sup> n.) will then be the day on which the first attack was made. How did the prophet know of what was happening in Jerusalem hundreds of miles away? He had reason to believe that the siege was imminent; and as he was brooding over it, he heard Jahveh's voice (v.<sup>1</sup>) communicating to him the news, and bidding him write it down. As a rule it was a message of doom or of restoration which Ez. received in his moments of prophetic ecstasy, but now and again he was permitted to see actual events taking place. At least one such occasion has occurred already, 11<sup>13</sup>; this, we may suppose, was another. Ez. in fact possessed the gift of second sight, which was intensified and directed when he passed into a trance. Some, however, deny this explanation altogether; see pp. 123 f. Thus Giesebrecht, *Die Berufsbegabung der Alties. Propheten* 1897, 161, 171 ff., thinks that Ez. obtained the date by reckoning back after the news of the



city's fall arrived, and that his calculation was divinely affirmed by the coincidence of his wife's death on the same day. But there is no need to regard the present passage as a *vaticinium ex eventu*; it is much more naturally explained as an instance of Ez.'s peculiar faculty for seeing remote events happening before his eyes, e.g. 8<sup>11. 16</sup>.—3. *utter a parable*] Cp. 17<sup>2 n</sup>.

*Set on, set on the pot,  
And pour in water too :  
⁴ Lay 'pieces of flesh' therein ' , , '  
Fill up with loin and shoulder ' , ' !*

*Set on*, a word from the vocabulary of domestic life, cp. 2 K. 4<sup>38</sup>. The prophet has been made aware of the opening attack on the city, and his mind is full of it as he sits down in front of the pot to boil a lamb for his meal; then the divine word comes again, and turns into a parable the menial act on which he is engaged. So, with Hans Schmidt, we may picture the occasion. It was not unusual for a prophet's inspiration to come while he was engaged in ordinary pursuits, or in connexion with homely scenes, e.g. Am. 7<sup>15</sup>, Jer. 11. 13 18<sup>2ff.</sup>, 1 K. 17<sup>13f.</sup>. The cooking-pot and its contents stand for Jerusalem and its population; in 11<sup>3</sup> the same figure is used, but applied differently.—4. The lamb (v.<sup>5</sup>) had been already cut up into *pieces*, rendered above *pieces of flesh* to bring out the sense; cp. Ex. 29<sup>17</sup>, Lev. 1<sup>6</sup> 8<sup>20</sup>. *Al* reads *her pieces* i.e. those destined for the *pot* (fem.); but *her* is better omitted with *SS*. After *therein* *Al* has inserted *each goodly piece*, obviously an explanation. Another superfluous phrase occurs in the last line of the v., which reads *with loin and shoulder, the choicest bones, fill up*; apparently the redundancy is nothing more than a scribe's mistake; *the choicest . . . the bones* has been copied into this v. from v.<sup>5</sup>. Each line of the poem contains three beats.—5.

*Take the choicest sheep,  
And pile the 'logs' beneath it !  
Boil, 'boil,' and 'seethe'  
Its bones within it !*

The contents of the pot are to be well cooked: severe treatment is in store for the people of Jerusalem!—*pile*] A rare word, which properly means 'to move in a circle'; it is best taken as a verb with an imperative sense. *SS* renders *and kindle*, perhaps guessing. In the third line *Al* has *boil its boilings*. The meaning *boil* is clear from Job 41<sup>23</sup> cp. 30<sup>27</sup>; but the combination *boil its boilings* is questionable; the noun does not occur elsewhere, and many favour the slight correction *its pieces* (vv.<sup>4. 6</sup>); *SS*, however, gives a rendering which repeats

the same word twice, and this may well be right ; the repetition matches v.<sup>3</sup> effectively. Instead of *And seethed are its bones within it*, the context requires another imperative sing., not a perfect plur. ; the last line will then have two beats.—6. At this point the formula *Therefore thus saith Jahveh* marks a fresh turn in the parable. A new figure is introduced, *the rust on the pot*, to be further developed in vv.<sup>9b. 11</sup> ; but the last half of the v. goes back to the contents of the pot, and states what is to be done with them. Evidently there is some disorder here ; the simplest cure for it is to transpose the two halves of the v. (Jahn, Schmidt) ; cl. b will then complete the imagery of the cooking, and cl. a will begin the new figure of the rust. Read, therefore, cl. b immediately after v.<sup>5</sup>,

*One-by-one ' take out ' the pieces,  
Casting no lot thereon.*

The flesh is cooked, and the pot can now be emptied : in other words, the siege is followed by the expulsion of the inhabitants. The second line can only be understood by supposing that, when the deportation of 597 took place, lots were cast in some instances to decide who should go and who should remain : this time, says the prophet, there will be no alternative ; everybody will have to go. For *take out* (imperat.) *And* gives *he has taken it out*. Cl. a,

*Therefore thus saith ' ' Jahveh :  
Woe to the city of bloodshed !  
The pot whose rust is in it,  
Whose rust is not departed.*

The opening formula is perhaps editorial ; but the words fit the metre and may belong to the poem. *Woe to the city of bloodshed*] Alluding to the judicial murders and sacrifices of children which had become an ugly feature in the life of the city just before the siege. The words occur again in v.<sup>9</sup>, where they are probably not original ; see also 22<sup>2-3</sup> 23<sup>37</sup>. The *rust* is the blood-guiltiness which cleaves to Jerusalem, and had not been expiated : only the sternest measures can get rid of it.—7. Jerusalem's blood lay in the midst of her ; *she set it on the bare rock, and did not pour it on the earth that it might be covered with dust*. Her guilt was open and unashamed ; she paid no heed to the fact that blood uncovered calls for vengeance ; cp. Gen. 4<sup>10</sup>, Is. 26<sup>21</sup>, Job 16<sup>18</sup>, Enoch 47<sup>1-4</sup>. See Schwally *Das Leben nach dem Tode* 52 f. ; W. R. Smith *Rel. of Sem.*<sup>3</sup> 417. For *the bare rock*, perhaps lit. *shining* in the sunlight, cp. v.<sup>8</sup> 26<sup>4. 14</sup>.—8. *I have put her blood upon the bare rock*] In v.<sup>7</sup> it was Jerusalem's deed ; here it is Jahveh's, in order that vengeance



may be taken. Both vv. are probably explanatory additions ; *to bring up wrath* does not occur elsewhere in Ez., *to take revenge* only in 25<sup>12</sup> (subj. Edom).—9. The first half of the v. repeats the opening sentences of v.<sup>6</sup>, and was probably added in consequence of the interpolated vv.<sup>7, 8</sup>; **6**<sup>B</sup> om. *Woe to the city of bloodshed!* In cl. b the poem continues :

‘ *And* ’ *I too will make the pile greater !*

The conj. **6** καὶ γὰρ, adds just the weight to the antithesis which is wanted. In v.<sup>5</sup> the prophet is told to pile on logs to boil the meat ; here Jahveh declares that He will kindle such a fire as will melt the pot itself ! For the *pile* see on v.<sup>5</sup> ; the same form is found again in Is. 30<sup>33</sup>.—10. *multiply the logs, kindle the fire, make an end of the flesh* ] It is hard to see how this can be fitted in with what has gone before : according to v.<sup>6b</sup> the flesh has been cooked and emptied out of the pot ; in v.<sup>9b</sup> Jahveh declares that He will take the matter in hand Himself. The second half of the v. is corrupt ; lit. *and spice the spicings, and let the bones be burnt up* ; for *spice* cp. Ex. 30<sup>25, 35</sup>, where the word is used of *mixing* the holy oil and the incense, 2 C. 16<sup>14</sup> ; Kr. ingeniously emends to *empty out the broth*, cp. Jud. 6<sup>19, 20</sup> ; the last and rather meaningless phrase *let the bones be burnt up* is om. by **6**<sup>B1</sup> (cod. Wirc.). The whole v. seems to be secondary and out of keeping with the context.—11. Read perhaps as follows :

*And ‘ I ’ will stand it empty on ‘ the ’ coals,  
That its brass may become red-hot ‘ ’ ,  
And be melted, ‘ ’ while its rust is consumed.*

The pot will be set empty on the fire, that the inevitable result may come about : there is no way of getting rid of the rust except by melting the vessel to which it clings ; to purge the city Jahveh will destroy it altogether. The same intention is declared in the poem 21<sup>17-22</sup> [12-17]. **11** reads the imperat. *stand it* ; but Jahveh, not the prophet, is now dealing with the pot, so l. *and I will stand it*, continuing v.<sup>9b</sup>. After *become red-hot* **11** has *and burn* ; the word is both ungrammatical and outside the metre. The words which follow *and be melted* in the Hebr., *in the midst of it, its uncleanness*, should be omitted as an interpretation. Schmidt proposes a different way of restoring the passage, keeping *And its uncleanness shall be melted in the midst of it*, and omitting *while its rust is consumed* ; but of the two sentences, the latter has the more original flavour, and the *rust* is better left with its significance to be guessed ; moreover, *melted in the midst of it* has occurred already in 22<sup>21</sup>.

—12. The whole v. is secondary and in part unintelligible. The first two words repeat the end of v.<sup>11</sup>; the cl. which follows, *and its rust goes not out of it*, contradicts what v.<sup>11</sup> has just said; the last two words, *in the fire of its rust*, do not fit the context.—13. This v., like the preceding, is an addition, laying further stress on the impurity of Jerusalem: it seems to be a footnote on the theme of v.<sup>11</sup>. The Vrs. shew that they were uncertain about the text and sense. *In thy uncleanness (which is) lewdness*] Cp. 16<sup>27</sup> 22<sup>9</sup> n. The words do not belong here; they stand outside the construction of the sentence, though  $\mathfrak{S}$  implies them.—*because I have purified thee*] It would be possible to render *I will purify thee*, the perfect denoting a divine resolve, cp. 21<sup>9</sup> [4] n.; but a resolve hardly suits the next cl. *and thou art not purified*, which declares that Jahveh's judgements in the past have produced no effect.—*from thy uncleanness thou wilt not be purified any more until I wreak my fury upon thee*] So  $\mathfrak{M}$ , connecting *from thy uncleanness* with what follows, rather than with the preceding vb.; cp. 5<sup>13</sup> n.  $\mathfrak{S}^B$  om. *because I have purified thee, and thou art not purified, from thy uncleanness*.—14. Here apparently comes the conclusion of the poem, following v.<sup>11</sup>:

*I Jahveh have spoken, 'and' it comes;  
And I will do it, I will not refrain nor spare '':  
According to thy ways and thy deeds 'I' will judge thee,  
Is the oracle of Adonai Jahveh.*

'and' it comes]  $\mathfrak{SS}$  add the conjunction, which is wanted; usually the phrase runs *Lo, it is coming*, 7<sup>5</sup> n. Some would strike out *it comes* (Jahn Ro.), but it gives a touch of emphasis to Ez.'s formula *I have spoken and I will do (it)*, 17<sup>24</sup> n.—After *nor spare*  $\mathfrak{M}$  has *and I will not repent*, which  $\mathfrak{S}$  om. For *refrain* lit. *break off* cp. Prov. 8<sup>33</sup>.—*thy ways and thy deeds*] See 14<sup>22</sup> n.—'I' will judge thee] So some MSS and the Vrs., in agreement with the context;  $\mathfrak{M}$  *they have judged thee*, prophetic perfect.—The poem in vv.<sup>6-14</sup> can be restored in more than one way; the above experiment is mainly based upon Hans Schmidt *Die Grossen Proph.* 1923, 441 ff.—Vv. 15-27. **The death of the prophet's wife, and the coming change in his ministry.** Ez. has been made aware of the day on which the siege began; now he learns, from the same divine source, of two momentous incidents which will affect him deeply, the death of his wife, and the end of his period of 'dumbness': both are brought into close relation with the fall of Jerusalem. From the prophet's behaviour, when 'the desire of his eyes' is taken from him, the people will learn how the final catastrophe



will plunge them into grief too stupefying for words or rites of lamentation; and when the news at length reaches the colony in exile, all restrictions on the prophet's ministry will be withdrawn. The narrative is much compressed; but it may be taken as it stands, without attempting to arrange it in a more logical order; the interpretations offered by Hans Schmidt and Kittel are here followed in preference to the rearrangements of Rothstein and Herrmann.—16. *Behold, I am about to take from thee the desire of thine eyes*] The 'phrase alone reveals that there was a fountain of tears sealed up within the breast of this stern preacher,' Skinner *Bk. of Ez.* 210. The *desire of thine eyes* means that which thine eyes delight in, vv. 21, 25, 1 K. 20<sup>6</sup>, Ecclus. 36<sup>27</sup> 45<sup>12</sup> (Hebr.).—*by a stroke*] i.e. a sudden and fatal disease, cp. Num. 14<sup>37</sup>; the word usually denotes a plague, e.g. Ex. 9<sup>14</sup>, 2 C. 21<sup>14</sup> etc.—The prophet is told to check his natural instincts when the blow falls; he is not to *lament* with loud cries or *weep*; the two together as in v. 23, Gen. 23<sup>2</sup>, 2 S. 1<sup>12</sup>, cp. Is. 22<sup>12</sup>, Joel 2<sup>12</sup>, Est. 4<sup>3</sup>.—*nor shall thy tear(s) come*] A prosaic gloss, om. by 5.—As in the case of Isaiah (81-4. 18) and Hosea (12-9 31-4), so with Ezekiel, an incident in his private life is made to bear a wider, prophetic significance. The Talmud appreciates the point, but applies it wrongly: 'The Holy One chastises Ezekiel in order to wash away the iniquities of Israel,' TB. *San.* 39a. Ez.'s suffering is to be, not an atonement, but a symbol. With a like intent, Jeremiah was forbidden to enter the house of mourning, Jer. 16<sup>5</sup>.—17. The opening words apparently mean *Groan, keep still*, or *Groan, sigh*; for the first cp. 9<sup>4</sup> phil. n., for the second cp. Ps. 4<sup>5</sup> [4] 30<sup>13</sup> [12], Am. 5<sup>13</sup>, Lam. 2<sup>10</sup>. But this does not agree with the command to abstain from all expression of grief; moreover, there is something wrong with the sentence which follows, *dead, mourning thou shalt not make*. The transposition *mourning for the dead* is too obvious a remedy; the error in the text must be more deep-seated, and earlier than the Vrs., which imply the consonants of *Al*. Co. boldly conjectures *Restrain thyself, be astonished, mourning thou shalt not make*, cp. Gen. 45<sup>1</sup>, Is. 42<sup>14</sup>, 59<sup>16</sup>, Ps. 143<sup>4</sup>; *ch.* 3<sup>15</sup>; at any rate this gives the sense required, and keeps near to the Hebr. words.—*thy turban bind upon thee*] For the *turban* see 44<sup>18</sup>, Is. 61<sup>3. 10</sup>; in mourning it would be removed, and dust scattered upon the head, Josh. 7<sup>6</sup>, 1 S. 4<sup>12</sup>. The *sandals* were taken off, cp. 2 S. 15<sup>30</sup>, Is. 20<sup>2</sup>; and the *moustache*, the lower part of the face, was covered, cp. the covering of the head 2 S. 15<sup>30</sup>, Jer. 14<sup>3</sup> and Lev. 13<sup>45</sup>.—*and ordinary bread thou shalt not eat*, lit. *bread of men*, on the analogy of Dt. 3<sup>11</sup>, Is. 8<sup>1</sup> *an ordinary cubit, stylus*; we know too little of the common speech at this period to rule

out the phrase as incredible. An easy correction is *bread of sorrows*, Hos. 9<sup>4</sup> cp. Dt. 26<sup>14</sup>, Eccus. 41<sup>2</sup> (Hebr.); but if that were the original reading, why did the scribes turn it into the difficult *bread of men*? The allusion is clear enough: friends and relatives were accustomed to assemble in the house of mourning for a funeral meal, which, it is probable, the deceased was supposed to share, Jer. 16<sup>7</sup>, Tobit 4<sup>17</sup>. Schwally *Das Leben n. d. Tode* 21 ff.—18. *And I spoke to the people in the morning*] What the prophet spoke is not told us; but from the context it seems most likely that he communicated to the people the divine *word* v.<sup>15</sup> which he had received that morning (cp. 12<sup>9</sup>), viz. the announcement that he was about to lose *the desire of his eyes* and yet was to abstain from all outward signs of grief; hence we may render *And I spoke (it) or (thus)* i.e. the substance of vv.<sup>16-17</sup>. Rothstein, followed by Herrmann, proposes to read *And thou shalt speak*, continuing the divine command, and to insert here the speech vv.<sup>21-24</sup>; this involves the further transference of vv.<sup>25-22-23</sup> to follow v.<sup>18aβ</sup> *and my wife died in the evening*. No doubt the rearrangement places the narrative (vv.<sup>18aβ-19-20a</sup>) and the discourse (vv.<sup>25</sup> from *shall it not be*, <sup>22-23</sup>) in a more logical sequence; but the text, which the Vrs. support as it stands, can be understood sufficiently well without so much alteration.—*and my wife died in the evening*] The prophet had not long to wait for the fulfilment of Jahveh's word: that very evening his wife died.—*and I did in the morning as I was commanded*] We must take this to be the *next* morning after his wife's death; so *§* 'on the morning of the next day.' We can feel the tension of the brief words which record the facts. No private tragedy is allowed to interfere with his prophetic charge; he carried out his instructions; he had come into deep waters, and the tide was 'too full for sound and foam.'—19. The people were accustomed to visit Ezekiel in the expectation of receiving some divine message from his lips or unusual acts, cp. 8<sup>1</sup> 14<sup>1</sup> 20<sup>1</sup>. They had listened to the announcement of his coming loss; not many hours later the news went round that his wife was dead; and when they visited him early the next day, they found him exhibiting none of those marks of sorrow which custom and ordinary human feeling led them to expect. Naturally, as on other occasions (e.g. 12<sup>9</sup> 21<sup>12</sup>), they asked what his behaviour was intended to mean.—20. The prophet explains, and in doing so goes back to the *word* which he had received on the previous day: then it was the desire of his eyes, now it is the desire of the people's eyes which will be taken away, and the loss will be too grave for tears. The discourse reaches to the end of v.<sup>24</sup>.—21. *I am about to profane my sanctuary*] i.e. by the action of the heathen



foe, cp. 7<sup>24</sup> 25<sup>3</sup> 44<sup>7</sup>, Dan. 11<sup>31</sup>. It was the habit of the Hebrew mind to overlook secondary causes; the profaning of the sanctuary could be ascribed to Jahveh Himself.—*the pride of your strength*] Cp. v. 25, Lev. 26<sup>19</sup>; and see 7<sup>24</sup> n.—*the desire of your eyes*] See on v. 16. The next phrase reads *the compassion of your soul* i.e. the object of your soul's compassion. The Vrs. indeed recognize this sense, but the word occurs nowhere else as a noun, and it is suspiciously like *desire*; in the repetition v. 25 *uplifting of your soul*, i.e. that for which your soul longs, is the reading, and perhaps it should stand here too.—*your sons and your daughters*] From this we may infer that some members of the families in exile had been *left* behind in Jerusalem; cp. on v. 6.—*shall fall by the sword*] in the general destruction; cp. 23<sup>25</sup> n.—22. *And ye shall do as I have done*] Mourning will be out of place in the presence of a disaster so complete. Strictly speaking, the words are unsuitable in a discourse which begins with *Thus saith Jahveh* v. 21; but Ez. is expounding the oracle of vv. 16f., rather than delivering it for the first time. The language is formally inconsistent both here and in v. 24, but readily understood. For the phrases see on v. 17.—23. *and ye shall rot away because of your iniquities*] Cp. 4<sup>17</sup> n. and Lev. 26<sup>39</sup>.—*and ye shall utter groans one to another*] In this sense only again in Ps. 38<sup>9</sup> [8], Pr. 5<sup>11</sup>; lit. the word denotes the roar of a lion or of the sea, Is. 5<sup>29</sup>f., Pr. 28<sup>15</sup>. Cp. Keats, 'Here, where men sit and hear each other groan; Where but to think is to be full of sorrow And leaden-eyed despairs.'—24. *And Ezekiel shall be a sign to you*] For the *sign* cp. v. 27 and 12<sup>6</sup> n. In v. 22 he expounds, here he quotes the *word of Jahveh* v. 15, which, we may suppose, contained some such expression as 'thou shalt be a sign unto them.' It sounds strange at first that the prophet should mention himself by name; but if he is repeating what Jahveh had said to him, the language is natural enough, without requiring a rearrangement of the text into a speech of Jahveh (vv. 21, 24) and a speech of Ezekiel (vv. 22, 23), or treating v. 24 as an alternative version of vv. 22, 23 (Kr.); see on v. 18 above.—*when it comes*] The fall of Jerusalem is in the prophet's mind, though alluded to only by the indefinite *it*; cp. v. 14 21<sup>12</sup> [7] n. Ⓢ inexactly ὅταν ἔλθῃ ταῦτα.—*ye shall know that I am Jahveh*] The divine character will be vindicated, and Jahveh recognized to be the one true God, even at the cost of national disaster; the people are to find their consolation in that, as Ez. himself had done. Cp. the climax in Job 42<sup>5</sup>.—25. The catastrophe will bring a change in the prophet's ministry; it will release him from all restrictions; see 3<sup>22-27</sup>. The *day* in this v. is clearly the day of Jerusalem's fall; in v. 26 it is further defined as the *day* when the news reached Babylonia;

that will be the *day* for the 'opening of the mouth' v.<sup>27</sup>.—*their place of refuge*] Here of Zion and the temple, cp. Dan. 11<sup>31</sup>; the latter is expressly named in v.<sup>21</sup>, which the present v. repeats.—*the joy of their beauty*] i.e. the beautiful object of their joy; of Zion, Ps. 48<sup>3</sup> [2], Lam. 2<sup>15</sup>; of the temple, Is. 60<sup>7</sup>.—*that for which they long*] lit. *the uplifting of their soul or desire*; the meaning is explained by Dt. 24<sup>15</sup> 'lifts up his soul (desire) towards it,' and Jer. 22<sup>27</sup> 44<sup>14</sup>; *uplifting* should prob. be read in v.<sup>21</sup>.—*their sons and their daughters*] come awkwardly after the preceding clauses, as though in apposition to them; the words have prob. been added from v.<sup>21</sup>.—26. The text implies that *the day* in vv.<sup>25</sup>. 26. 27 is the same throughout. But it is impossible that the day of Jerusalem's fall (v.<sup>25</sup>) should be the day when the fugitive arrives (vv.<sup>26f.</sup>); according to 33<sup>21</sup> it took nearly a year and a half, at any rate six months (see note in 33<sup>21</sup>), for the news to travel. How, then, is the text to be explained? Some think that v.<sup>26</sup> was inserted by a reader to point out that the day referred to in vv.<sup>25</sup>. 27 was really the day of 33<sup>21f.</sup> (Herrmann *Ezechielst.* 75 f., Hölscher 57). A simpler explanation is to read *in the day* for *In that day*, and to regard the present v. as continuing v.<sup>25</sup>, defining it more closely, and forming the antecedent to v.<sup>27</sup>, thus: *in the day that I take from them* (v.<sup>25</sup>) . . . *in the day (when) the fugitive shall come* (v.<sup>26</sup>) . . . *in that day shall thy mouth be opened* (v.<sup>27</sup>). So Ro., Kittel *Gesch.* iii. 155. Through misunderstanding or carelessness the beginning of v.<sup>26</sup> was made to conform to the beginning of v.<sup>27</sup>.—*a fugitive*] Hebr. says *the fugitive*, as present to the speaker's mind, though as yet unknown; Engl. does not use the definite article in such cases.—*to cause ears to hear*] The form of the verb in **פ** is more Aram. than Hebr.—27. *thy mouth shall be opened with the fugitive*] i.e. in conversation with; **ע** more suitably *towards*. Perhaps *with the fugitive* should be treated as a gloss (Ro. He. Hö.). For the *opening of the mouth* in the sense of free, unhindered speech, cp. 16<sup>63</sup> 29<sup>21</sup>. It is remarkable that Ez. should have foreseen this; another instance of the capacity noted in connexion with vv.<sup>1</sup>. 2 and 16. 17.—*thou shalt be dumb no longer*] See 3<sup>26</sup>. 27 33<sup>21</sup> and pp. 46. 48. He can now become a *watchman*, in the pastoral sense. His prophecies of doom will have been confirmed; he will be free to devote himself to building up a new community.—*and thou shalt be a sign to them*] This connects vv.<sup>25-27</sup> with vv.<sup>15-24</sup> (He.).

Ch. 24, 2. **קְהִילָה**] Kt., the scriptio plena is most unusual; cp. Hos. 8<sup>12</sup>, Ps. 89<sup>20</sup>, B-L. 306. The Q. alters to the normal **קְהִילָה**.—אֵחָא שֶׁן הָיִים הָיוּ **עֵצִים**] The second cl. in appos. to the first, an awkward construction which suggests a gloss. **Εἰς ἡμέραν ἀπὸ τῆς ἡμέρας ταύτης** offers no





phrases in much the same way as in v.<sup>8</sup>.—11. The text of the transln. given above will be

ואעמירה על הנחלים רקה  
למען תחם נחשתה  
ונתכה תחם חלאתה :

For  $\mathfrak{M}$  1. העמירה or אעמירה. —  $\mathfrak{M}$  has על הנחלים רקה, but the suff. is superfluous;  $\mathfrak{C}^B \mathfrak{L}$  (cod. Wirc.) imply על הנחלים רקה, and om. רקה, which, however is required by the figure;  $\mathfrak{C}^A$  represents רקה by ἐξηψήθη? = ריקה Lam. 4<sup>10</sup>;  $\mathfrak{C}^Q$  etc. by κενή ἐξηψήθη, rendering רקה twice (Field);  $\mathfrak{S}$  'boiling' = רחה, as in v.<sup>10</sup>;  $\mathfrak{V}$  super prunas (so  $\mathfrak{S}$ ) vacuum.— $\mathfrak{M}$  disagrees with the fem. vbs. on each side, and disturbs the metre.—ונתכה בתוכה בטאתה תחם חלאתה The words ט' בח' may have been inserted in  $\mathfrak{M}$  on the suggestion of v.<sup>7</sup> and 22<sup>21</sup>;  $\mathfrak{C}^B$  = בתוך  $\mathfrak{C}^A$  = בתוכה.— $\mathfrak{M}$  from חם with d.f. in the first radical, cp. יום 47<sup>12</sup>, G-K. § 67 g; the form is a compromise between חם and חים (as though יע'). The impf. ἀσυνδέτως is idiomatic, denoting concomitance, 'its rust being consumed,' Dr. § 163; cp. 5<sup>2</sup> n. The Vrs. =  $\mathfrak{M}$ .—12. [חאנים חלאת] A ditto-graph of חלאתה v.<sup>11</sup>, and om. by  $\mathfrak{C}^B \mathfrak{L}$  (cod. Wirc.). 'Α θ ταπεινωθήσεται ὁ λός.  $\mathfrak{C}$  מלאה—איתקליא  $\mathfrak{S}$  'like sickly figs' = חלוא, Co. 57.  $\mathfrak{V}$  multo labore sudatum est.—[נרנה חלאתה] On the analogy of 22<sup>6</sup>, רבת בניס, 1 S. 2<sup>6</sup>, this should = 'she that is plentiful in her rust,' Ew. Syntax § 287 (1) n., G-K. § 132 c, not as  $\mathfrak{C}$  πολὺς ὁ λός αὐτῆς; but the text of this v. is so corrupt that the constr. here is open to doubt.—[נאש חלאתה]  $\mathfrak{C}$  κατασχευθήσεται (= בוש) ὁ λός αὐτῆς  $\mathfrak{C}$  'in the fire she shall be burned by reason of the multitude of her sins'  $\mathfrak{S}$  'her punishment shall be completed'  $\mathfrak{V}$  neque per ignem (om. חל). Rost O.L.Z. 1903, 444 thinks that the words were originally a gloss on v.<sup>6</sup>, which has carried אליה with it.—13. [בטאתך וכו']  $\mathfrak{C}^B$  ἀνθ' ἐν ἐμαίνου σὺ. καὶ ῥι, taking 'בט' as inf. constr. and כ as = 'by reason of,' and reading 'and what?' for וכו' (Hi. Co.). An attempt to improve on this rendering is made by  $\mathfrak{C}^A$  Ἀσθ ἐν τῇ ἀκαθαρσίᾳ σου ζέμμε.  $\mathfrak{S}$  takes 'בט' as  $\mathfrak{C}^B$ , 'because thou didst defile thyself by harlotry.'—13. מרחיק.  $\mathfrak{C}^B$  om.,  $\mathfrak{C}^A$  'Αθ καὶ οὐκ ἀκαθαρσίας ἀπὸ ἀκαθαρσίας σου, om. מרחיק.  $\mathfrak{S}$  =  $\mathfrak{M}$ .  $\mathfrak{A}$  'and because thou art cleansed,' Co. 57.— $\mathfrak{C}^B$  ἐὰν μὴ καθαρὸς ᾖ καὶ ἔτι  $\mathfrak{A}$  καὶ ἔτι ἔσται ἐὰν μὴ καθαρὸς ᾖ.—14. [באה] Ptcp. fem.;  $\mathfrak{C}^B$  = ובה.—[אפרע] The impf. without the conjn. may be rendered as a circl. cl., 'without refraining,' Dr. § 162. lit. = 'let go, let alone'; Kim here 'I will not turn back' i.e. from what I have determined, quoting the Talmudic לשפיר לעבור 'he who reads backwards.' Another Rabb. explanation is 'I will not undo the judgement decreed' cp. Ex. 32<sup>28</sup>; see the Comment. of Mosheh b. Shesheth, ed. Driver, 59.—[ולא אנהם]  $\mathfrak{C}^B$  om.;  $\mathfrak{C}$ . Schm.—[שפער] Cp. 23<sup>24, 45</sup>. Some MSS שפער,  $\mathfrak{C}$  κρινῶ σε  $\mathfrak{C}^B \mathfrak{V}$  = אשפער.—At the end of the v.  $\mathfrak{C}$  adds διὰ τοῦτο ἐγὼ κρινῶ σε κατὰ τὰ αἵματά σου, καὶ κατὰ τὰ ἐνθυμημά σου σου κρινῶ σε, ἀκάθartos ἡ ὁμομοσία καὶ πολλῇ τοῦ παραπικραίνειν = לכן אני אשפט אותך כדפיך וכעליוותך אשפער בטאת השם ורבת הטי' merely based upon the preceding words and 22<sup>6</sup>. If the sentence had been originally in the text, it is difficult to see why  $\mathfrak{M}$  should have overlooked it; Co. 101, 332.—[נאם ארני יהוה]  $\mathfrak{C}^B \mathfrak{L}$  (cod. Wirc.) om. ארני.—16. [תקשר] So Baer, cp. v.<sup>21</sup>, with d. lene to emphasize the beginning of a new syllable, G-K. § 13 c; this pointing, however, is rejected by Ginsburg Introd. 121. Against Jahn's suggestion, adopted by Hölischer, that קשר refers to Jerusalem, not to the prophet's wife, it is sufficient to refer to Kittel Gesch. iii. 156 f.—[במנה]  $\mathfrak{C}$  ἐν παρατάξει  $\mathfrak{L}$  in praeparatione = אנפיו 17<sup>21</sup>.—[ולא תבוא דמעך]  $\mathfrak{C}$  in  $\mathfrak{C}^Q$  οὐδ' οὐ μὴ ἐλθῇ δάκρυά σου.—17. [האנן דם כמים] In a careful analysis of the stems  $\mathfrak{dām}$  and  $\mathfrak{dāmam}$





in the Aram. form, cp. the Hithp. inf. תִּתְקַבֵּרָה Dan. 11<sup>23</sup>; G-K. § 53 l, B-L. 362, 505. This curiosity is too interesting to be corrected; it may be due to a copyist, or to the influence of Aram. speech. Ez. himself would prob. have written לְהַשְׁמִיעַ בְּאָזְנוֹךָ. The Vrs. render freely, ἵνα τοῦ ἀναγγεῖλαι σοι εἰς τὰ ὦτα Ἑ 'to cause thee to hear the tidings' Σ 'and he will cause thee to hear with thy ears.'—27. אֵלֶּה הַפְּלִיטִים [ἵνα = 'אל הפ' ; Ἑ = 'קבא הפ' perh. explanatory.





## PART II.

### ORACLES AGAINST FOREIGN NATIONS: CHS. 25-32.

- a. *Against Ammon, Moab, Edom, the Philistines, Ch. 25.*
- b. *Three Oracles against Tyre, Chs. 26-28.*
- c. *Seven Oracles against Egypt, Chs. 29-32.*





## PART II.

### ORACLES AGAINST FOREIGN NATIONS : CHS. 25-32.

THIS Group separates the chapters which denounce the sins of Israel (1-24) from those which promise restoration and describe the community of the future (33-39, 40-48); the arrangement, therefore, seems intended to suggest that, as a prelude to the ideal state, enemies must be put out of action, and Israel made secure in its own land (34<sup>28f.</sup>). Seven nations come within the circle of denunciations, the number possibly signifying completeness (cp. 3<sup>18</sup> 9<sup>2</sup> and Am. 1-2, though Am. 2<sup>4f.</sup> may be an addition); and all seven are Israel's neighbours, whether near, as Ammon, Moab, Edom, the Philistines (ch. 25), or farther off, as Tyre and Sidon, and Egypt (26<sup>1</sup> 28<sup>24</sup> 29<sup>1</sup> 32<sup>32</sup>; cp. Jer. 25<sup>19-26</sup>). Babylon is not included in the list; but Babylon, though the chief aggressor, stood apart from the rest, as being the instrument of Jahveh's justice, ordained, in the prophet's eyes, to punish Israel. Fourteen oracles can be counted; and with regard to their dates, the first four presuppose the destruction of Jerusalem in 586 B.C.; so does the fifth, 26<sup>2</sup>. The first of the seven oracles against Egypt belongs to the year before, 29<sup>1</sup>; while some years after, in 571 B.C., an appendix was added, 29<sup>17-21</sup>. Thus the oracles have been arranged according to their subject, originally perhaps by Ezekiel himself; the rearrangement out of chronological order may be assigned to his editors.

A difference of treatment is to be noticed. The first four are modelled upon the same lines; they are short, and composed of recurring phrases; those against Tyre and Egypt, on the other hand, are long, magnificent poems, full of colour and fire. Hölscher assigns only the poems to Ezekiel, the rest he puts down to later redactors, for reasons which are not convincing. The difference of treatment can be otherwise explained. In this Group are collected occasional prophecies, delivered as circumstances called for them; why limit Ezekiel to one style of utterance? Sometimes he would be short and stern; at other moments he would be roused to impassioned verse, especially when he thought of the pride and luxury of Tyre, and the pretentious heathenism of Egypt. This



is not to deny that the oracles have received late additions in a good many places, as will appear in the notes.

It was characteristic of the prophets to survey the nations outside Israel, and to regard them as under Jahveh's control, and as instruments for carrying out His purpose. If Israel had to be punished, for the sake of the true religion it had to be preserved; and from Israel the nations were to learn the truth, or acknowledge it by submission, otherwise they perished. This prophetic interpretation of history, limited as it is from the Christian point of view, yet in essentials can be said to stand: a nation's rank among the peoples depends upon the contribution which it makes to God's purpose for mankind, and upon its homage to His universal rule.

a. AGAINST AMMON, MOAB, EDM, THE PHILISTINES, Ch. 25.

Ch. 25. Beginning at the N.E. of Jerusalem, where the Ammonite country lay, the prophet turns S. to Moab and Edom, then W. to the Philistines, thus describing a circle, and hurling denunciations as he goes. Vv. 1-7. **Against Ammon.** From early days the Ammonites had been hostile, Jud. 11<sup>4ff.</sup>, 1 S. 11<sup>1ff.</sup>, 14<sup>47</sup>, 2 S. 8<sup>12ff.</sup> 10<sup>1ff.</sup>, Am. 1<sup>13-15</sup>, Zeph. 2<sup>8-10</sup>. During the Babylonian invasions they seem to have followed a double policy, allying themselves with Nebuchadrezzar against Judah 2 K. 24<sup>3</sup>, and later on joining with Edom, Moab, Tyre and Sidon in an attempt to persuade Zedekiah to revolt Jer. 27<sup>1ff.</sup>. After the fall of Jerusalem they seized the territory of Judah Jer. 49<sup>2</sup>, and took the Babylonian side again Jer. 40<sup>14</sup> 41<sup>10-15</sup>; the oracle in ch. 21<sup>23-27</sup> [28-32] may refer to this latter period. Here Ez. denounces their malicious joy over Israel's misfortunes.—2. *Set thy face*] See 6<sup>2</sup> n.—3. *Because thou saidst Aha!*] Cp. 26<sup>2</sup> 36<sup>2</sup>, Ps. 35<sup>21. 25</sup>. This form of sentence *Because . . . therefore, behold* is followed throughout the present Group of oracles, vv. 6<sup>f.</sup> 8<sup>f.</sup> 12<sup>f.</sup> (without *behold*) 15<sup>f.</sup> 28<sup>ff.</sup> 29<sup>6-8</sup>; cp. also 34<sup>8-10</sup>, 35<sup>5f.</sup> 36<sup>3f.</sup>.—*concerning my sanctuary that it has been profaned*] A connecting link with 24<sup>21</sup>. Kr. treats the four oracles in this ch. as metrical. Rhythm there is, no doubt, and sometimes, e.g. in vv. 4. 5, an orderly metre; but no clear system can be made out.—4. *give thee up to the sons of the east*] The tribes of Arab and Aramaean stock who roamed the desert E. of Ammon, cp. Jud. 6<sup>3. 33</sup>, Is. 11<sup>14</sup>, Jer. 49<sup>28</sup>. Moab is to share the same fate, v. 10.—*and they shall settle their encampments in thee*] The noun is used of Bedouin camps, e.g. Gen. 25<sup>16</sup>, Num. 31<sup>10</sup> P, cp. Ps. 69<sup>26</sup> [25], 1 C. 6<sup>39</sup>, and implies a rude enclosure of stones. Doughty *Arabia Des.* i. 261 says that the Bedouin circuit, in some cases their oasis settlement, is called *dīra* by the

Arabs of to-day. The v. contains three couplets with three beats in each line.—5. *I will make Rabbâ an abode of camels*] For Rabbâ, in full Rabbath-bnê-'Ammon, the capital of the country, see 21<sup>25</sup> [20] n.; and for *abode* Is. 34<sup>13</sup> 35<sup>7</sup> 65<sup>10</sup>.—*and the sons of A. a place for sheep to lie down in*] Cp. Zeph. 2<sup>15</sup>. The O.T. writers nearly always speak of *the sons of A.*, even when referring to the land; Ps. 83<sup>8</sup> [7] is an exception, and 1 S. 11<sup>11</sup> (to be corrected).—6. *Strike the hand and stamp with the foot*] Gestures of *Schadenfreude*; cp. 6<sup>11</sup> (with *smite* for *strike*). In Is. 55<sup>13</sup>, Ps. 98<sup>8</sup> to *strike the hand* is an expression of joy, not of malice.—*and thou didst rejoice with all despite in soul*] See 16<sup>67</sup> n. The phraseology is unusual; see crit. n.—7. *I will stretch forth my hand against thee*] Vv. 13. 16, cp. 6<sup>14</sup> n.—*a spoil to the nations*] Cp. 26<sup>6</sup> 34<sup>28</sup>.—*Cut thee off . . . cause thee to perish*] So v. 16; with *from the peoples . . . from the lands* cp. 11<sup>17</sup> 20<sup>34</sup>. 41 34<sup>13</sup>. After the latter sentence ~~Al~~ adds, without any connecting *and*, the superfluous *I will destroy thee*. This and the preceding v. seem to be an addition, made up of Ez.'s phrases (so Hô.). The threat against Ammon is formally concluded by v. 5<sup>b</sup>; in in vv. 3-5 the 2nd pers. fem. is used, in vv. 6. 7 the 2nd pers. mas.; the language, esp. *strike* v. 6, and constructions suggest the work of a rather careless annotator.—Vv. 8-11. **Against Moab.** Oracles against Moab are to be found in Am. 2<sup>1-3</sup>, Is. 15, 16, Jer. 48. In Zeph. 2<sup>8</sup>. 9 Moab is denounced along with Ammon for their insults and greed.—8. *Because Moab ' ' said*] ~~Al~~ add *and Seir*, which ~~6~~<sup>b</sup> om. Seir belonged to Edom, not Moab; the name may be a miswritten form of the corrupt words in the next v.—*behold, like all the nations is the house of Judah*] A significant remark. The Moabites must have known that Judah claimed to be superior to themselves in possessing a God who would defend His own; to their surprise and satisfaction, Judah was no better off than other people; cp. Lam. 4<sup>12</sup>.—9. *I will lay open the shoulder of Moab*] i.e. by destroying the cities, and so leaving the way open to enemies; the *shoulder* is the high ridge or tableland of Moab as seen from Jerusalem; cp. the use of the word in Is. 11<sup>14</sup>, Num. 34<sup>11</sup>. After *Moab* follows *from the cities, from his cities, from his extremities*; the second word, om. by ~~6~~, is merely a dittograph of the first, which may be read *from* 'Aro'er (so partly Kr.); the last word may be given the meaning *in its whole extent*, a condensed expression for 'from one end to the other,' from south to north, in fact. 'Aro'er, prob.=Arâ'ir, a ruined site on the northern edge of the Arnon ravine, marked the limit of Moab's territory on the south; see Dt. 2<sup>36</sup> 3<sup>12</sup>, Josh. 12<sup>2</sup> 13<sup>9</sup>. 16; Mesha' says that he fortified it, Moab. St. l. 26. North of this lay the other three towns: *the beautiful land of Beth-haj'shîmôth*, cp. 20<sup>6</sup> n. and



Num. 33<sup>49</sup>, Josh. 12<sup>3</sup> 13<sup>20</sup>; the name survives (?) in the Wadi es-Suwême, 1½ m. N.E. of the Dead Sea; *Ba'al-Me'on*, Num. 32<sup>38</sup>, Josh. 13<sup>17</sup>, Jer. 48<sup>23</sup>, Moab. St. II. 9. 30, now Mâ'in, 4 m. S.W. of Mâdebâ; *Kirjathaim*, Num. 32<sup>37</sup>, Josh. 13<sup>19</sup>, Jer. 48<sup>1. 23</sup>, Moab. St. I. 10, now perhaps Kureiyât, 7 m. N.W. of Dibon—but the name is a common one.—10. *To the sons of the east* 'I have given it] i.e. Moab, cp. v.<sup>4</sup>; so with a slight correction **SS**; **M** reads *to the sons of the east* (connecting with *I will lay open . . . v.<sup>9</sup>*); and *I will give it*. In each half of the v. **M** contains a gloss, *in addition to the sons of Ammon* cl. a, *the sons of Ammon* cl. b. The latter properly reads *that it 'should no more be remembered* etc. The two glosses must have been inserted earlier than **G**.—11. *do acts of judgement*] See 5<sup>10</sup> n.—Vv. 12–14. **Against Edom**. The 'perpetual hatred' (35<sup>5</sup>) of Edom for Israel was all the more bitter on account of the traditional kinship between the two, Num. 20<sup>14</sup> JE, Dt. 24. <sup>8</sup> 23<sup>8</sup>; see further Am. 1<sup>11f.</sup>, Is. 34<sup>5f.</sup>, Jer. 49<sup>7-22</sup>, Lam. 4<sup>21f.</sup>, Joel 4<sup>19</sup> [3<sup>19</sup>], Mal. 1<sup>3-5</sup>. At the time of Jerusalem's fall the ancient feud broke out with a virulence which the Jews could never forget, Ob. 10<sup>n.</sup>, Ps. 137<sup>7</sup>, Eccus. 50<sup>26</sup> (l. *Seir*); and, as Ez. notes in his other prophecy against the Edomites, ch. 35, their greed shewed itself in a particularly offensive way, 35<sup>10. 12n.</sup>; cp. also 32<sup>29</sup>.—12. *Because E. hath acted in taking vengeance*] The elaboration of the phrase gives emphasis, and **G** imitates it exactly, cp. v.<sup>15</sup>. **S**, however, simplifies the construction, 'Because E. hath taken vengeance,' so Co.; but the unusual reading is to be preferred.—*and committed lasting wrong*] The form of expression denotes an irreparable injury; cp. Lev. 5<sup>19b</sup>.—13. *cut off from it man and beast*] See 14<sup>13</sup> n.—*make it a desolation*] Cp. 5<sup>14</sup> 35<sup>4</sup>, Lev. 26<sup>31</sup>.—*from Teman* 'to Dêdhân] i.e. from N. to S. *Teman* was a district in N. or N.W. of Edom, Am. 1<sup>12</sup>, Ob. 9, Hab. 3<sup>3</sup>, Jer. 49<sup>7. 20</sup>. Euseb. and Jerome mention a *Theman* 5 Roman miles from Petra, *Onom.* 155 f., 260, but no trace of the site exists; Lagrange would identify it with Shôbek, 7–8 hours N.E. of Petra (*Rev. Bibl.* 1897, 217). Dêdhân is here opposed to Teman as S. to N., within the territory of Edom; similarly in Jer. 49<sup>71</sup>. The *Onom.* 116 places Dedan 'in regione Idumaea' 4 m. from the mines of Feno, now Khirb. Fenân, N.E. of Shôbek; but the present passage and Jer. l.c. point rather to a situation in the S. of Edom. This Edomite Dedan is to be distinguished from the more important Dedan, much farther S., which Is. 21<sup>13f.</sup>, Jer. 25<sup>23</sup> connect with Têma. The site of Têma, S.E. of the Gulf of 'Aḳāba, is well known; and recently discovered Minaean and Liḥyanite inscriptions seem to shew that this Arabian Dedan was situated in the neighbourhood of el-'Elâ

(so pronounced, written el-'Ulâ='the heights'), not far S. of Têma. In the same way the (North Arabian) Dedan, mentioned in 27<sup>15</sup> as trading in ivory and ebony, is to be regarded as a different tribe from the Dedan in 27<sup>20</sup> 38<sup>13</sup>, whose geographical connexions are with South Arabian tribes, Kedar, Sheba; cp. Gen. 10<sup>7</sup>, 1 C. 1<sup>9</sup> and ct. Gen. 25<sup>21</sup>, 1 C. 1<sup>32</sup>. See Meyer *Die Israeliten* u.s.w. 1906, 318 ff., and especially Jaussen et Savignac *Rev. Bibl.* 1910, 525 ff., *Miss. Archéol. en Arabie* ii. (1914) 75 f.—*they shall fall by the sword*] Cp. 24<sup>21</sup>; the subj. is the inhabitants understood.—14. *I will put my vengeance against E. into the hand of my people Isr.*] Perhaps a later addition. The vengeance, which Jahveh Himself will execute according to v.<sup>13</sup>, is here handed over to Israel; an idea which does not agree with Ez.'s conception of the future, and may reflect the hatred of a later day, He. Hô.; Jahn even thinks of the Maccabean age.—*according to my anger and my fury*] See 22<sup>20</sup> n.—Vv. 15-17. **Against the Philistines.** Other prophetic oracles on Philistia are Am. 1<sup>6-8</sup>, Is. 9<sup>11</sup> 14<sup>29-31</sup>, Zeph. 2<sup>4-7</sup>, Jer. 47, ? Ob. 1<sup>9</sup>. In Joel 4<sup>4</sup> [3<sup>4</sup>] the Philistines are classed with Tyre and Sidon; but beyond the present passage there is no record of their hostility in 586 B.C.—15. *acted with revenge*] Similarly v.<sup>12</sup>.—*and took vengeance with despite in soul*] See on v.<sup>6</sup>.—*for destruction with a perpetual enmity*] lit. so that it (i.e. Israel) *should be a destruction*; for the abstract noun cp. 5<sup>16</sup> n., and for the last phrase, 35<sup>5</sup>.—16. *I will cut off the Kerêthim*] With a play on the name, cp. Am. 5<sup>5</sup>, Mic. 1<sup>10</sup>. 14<sup>t</sup>, Jer. 6<sup>1</sup>. The Kerêthim were a tribe which had settled in the S. of Palestine, 1 S. 30<sup>14</sup>; in David's time they formed part of the royal bodyguard, 2 S. 8<sup>18</sup> 15<sup>18</sup> 20<sup>7</sup>; here they appear to be Philistines.  $\Theta^B$  renders Κρητες, as in Zeph. 2<sup>5</sup>; and opinion tends to favour the identification. Hebrew tradition connected the Philistines with *Kaphtor*, e.g. Am. 9<sup>7</sup> ( $\Theta$  ἐκ Καππαδοκίας), Dt. 2<sup>23</sup>, Jer. 47<sup>4</sup>, probably identical with the Egyptian *Keftiu*, which seems to denote the Aegean islands, if not Crete itself; so Macalister *The Philistines* 1914, ch. i., Burney *Judges* xciv. This, however, is rendered doubtful by the discovery (1930-31) of the pr. n. *Krt*, i.e. prob. *Kereth*, in the Ras Shamra tablets. *Krt* was a semi-mythical king of Sidon, connected with the Negeb (cp. 1 S. 30<sup>14</sup>); perhaps then the Kerêthim were not Philistines or Cretans, but Phoenicians. See Jack *Ras Shamra Tablets* (1935), 38-41.—*and the rest of the sea coast*] Cp. Zeph. 2<sup>5</sup>, Jer. 47<sup>4</sup>.—17. *I will do great acts of vengeance*] lit. *vengeances*, an intensive plur., cp. Jud. 11<sup>36</sup>, 2 S. 4<sup>8</sup>, Ps. 18<sup>48</sup> [47] 94<sup>1</sup>.—*with furious rebukes*] Cp. 5<sup>15</sup>;  $\Theta$  om.

Ch. 25, 3. אַרְיֵה [יֵין אַרְיֵה] See 5<sup>7</sup> n. For על 1. אל  $\Theta$ .—4. אֶתְּנָהּ [יֵין אֶתְּנָהּ] See 23<sup>28</sup> n.— $\Theta^B$  יֵין אֶתְּנָהּ [יֵין אֶתְּנָהּ] The Pi. of יֵין only here in O.T., but common in the





after a vb., but in poetry and later prose without a vb., cp. Mic. 1<sup>14</sup> Nah. 1<sup>7</sup>, Zech. 4<sup>7</sup>, Lam. 4<sup>3</sup>. As the accents shew, עַל נַחֲמִי is in the accus., not gen. For 'ע' נ' ל' §<sup>B</sup> gives τοῦ ἐξαλείψαι ἕως ἐνός, cp. 9<sup>6</sup> §; ἕως ἐνός is a corruption of ἕως αἰῶνος A<sup>9</sup>. § 'that they should destroy the perpetual friendship,' so Ephr. Syr., prob. a free rendering; Co. 147. —16. כְּרִחִים §<sup>A</sup> κριτὰς Σιδῶνος, cp. 3<sup>14</sup> 6<sup>4</sup> n. ¶ 'the people that ought to be destroyed' = כְּרִחִים the usual form, and explaining it etymologically; Co. 122. שְׂאִרֵּי חַיִּים-הֵם § τοὺς καταλοίπους τοὺς κατοικοῦντας τὴν παραλλαν, exegetical.

b. THREE ORACLES AGAINST TYRE, Chs. 26-28.

Ch. 26, 1-28, 19. Against Tyre.—No other prophet devotes so much attention to Tyre as Ezekiel, and the reason is to be found in the absorbing interest of the moment. Tyre was about to undergo a siege by Nebuchadrezzar: would the proud city share the fate of Jerusalem? On patriotic and religious grounds the Jewish exiles felt themselves to be involved in the issue. Ezekiel has no doubt that it will end in Tyre's overthrow and extinction (26); he anticipates its ruin in a magnificent dirge (27); and threatens its king with retribution (28).

For some time Tyre, with Sidon and other states of Palestine, had been restive under the Babylonian yoke; they formed an alliance to throw it off; but they could not act together promptly, and the movement came to nothing. This was in 594-3, the 4th year of Zedekiah, Jer. 27<sup>1-7</sup> (corr.). Then in 588 Pharaoh Hophra' set out to measure forces with the Babylonians in the north; he began by attacking Tyre and Sidon and other Phoenician cities, and compelled them to submit, (Herod. ii. 161; Diod. Sic. i. 68). This Egyptian supremacy, however, was shortlived. Ithobal II., the new king of Tyre, with his confederates, determined to free themselves from Egypt and at the same time attack the Babylonians. Their intention did not escape the vigilance of Nebuchadrezzar at Riblâ (2 K. 25<sup>21</sup>, Jer. 52<sup>9</sup>). After he had sacked Jerusalem he resolved to punish Tyre, and laid siege to it for thirteen years, 585-573, according to the Phoenician sources quoted by Josephus *Ant.* x. 11, 1; *c. Ap.* 1, 21. The siege appears to have been inconclusive, at any rate the Bab. inscriptions pass over it in silence; probably the city capitulated on favourable terms. Ezekiel had to admit later that the king and his host gained 'no reward for their hard service' 29<sup>18</sup>.

Ch. 26. The chapter falls into four parts: (a) Jahveh decrees the overthrow of Tyre vv. 2-6; (b) the forces of Nebuchadrezzar are to destroy the city vv. 7-14; (c) the effect of the disaster upon the onlooking nations vv. 15-18; (d) Tyre's descent to the Underworld vv. 19-21. Oracles (a) and (b) have a good deal in common, cp. v. 4 with vv. 9, 12, 14, and v. 5 with v. 14; (c) anti-



icipates some of the ideas and language of 27<sup>32-36</sup>, and (d), those of 37<sup>14, 16</sup> 32<sup>18, 24, 29</sup>. Kr. believes that (a) and (b) are alternative versions of the same poem; Hö. treats the whole chapter as a compilation from Ezekiel's writings made by a late redactor. Neither view is adopted here. The oracles do not give the impression of being mere literary hack-work, they are composed with too much force and originality. It seems best to regard them as preludes to the longer poem in ch. 27, altered here and there by later hands, but in the main the work of the prophet himself. V. 1. *in the eleventh year on the first of the month*] the *eleventh year* will be 587-6; but in v.<sup>2</sup> the destruction of Jerusalem is referred to as a thing of the past, and according to 33<sup>21</sup> the news did not reach Ezekiel till the *twelfth year*, 585. Both dates cannot be right; and since 33<sup>21</sup> need not be changed, the date here must be read *twelfth* (Steuernagel). The number of the month has fallen out; probably it was *the eleventh* or *twelfth*, Febr. or Mar. 585, i.e. later than Jan. 585, when the news arrived.—2. *Tyre*, in Phoen. and Hebr. *Šôr*=‘rock,’ was the most famous city of Phoenicia. In ancient times it stood upon a small rocky island, some 142 acres in area, half a mile from the mainland; ‘dwelling in the heart of the sea,’ as it was described both by Ezekiel, 27<sup>4, 25</sup> 28<sup>2</sup>, and by the Assyrians, *ashib kabal tamtim* (KB. ii. 168 cp. 170, 172). This position was favourable for trade by sea, and a great security against attack; indeed, except by fleets, Tyre was almost impregnable, and even when cut off from the mainland the city itself often escaped capture. After Alexander’s siege, 332 B.C., what was once an island became a peninsula, at the N. end of which the modern Šūr (6-7 thousand inhabitants) keeps alive the historic name and site. Other prophecies against Tyre are Am. 1<sup>9f</sup>, Is. 23, Jer. 25<sup>22</sup> 47<sup>4</sup>, Joel 4<sup>4f</sup>. [3<sup>4f</sup>], Zech. 9<sup>2-4</sup>.—*Because T. said against Jerusalem*] The indictment takes the same form as 25<sup>3, 8, 12, 15</sup>.

*Aha! broken is the door of the peoples,  
Passed over to me; I will fill me with ‘the wasted one!’*

Now that Jerusalem is *broken*, caravans will no longer have to pay toll there. For *Passed over* i.e. into another’s possession cp. Jer. 6<sup>12</sup>. *Al* reads *I will fill myself; she is laid waste*; vigorous, but not idiomatic; with a change of vowels the vb. can be turned into an adj., as above. *ST* suggest ‘the full one is wasted,’ which would be suitable.—3.

*Behold, I am against thee, Tyre!  
And I will bring up against thee many nations,  
As the sea ‘comes up’ with its waves,*

*I am against thee*] Cp. 5<sup>8</sup> n.—*many nations*] Perhaps Nebuchadrezzar and his allies, Jer. 34<sup>1</sup>; but the expression may be figurative and general.—*comes up*] So Vrs.; ~~It~~ *brings up*, causative stem. The metre is not quite regular; the second line has four beats, the other lines three.—4.

*And they shall destroy the walls of Tyre,  
And raze her towers;  
And I will scour her dust from her,  
And make her a bare rock.*

*Scour*] The vb. only here; the noun *offscouring* in Lam. 3<sup>45</sup>.—*a bare rock*] v.<sup>14</sup>; see 24<sup>7</sup> n.—5.

*A spreading-place for nets she shall become*      *in the midst  
of the sea.*

Again the words are repeated in v.<sup>14</sup>. For *spreading-place* cp. 47<sup>10</sup>, and the vb. in Num. 11<sup>32</sup>; for the *nets* cp. also 32<sup>3</sup>, Hab. 1<sup>15a</sup>.—*a spoil to the nations*] See 25<sup>7</sup> n.—6.

*And thy daughters which are in the field*      *by the sword  
shall be slain.*

The *daughters* are the Phoenician settlements on the mainland, such as that called Palaetyrus by the Greeks under the impression that it was older than the island-city. The Assyr. name of the long line of suburbs which have been found on the coast opposite Tyre was *Ushû* (KB. ii. 229; KAT.<sup>3</sup> 97. 187); probably the natives called it *Usu* or *Uzu*.—*by the sword* etc.] The rhythm and language recall 23<sup>10</sup> and Am. 9<sup>1</sup>. As the text stands, vv.<sup>5-6</sup> seem to contain a couplet in the *kinâ* measure; but in v.<sup>6</sup> *which* is om. by G<sup>B</sup>, and in the repetition, v.<sup>8</sup>; then the line will contain four beats, not five.—Vv. 7-14. Another poetic oracle against Tyre, with a prose introduction, v.<sup>7</sup>. In vv.<sup>2-6</sup> Jahveh brings up the forces of destruction, and the language is highly figurative: the present oracle shews that a definite occasion is in the prophet's mind, the siege by the Babylonians. 7. *Behold, I am about to bring*] So 28<sup>7</sup> 29<sup>8</sup>.—*Nebuchadrezzar king of Babylon*] 605-562 B.C. The contemporary prophets, Ezekiel always and Jeremiah (from Jer. 21<sup>2</sup>-27<sup>6</sup> and from 29<sup>21</sup> onwards), spell the name rightly; in Bab. *Nabû-kudurri-ušur* i.e. 'Nebo protect my boundary' (KAT.<sup>3</sup> 407). The title *king of B.* is that used by N. himself in his inscriptions, e.g. Langdon *Neub. Königsinschr.* 71, 79, 81 etc.—*from the north*] So frequently in Jeremiah of the quarter from which invasion comes, Armenia or Babylon, Jer. 1<sup>14</sup> 4<sup>6</sup> 6<sup>1</sup> 13<sup>20</sup> 47<sup>2</sup> 50<sup>3, 41</sup>.—*king of kings*] A title not used by N., but adopted by the Persian kings, e.g.



Ezr. 7<sup>12</sup> and the inscr. *NSI*. 38. 200. It is true that the Assyrian kings from 1100–626 B.C. occasionally call themselves *šar šarrāni* (*KB*. i. 16, 56; ii. 150, 258), but the usual style is *šarru rabū* = 'the great king,' cp. *Is*. 36<sup>4</sup>. The fact that N. is here alluded to as *king of kings*, as he is in *Dan*. 2<sup>37</sup>, suggests that the present v. comes from an age after Ez., and is due to the editor who collected his oracles on Tyre. A different view has been put forward by Torrey, who regards *Neb. king of B.* as an insertion, and *I will bring upon T. a king of kings* as the original reading, referring to Alexander the Great, and the following vv. to the siege of 332 B.C. Torrey believes that the entire Book of Ez. is a composition dating from the Greek period; Marti's *Festschrift* 1925, 284 f.—with horses . . . and much people] Perh. taken from v.<sup>10</sup>; cp. 38<sup>4</sup>. 15. At the end 6 reads *and with a company of much people*, which may be right.—8.

*Thy daughters in the field with the sword he will slay,  
And set against thee a rampart,  
And throw up against thee a mound,  
And erect against thee a shield.*

*Thy daughters*] Cp. v.<sup>6</sup>. For the *rampart* and *mound* cp. 4<sup>2</sup> 17<sup>17</sup> 21<sup>27</sup> [22]. Siege-works, of course, were as useless as horses and chariots (vv.<sup>7</sup>. 10) against the island-city; but Ez. pictures an attack from the mainland; and his description, so far from being 'fantastic,' as Hö. calls it, agrees exactly with what Esarhaddon did in 673, and Assurbanipal in 668 B.C., when they besieged Tyre (*Rogers Cun. Par.* 358; *KB*. ii. 169). The city itself could only be taken by a blockade from the sea, or by building a mole from the mainland. Sennacherib tried the first method in 701 without success, according to Menander (*Jos. Ant.* ix. 14, 2); Alexander the Gt. adopted the second in 332, and thus brought up his troops and engines to the walls, but even then not without help from a fleet (*Diod.* xvii. 40–46).—The *shield*, cp. 23<sup>24</sup>, was the large screen, like the Lat. *testudo*, fixed on the ground, under cover of which the walls of a city could be undermined; see the Assy. types illustrated in Meissner *Bab. u. Ass.* i. 97; Gressmann *T. u. B.* 2 Abb. 132. 134.—9.

*And the blow of his siege-engine he will set against thy walls,  
And thy towers he will break down with his weapons.*

Neither *blow* nor *siege-engine* occurs again in the O.T., and the transln. is only inferred from the meaning of the roots *to smite*, *to oppose*. In Akk. the words would mean 'the fury of his battle'; but the parallelism here suggests some kind of instru-

ment of attack; cp. *breakers* 4<sup>2</sup> 21<sup>27</sup> [22].—*weapons*] lit. *swords*, in the wider sense of *tools*, cp. Ex. 20<sup>25</sup>, Jer. 5<sup>17</sup>.—10.

*From the surge of his horses their dust shall cover thee ;  
From the noise of horsemen and wheels and chariots  
Thy walls shall quake, when he enters thy gates,  
As one enters a breached city.*

*surge*] lit. *abundance*, of men or animals, 2 K. 9<sup>17</sup>, Is. 60<sup>6</sup>; or, metaphorically, *an overflowing* as of water, Job 22<sup>11</sup> 38<sup>34</sup>, the sense which the root has in Aramaic.—*From the noise of horsemen*] Cp. Jer. 4<sup>29</sup>, and for *wheels and chariots*, ch. 23<sup>24</sup>.—*As one enters*] lit. *as the enterings*, acts of entrance; so the sing. in 33<sup>31</sup>. The first three lines have four beats in each, the last has three.—11.

*With the hoofs of his horses he will trample all thy streets,  
Thy people with the sword he will slay,  
And thy strong pillars shall come down to the earth.*

*with the sword*] Cp. v.<sup>6</sup>.—*Thy strong pillars*] Such as the *στήλαι δίο*, dedicated to Melkarth the Baal of Tyre, which Herodotus saw 'in the temple of Herakles' (ii. 44); they are mentioned also by Philo Bybl. (*Fr. Hist. Gr.* iii. 566); cp. also NSI. 102.—*come down*] Cp. Dt. 20<sup>20</sup> 28<sup>52</sup>, Is. 32<sup>19</sup>.—12.

*And they shall plunder thy wealth, and spoil thy merchandise,  
And raze thy walls, and break down thy pleasure-houses,  
And thy stones and timber and dust  
They shall lay in the midst of water.*

⊗ reads all the verbs as sing., *he shall plunder* etc.; Herrm. considers this to be original, and that the text was altered to get rid of the exaggeration. For *merchandise* cp. 28<sup>5</sup>. 16. 18; *raze, break down* as in vv.<sup>4</sup>. 9.—13.

*And I will stop the tumult of thy songs,  
And the sound of thy harps shall be heard no more.*

For *I will stop* ⊗ has *καταλύσει*, continuing its treatment of the passage. The *tumult of thy songs* may be borrowed from Am. 5<sup>23</sup>.—14.

*And I will make thee a bare rock,  
A spreading-place for nets thou shalt be ;  
Thou shalt not be built any more ;  
For I, Jahveh, have spoken it.*



The verse repeats vv.<sup>4b. 5a</sup>. Many Hebr. MSS  $\text{Ⓢ}^A$  Vrs. omit *Jahveh*; but the word is required by the measure.

Vv. 15-18. Another oracle, marked off by the usual heading, v.<sup>15</sup>, cp. vv.<sup>3. 7. 19</sup>; it describes, as a preliminary to 27<sup>28-36</sup>, the impression which will be made, far and wide, by the overthrow of Tyre. Like the foregoing oracles, this is composed in verse, though the metrical form can only be recovered by disengaging it from later additions. The *kinâ* measure seems to prevail throughout.—15.

*At the sound of thy fall shall not ' ' the coast-lands  
quake?*

Between the two halves of the line  $\text{H}$  has *when the wounded groans, when the sword slays* ( $\text{Ⓢ}$ ) *in the midst of thee*. Rhythmically these words, read with the line above, form a couplet in the 3 : 2 measure; but the two clauses, each beginning with *when*, look like additions, and they hardly suit the description of a *fall* which sounds throughout the Phœnician world. For *the wounded groans* cp. Jer. 51<sup>52</sup>;  $\text{Ⓢ}$  gives the correct reading for  $\text{H}$ 's *when one is slain with slaughter*, which thus becomes a repetition of the phrase in vv.<sup>6. 8. 11</sup>.—The *coast-lands* are the shores and islands of the Mediterranean with which the Tyrian merchants traded; cp. v.<sup>18</sup> 27<sup>3. 6. 7. 15. 35</sup>, Is. 23<sup>2. 6</sup>. The language of the line recalls v.<sup>10</sup> 31<sup>16</sup>, Jer. 49<sup>21</sup>; *fall, downfall* is common in Ez. e.g. v.<sup>18</sup> 27<sup>27</sup> 31<sup>16</sup> 32<sup>10</sup>; in 31<sup>13</sup> the word means *ruins*, cp. Is. 23<sup>13</sup>.—16.

*And they shall descend from their thrones— all the  
princes of the sea,  
' ' And strip off their garments of broidered-work, clothing  
themselves with tremors;  
On the earth shall they sit and tremble, ' ' and be  
astonied at thee.*

For the imagery of the sea-kings cp. 27<sup>35</sup>, Is. 14<sup>9</sup>.—At the beginning of the second line  $\text{H}$  contains the gloss *and they shall remove their robes*, for which  $\text{Ⓢ}$  gives 'and they shall take off the turbans from their heads,' cp. 24<sup>17</sup>.—*strip off*] Cp. 44<sup>19</sup> and 16<sup>39</sup> 23<sup>6</sup>; for *broidered-work* cp. 16<sup>10</sup>.—*clothing themselves with tremors*] This figurative use of *clothing* is found in 7<sup>27</sup>, Is. 59<sup>17</sup>, Ps. 35<sup>26</sup> 109<sup>29</sup>. Instead of *tremors* (pl. only here), some would read *darkness*, cp. Is. 50<sup>3</sup>, Mal. 3<sup>14</sup>, i.e. the dark apparel of mourners: suitable, but hardly necessary.—Sitting on the ground was the attitude in mourning, e.g. Is. 3<sup>26</sup> 47<sup>1</sup> Job 2<sup>13</sup>, Lam. 2<sup>10</sup>.—After *tremble*  $\text{H}$  has *every moment*, perhaps

imitated from 32<sup>10</sup>.—*be astonished at thee*] So 27<sup>35</sup> 28<sup>19</sup>, Lev. 26<sup>32</sup>, —17. 18.

<i>And they shall raise over thee a lament,</i>	<i>and say</i>
<i>How art thou ' ' passed from the ' sea,'</i>	<i>of thee:</i>
<i>' ' ' She ' who struck with ' her ' terror</i>	<i>O city</i>
	<i>renowned!</i>
	<i>all ' its ' in-</i>
	<i>habitants!</i>
18 <i>Now shall the coast-lands tremble</i>	<i>' in ' the day</i>
	<i>of thy fall.</i>

These two verses have been much expanded by glosses; the above attempt to recover the original text is based mainly on **Ⲅ**.—*a lament*] Cp. 27<sup>32</sup> and 19<sup>1</sup> n.—*How art thou passed from the sea*] So **Ⲅ** πὼς κατελύθης ἐκ θαλάσσης **Ⲳⲁ**; **Ⲳ** reads *how hast thou perished, inhabited from the seas*; the first vb. is a gloss on the second which had become miswritten. Though Ez. frequently speaks of *seas* e.g. 27<sup>4</sup>. 25<sup>n</sup>, the sing. is required by *its inhabitants* in the next line. For *passed* lit. *made to cease* cp. v. 13 6<sup>6</sup> etc.—*renowned*] lit. *praised*; cp. Is. 23<sup>8</sup>.—After the second line **Ⲳ** contains the prosaic gloss *who was strong on the sea, she and her inhabitants*, om. by **Ⲅ**<sup>a</sup>. The third line follows **Ⲅ**, *its* (mas.) *inhabitants* i.e. those of the sea (mas.); **Ⲳ** reads the unintelligible *who struck* (plur.) *their terror on all her inhabitants*, for the expression, lit. *set her terror* cp. 32<sup>23n</sup>.—18. **Ⲳ** adds a tame sentence, repeating cl. a, *and the islands which are in the sea shall be affrighted at thy going forth*, om. by **Ⲅ**<sup>a</sup>.—Vv. 19-21. Tyre's descent to the Underworld. A conclusion in prose, with one line of verse at the end; closely resembling chs. 31, 32 in phraseology. 19. *a city laid waste*] Cp. 29<sup>12</sup> 30<sup>7</sup> (of Egypt).—*like cities* etc.] Perhaps from Jer. 22<sup>6</sup>; cp. Jer. 6<sup>8</sup> 20<sup>16</sup>, Job 15<sup>28</sup>.—*when ' I ' bring up T<sup>e</sup>hôm upon thee*] The Vrs. add the 1st pers. pron. T<sup>e</sup>hôm, the nether sea, is almost a proper name here, as in 31<sup>15</sup>, Am. 7<sup>4</sup>.—20. *I will bring thee down (to be) with those that are down in the pit* i.e. the inhabitants of the Underworld, as often in Ez. 31<sup>14</sup>. 16 32<sup>18</sup>. 24<sup>1</sup>. 29<sup>1</sup>, Is. 14<sup>19</sup> 38<sup>18</sup>. The *pit*, a synonym of She'ôl, was imagined as a vast subterranean cave with a narrow mouth like a well, Ps. 69<sup>16</sup> [15]. For *bring down* in this connexion cp. 28<sup>8</sup>, Gen. 42<sup>38</sup> 44<sup>29</sup> J, 1 S. 2<sup>6</sup>, Is. 14<sup>11</sup>. 15, ch. 31<sup>16</sup> 32<sup>18</sup>.—*to the people of old*] The ancient dwellers in She'ôl, cp. Lam. 3<sup>6</sup>, Ps. 143<sup>3</sup>.—*in a land of lowest depth*] So 32<sup>18</sup>. 24, cp. Lam. 3<sup>55</sup>, Ps. 88<sup>7</sup> [6]; an inversion of the phrase 'lowest parts of the earth' Is. 44<sup>23</sup> etc.—*like the waste places from of old*] Cp. Jer. 25<sup>9</sup> 49<sup>13</sup>, Is. 58<sup>12</sup> 61<sup>4</sup>.—*be inhabited*] lit. *sit*, used figuratively of a city in 29<sup>11</sup> 35<sup>9</sup> Kt. 36<sup>35</sup>. The words which follow are corrupt, *and I will make glory*; **Ⲅ**





existed in Hebr., e.g. Num. 34<sup>11</sup> P, as well as the commoner כָּבַד = Aram.  
כְּבֹד, see 25<sup>n</sup>. In Hebr. קָבַל, Aram. קָבַל = lit. *be opposite*, usually  
*receive*; as a subs. קָבַל must be a loan-word from the Akk. ḫablu =  
'battle'; it is interesting to find both words together in *Gilg. Epic xi. l.* 130  
(KB. vi. 238) *ittarak meḥū abūbu ḫabla* = 'the storm (*meḥū*), the deluge,  
the battle, spent itself'; *meḥū* is often used of *fury* in battle, e.g. *ina miḥē laḥazišumu* = 'in the fury of their slaughter,' Del. Ass. HWB. 397;  
for *ḫabla* = 'battle' cp. *idkā ḫabalšu* = 'he summoned his battle' ib. 579.  
[Prof. Langdon.] קָבַל from קָבַל, like קָבַץ I K. 12<sup>10</sup> from קָצַף, for קָבַל,  
the sh'wa was then strengthened to קָ, which was pronounced as  
a full short ō, and to secure this pronunciation the following cons  
was doubled. Cp. B-L. 582. ⚡ freely κ. τὰς λόγχας αὐτοῦ ἀπέναντι σοι  
δώσει, understanding קָ in the sense of the Aram. prep. קָבַל in front of.  
—10. קָרַשׁ וקָרַשׁ The vocalization קָרַשׁ is prob. intended as a  
binding form, to express the close connexion of the two terms, cp.  
Is. 33<sup>a</sup>, עָרַשׁ וקָרַשׁ Is. 35<sup>a</sup>; Ewald Synt. § 339 a; Kön. iii. § 337 s.  
⚡ סָקַל פָּרְשׁוֹ ונִגְלוּ רֵכְבוֹ; there is no need to alter the text.—[בְּנוֹא]  
⚡ εἰσπορευομένου αὐτοῦ, cp. 9<sup>b</sup> n. [בְּנוֹא] עיר סְבָעָה.—In 27<sup>a</sup> the pl. is  
בְּנוֹת places of entrance; the mas. may denote acts of entrance, cp.  
12<sup>d</sup>; for the pl. in comparisons see Kön. iii. § 264 b. ⚡ ὡς  
εἰσπορεύμενος εἰς πόλιν ἐκ πύλων (בְּמֶקְדָּם), ⚡. For the rendering of Eth.  
Vrs. see Co. 39.—11. . . . מְכוֹן ע' after a compound subj.,  
and influenced by the gen. sg., cp. 31<sup>15</sup>, Num. 19<sup>13, 20</sup>, Is. 2<sup>11</sup>, Joel 1<sup>20</sup>.  
For חָרַךְ κατάρξει, so ⚡, hence Co. Ro. He. יוֹרִיד; but note the קָל  
of יר in ll.cc.—14. חֲבֻנָה . . . תְּחִיָּה The Vrs. take as 2 pers.; for the  
mas. vbs. adopted from fem. subj. (understood from נִתְחַךְ) cp. 22<sup>d</sup> 23<sup>32</sup>.  
G-K. § 47 h.—15. בְּקֶרֶן קָרַן So Mass., Kim. Rad. Lib. 83; Niph. inf.  
for בְּקֶרֶן, but prob. the קָל was intended in this and similar cases.  
G-K. § 51 l. ⚡ ἐν τῷ σπάσαι μάχαιραν i.e. בְּקֶרֶן קָרַב.—16. הָיוּ הָיָה  
⚡ οἱ ἀρχόντες ἐκ τῶν ἐθνῶν τ. θαλ., explanatory.—[מְכוֹן ע']  
ἀφελούνται τὰς μίτρας ἀπὸ τῶν κεφαλῶν αὐτῶν. ⚡=⚡+⚡, ⚡ also have  
a sg. noun; hence Kr. Ro. He. קָרַת. Köhler in Marti's Festschrift  
1925, 174 f. less happily קָרַת girdles. [לְרֵנִים] ἄνωγειν αὐτῶν  
cp. ⚡ Job 20<sup>a</sup>, and ch. 32<sup>10</sup> τὴν πτώσιν αὐτῶν = עָנָם; similarly ⚡;  
⚡ 'and shall not rest' = לֹא נָפְסָם.—17. אָרַךְ אֲבֹדָה שָׁבַח מִסִּים.—17.  
⚡ נִשְׁכָּם Niph. ptc. f. of שָׁכַח. Rashi mentions a variant pointing  
'of old.' [קָרַע קָרַלָה] According to the accent, Pu. pf. 3 fs. with the  
article; but prob. the קָל ptc. pass. was originally intended, rather  
than Pu. ptc. without 'al, Barth Nominalb. 273.—[יִשְׂבֵּיהַ] . . .  
⚡ give a transl. [אָשַׁר נָתַן וְ] [אָשַׁר נָתַן וְ] i. e. ὅς δόσσα  
τὸν φόβον αὐτῆς πᾶσι τοῖς κατοικοῦσιν αὐτήν, but יִשְׂבֵּיהַ does not make  
sense; a mas. suff. is required to agree with ם. ⚡=⚡, but ⚡ cod.  
Ambr.=⚡ 'how were all her inhabitants given up to destruction';  
Co. 142.—18. [נִמְאַן] See G-K. § 87 e; but prob. a copyist's slip for נִמְאַן,  
cl. b.—[יָם] Accus. of time; but elsewhere the prep. occurs, 'בי, 27<sup>37</sup> 32<sup>10</sup>.  
⚡ ἀφ' ἡμέρας = יָמִים, the other Vrs. —[יָמִים] i.e. ὑπόμνημα  
without וְ, Gen. 35<sup>18</sup>, Ps. 146<sup>4</sup>, this use of יָמִ is hardly intelligible.  
—19. [נִתְחַךְ] See 32<sup>10</sup> n. [נִתְחַלְוּ] Like a  
pr. n. with the sign of the accus. and without the art; cp. שאר.  
⚡=מ'ר.—20. [אֵל יוֹרֵד בוֹ] Perhaps l. אֵל; but the vb. may be taken  
in a pregnant sense, cp. 32<sup>18</sup>. For בוֹ βόθρος, as in 31<sup>14</sup> 32<sup>18</sup>, perh.  
chosen because it sounded like the Heb.; cp. 21<sup>36</sup> n. [וְהִשְׁמִיחַ]  
The adj. used as a subs. in genit. to give heightened  
force; ct. תחתיה 31<sup>14, 16, 18</sup>. [מְכוֹן ע'] Cod. Bab. 'נה'; Baer Ez. 92.  
⚡ ὡς ἐρημον αἰώνων. [וְהִשְׁמִיחַ] l. [וְהִשְׁמִיחַ] Ro., governed by the preceding neg.  
—21. [נִתְחַךְ] Pl. intensive; for the abstr. noun see Dr. § 189 Obs.



[וחבקש ולא חפצאי] A commonplace, 1 S. 10<sup>21</sup>, 2 S. 17<sup>20</sup>, Is. 41<sup>42</sup>.—  
[עוד לעולם] 1. ע' ע' 6.

**Ch. 27. A Lament over Tyre**, connected historically with ch. 26. In this poem, one of the finest of Ez.'s compositions, Tyre is pictured as a gallant ship, manned by sailors from the Phoenician cities, and sailing proudly on the high seas, when it is overtaken by a storm and wrecked with all on board; seamen and merchants on every coast utter lamentations over the disaster, vv. <sup>3b-9a</sup> <sup>25b-36</sup>. The poem is cut in two by a prose passage, vv. <sup>9b-25a</sup>, giving a catalogue of the merchandise which was brought to Tyre. As a record of Mediterranean commerce in the 6th cent. B.C. it possesses great interest and value, but it is not Ez.'s work; it has nothing to do with the allegory of the ship, and it has no prophetic significance. Some early reader wished to enlarge upon the glory of Tyre at the height of her prosperity. He had the poem before him, for he borrowed some of its language: e.g. *perfected thy beauty* vv. <sup>4</sup> and <sup>11</sup>; *wares* vv. <sup>27a</sup> and <sup>12. 14</sup> etc.; *mariners* vv. <sup>29</sup> and <sup>9b</sup>; *abundance of wealth* vv. <sup>33</sup> and <sup>12. 18</sup>; *goods* vv. <sup>34</sup> and <sup>9b. 13</sup> etc.; *traffickers* vv. <sup>36</sup> and <sup>12. 15</sup> etc. The passage may be compared with the list inserted at 28<sup>13</sup>.

2. *raise a lamentation*] Cp. 19<sup>1 n</sup>. The poem is written in the *kinā* measure.—3. *Concerning Tyre that sits at the entrances of (the) sea*] The plural need not be pressed, but it may refer to the two harbours, the *Ṣidonian* on the N. of the island, the *Egyptian* on the S.—*a merchant with the peoples to many coasts*] The word *merchant*, *trader*, is taken up and used frequently in vv. <sup>13-24</sup>.—After this editorial introduction, vv. <sup>1-3a</sup>, the poem begins at cl. b:

*Tyre, thou hast said, I am perfect in beauty.*

Cp. 28<sup>12</sup>, Lam. 2<sup>15</sup>, ch. 16<sup>14</sup>.—4.

*On the high seas were thy borders; ' ' they perfected thy beauty.*

The island-city, bounded only by the sea, suggests the picture of a ship under sail. For the first phrase cp. vv. <sup>25ff.</sup> 28<sup>2</sup>, Ex. 15<sup>8</sup>, Ps. 46<sup>3 [2]</sup>. Before *perfected* ~~fit~~ inserts *thy builders*, or, as some MSS and 6 pronounce it, *thy sons*; but the word is not wanted; it may have been taken from the next v. The subject is indefinite, *men perfected*; the ship, not the town, is in view.—5.

*Of firs from Senîr they built-for-thee all 'thy' planks;  
Cedar from Lebanon they took to fashion a mast ' '.*

*Senîr* was the Amorite name for Hermon, according to Dt. 3<sup>9</sup>; cp. Cant. 4<sup>18</sup>, 1 C. 5<sup>23</sup>; in Akk. *Sanîru*, 'a peak in the region of

Lebanon' (*KB.* i. 141, temp. Shalmaneser ii., 860-825 B.C.); the Arab geographers give the name to the mountainous district N. of Damascus, i.e. Anti-Lebanon.—*¶* reads *all planks*, dual, as running parallel on the deck, or corresponding on either side of the ship; the suffixed *thy* is required by the sense. At the end of the line *¶* adds *upon thee*, which probably belongs, in a corrected form, to the next verse.—6.

*Of 'timber' from oaks of Bashan*      *they fashioned thy oars;*

*Thy boards they fashioned of 'pines'*      *from the isles of Kittim.*

*Of timber*] lit. logs, pl. of wood. So Ro. conjectures for *upon thee* v.<sup>5</sup>; by transferring the word a line of five beats is obtained.—*oaks of Bashan*] Cp. Is. 2<sup>13</sup>, Zech. 11<sup>2</sup>. Bashan, Batanaea (Josephus), now eu-Nukrâ, was the name of the prairie land E. and N.E. of the Lake of Galilee, famous for its rich vegetation.—*Thy boards*] A coll. sing., the word used in Ex. 26<sup>15a</sup> for the *beams* or *frames* of the tabernacle; here of the deck of the ship. In *¶ pines* (*bith'e'asshûrîm*) has been wrongly divided into *daughter of 'Ashurim* (*bath 'ashûrîm*), and *ivory* (*shên*) has crept in by mistake, perhaps from v.<sup>7</sup> *linen* (*shêsh*). It is not certain what the *t'asshûr* (see 31<sup>3</sup> n.) was; probably some kind of conifer, such as the cypress (Is. 41<sup>19</sup> RVm.); many think of the *sherbîn*, as the Arabs call the Lebanon juniper. The traditional rendering *box tree* (Is. 41<sup>19</sup> 60<sup>13</sup> RV.), though favoured by Tristram *Nat. Hist. of the Bible* 339 and the *Enc. Bibl.* col. 60r, is unsuitable here; box wood might be inlaid with ivory for small ornamental articles, but if *ivory* goes out as an intrusion, there is no reason to keep the traditional *box wood*, which could not be used for ship-building.—*the isles of Kittim*] Strictly *Kittiyyim*, the people of Kition, on the S. coast of Cyprus, who gave their name to all the inhabitants of the island, see *NSI.* 56. The name then acquired a more general sense, and *the isles of K.* came to mean the islands and coasts of the Mediterranean, Gen. 10<sup>4</sup>, Num. 24<sup>24</sup>, Is. 23<sup>1. 12</sup> etc., especially of Greece, Dan. 11<sup>30</sup>, 1 M. 1<sup>1</sup> 8<sup>5</sup>. ¶ here de insulis Italiae ¶ 'from the region of Apollonia' (var. 'Italy').—7.

*Of linen with brodered-work*      *was thy sail ' ',*  
' ' *And of purple from the isles of 'Elîshâ*      *was thy awning.*

For *linen* (Hebr. *shêsh*) and *brodered-work* see 16<sup>10</sup> n.; Egypt was famous for weaving this fine material; it was used for priestly vestments and for hangings, e.g. Ex. 28<sup>39</sup> 25<sup>4</sup> P.—*sail*] lit. *spreading out*, in Job 36<sup>29</sup> of the clouds; cp. the verb in



Is. 33<sup>23</sup>. The text adds *to be to thee a banner*; but, to judge from representations in art, ancient ships did not carry a pennon or flag, see the relief photographed in *Clar. Bible* O.T. iv. 81; the word, then, must mean *sail*, which, however, has just been named. The sentence is a gloss on the rare word for *sail*; it may be based on Is. 33<sup>23</sup>. In the second line ~~Al~~ reads of *blue-purple and red-purple*; the metre shews that *blue-purple* (see 23<sup>6</sup> n.) is an addition for the sake of completeness, as the two words generally go together (26 times in Ex.). *Red-purple*, ~~ⲉ~~ πορφύρα, was extracted from the murex, the shells of which are found to this day in large accumulations near Tyre. The Phoenicians were supposed to have invented purple dye, and they certainly produced and exported it; why, then, was *purple from the isles of 'Elishâ* used in preference to the native Tyrian? Perhaps because it was richer in colour and more costly. 'Elishâ, one of the 'sons' of Javan Gen. 10<sup>4</sup>, must have been somewhere on the Mediterranean coasts. It has been identified with the *Alašia* i.e. Cyprus of the TA. letters, Nos. 33-40; 'questionable, but possible,' says Knudtzon, who thinks rather of Carthage, traditionally founded by Elissa (Dido) the Tyrian princess (*El-Am. Tafeln* 1077 f.); so E. Meyer *Gesch. d. Altert.*<sup>2</sup> i. 673. ~~ⲉ~~ paraphrases 'from the cities of Italy'; Eusebius identifies with Sicily (*On. Sacr.* 163, 40 f. Lagarde, ib. 250 Wutz). In KB. vi. 507 Jensen looks to the far west, N.W. Africa or beyond Tarshish, and suggests a connexion with the Gk. Elysium. Purple from the murex was obtained from most of these places, as Pliny shews, *HN.* ix. 60. —*awning*] or more vaguely *covering*, for shelter; used of the ark Gen. 8<sup>13</sup>, and of the tabernacle Ex. 26<sup>14</sup> etc.; in Eg. and Assyr. ships it was made of cloth (Co.).—8. The crew of the ship, drawn from dependent cities, vv.<sup>8. 9a</sup>.

*Dwellers in Šidon and 'Arwâd*  
*Wise men 'of Šemer' were in thee,*

*were thine oarsmen ;*  
*they were thy sailors.*

*Šidon* (see 28<sup>31</sup>), on the coast 25 m. N. of Tyre, had been in early times the chief city of the Phoenicians, who were known generally as the *Šidonians* (*NSI.* 54); but in the 6th cent. *Šidon* had become subordinate to Tyre, as this v. implies. Both cities had been forced into submission by Pharaoh Hophra' in 588 B.C., and both were attempting to recover their independence, Jer. 27<sup>3</sup>; in the end they yielded to Babylon, cp. Jer. 47<sup>4</sup>. Later on, under Persian rule, *Šidon* took the place of Tyre as the leading state of Phoenicia; Herod. vii. 89, viii. 67.—'Arwâd v.<sup>11</sup>, Gen. 10<sup>18</sup>=I C. 1<sup>16</sup>, Aradus of the classical writers, now Ruâd, lay considerably N. of *Šidon*; the city stood on an island near the coast, and formed with Antarados and Marathos

on the mainland a single state. Its inhabitants had a reputation for being bold seamen; so Strabo describes them, προσέθεσαν . . . φιλοπονίαν πρὸς τὴν θαλασσοργίαν, xvi. 2, 14.—*Wise men* 'of *Šemer*' The text reads *Thy wise men, O Šôr*; but the senators of Tyre could hardly be sailors in the ship which represents Tyre! The context speaks of a crew furnished by subject towns; and Kr. conjectures *Šemer*, Σίμυρα, S. of Aradus, and mentioned with the latter in Gen. 10<sup>18</sup>; read then *the wise men of Š.* (He. Hô.).—*sailors*] Only here and in vv.<sup>27-29</sup>, Jon. 1<sup>6</sup>; lit. *rope-pullers*.—9a.

*The elders of Gēbal ' ' were in thee,      repairers of thy  
seams.*

The leading men of a famous Phoenician city acted as ship-carpenters on the proud vessel, cp. v.<sup>27</sup>. *Gēbal*, the Gk. Bublos, now Jebel, half-way between Tripolis and Bērūt, held a place of prominence from very early times (see crit. n.). In recent years some ancient Phoenician inscriptions have been found in its cemetery; Dussaud *Syria* v. (1924) 135 ff., vi. (1925) 101 ff.; Vincent *Rev. Bibl.* 1925, 183 ff.; Montet ib. 1926, 321 ff.; Gressmann *T. u. B.*<sup>2</sup> 189 f. Taf. ccliv. *𐤂𐤍* reads *The elders of G. and her wise men were in thee*; either *and her wise men* or *were in thee* must be regarded as an expansion if the measure is to be preserved; cp. v.<sup>8</sup>.—*repairers of thy seams*] Cp. 2 K. 12<sup>6a</sup>. 13 22<sup>5</sup>.—At the end of this line the poem is interrupted by an allusion to the merchant-ships which crowded the harbour, v.<sup>9b</sup>, and to the mercenaries in the Tyrian army, vv.<sup>10</sup>. 11. Then follows the long catalogue vv.<sup>12-25a</sup>; in v.<sup>25b</sup> the figure of the ship appears again, and the poem is continued from v.<sup>9a</sup>.—9b. *and their mariners*] Only here and vv.<sup>27-29</sup>, Jon. 1<sup>5</sup>; an interesting word, because the Hebrews, who were not a sea-faring people, borrowed it from Aramaic, ultimately from the Babylonians.—*to barter for thy goods*] This phrase, which occurs repeatedly with variations in this ch., vv.<sup>13</sup>. 17. 19. 25a. 27a. 33b, points to *barter* as the principle upon which ancient trade was carried on. The different nations brought their *goods-for-barter* to Tyre, and exchanged them for Tyrian products.—10. 11. The mercenaries in the army of Tyre: barbarians from distant countries v.<sup>10</sup>, and contingents from Phoenician states near at hand v.<sup>11</sup>.—*Pāras and Lūd and Pūt were in thy host*] *Pāras* 38<sup>5</sup> most naturally means *Persia*, as often in Chr., Ezr., Dan., Est.; and there is no reason why the author of vv.<sup>9b-25a</sup> should not have heard of the Persians even before Cyrus came upon the scene. Tyre may have employed them in her army. *Lūd*, as in Gen. 10<sup>22</sup> P (𐤋 𐤏𐤍𐤔) will be the *Lydians* (𐤋 𐤏𐤍𐤔, so Josephus) of W. Asia Minor; or possibly



the Akk. *Lubdu* between the upper Tigris and the Euphrates (KB. i. 177, 199; Winckler *AF.* ii. 47; Skinner *Gen.* 206). *Pūt* is certainly the Egyptian *Punt*, old Pers. *Putiyā*, Akk. *Pūta*, i.e. the African coast of the Red Sea, Gen. 10<sup>6</sup> P (Müller *As. u. Eur.* 114 f.). The names thus have no geographical connexion; they are chosen to shew that Tyre was powerful and rich enough to supply her army from the most distant lands; the assonance *Lūd* and *Pūt* probably decided the combination, cp. 30<sup>6</sup>, Jer. 46<sup>9</sup>, which would not offend the vague ideas of geography current in ancient times. On the other hand, some maintain that all three names represent Egyptian or N. African tribes, on the ground that in Gen. 10<sup>13</sup> J=I C. 1<sup>11</sup> the *Ludim* belong to Egypt, and that late classical authors mention the Perorsi and Pharusii as N. African races (Pliny *HN.* v. 1 and 8; vi. 35; Strabo ii. 5, 33; xvii. 3, 3). *Pāras* is a possible equivalent of Pharusii (so He. 165. 304); but in view of the established meaning of *Pāras*, it seems much more likely that the former explanation is right. Toy alters the text to *Kūsh, Lūb and Pūt*, cp. 30<sup>5</sup>, but without sufficient reason. **Ⓢ** always and wrongly gives Λίβυες for *Pūt* (in Is. 66<sup>19</sup> Φοῦδ 1. *Pūt* for *Pūl*).—*thy men of battle*] Cp. v.<sup>27</sup>, Is. 41<sup>12</sup>, Jer. 50<sup>30</sup>.—*they hung in thee*] i.e. on thy walls, v.<sup>11</sup> 23<sup>24</sup>, Cant. 4<sup>4</sup>, 1 Macc. 4<sup>57</sup>.—*they gave thee splendour*] The subject is the foreign troops.—**11.** *The sons of 'Arwād and . . .*] See on v.<sup>8</sup>. **Ⓜ** has *and thy host*, apparently copied by mistake from v.<sup>10</sup>. After '*Arwād* another pr. n. is wanted; Co. suggests *Hethlôn* 47<sup>15</sup> 48<sup>1</sup>, in the neighbourhood of Hamāth; Halévy, with only a slight change, *Hēlek* i.e. Cilicia, Akk. *Hilakku*; the name occurs on coins of Tarsus (4th cent.), *NSI.* 344. 407; but the context implies a town nearer to Phoenicia.—*and Gammādīm were on thy towers*] These people are not mentioned elsewhere; they may be the same as the *Kumidi* of the TA. letters, Nos. 116, 129, 132 etc., who lived perhaps in N. Syria; see Knudtzon 1214 f. They were evidently a Phoenician state, as their association with '*Arwād* suggests. The Vrs. guess: **Ⓢ** φύλακες, so **Ⓢ**; **Ⓜ** 'and also Cappadocians,' so 'A; **Σ** ἄλλα καὶ Μῆδοι; **Ⓜ** sed et Pygmaei. Lagarde proposes *Gomērim*, from *Gomer*, the Armenian name for Cappadocia; Co. *Ṣemārim* Gen. 10<sup>18</sup>.—*their bucklers*] Cp. 2 S. 8<sup>7</sup>, 2 K. 11<sup>10</sup>, 2 C. 23<sup>9</sup>, Jer. 51<sup>11</sup>, Cant. 4<sup>4</sup>. **ⓈⓂ**= 'quivers,' but this is not the meaning of the word.—*perfected thy beauty*] So v.<sup>4</sup>.—**12.** *Tarshish*] Most probably *Tartessus*, a Phoenician port in the S. of Spain, see 1<sup>16</sup> n.; here and in 38<sup>13</sup>, Jer. 10<sup>9</sup> mentioned on account of its exports from the Spanish mines; for the list of metals cp. 22<sup>18</sup>. 20, Num. 31<sup>22</sup> P. Strabo iii. 2, 8 f. and Diodorus v. 35 ff. speak of the silver, iron, tin and lead found in the region of

Tartessus. ⚡ renders Καρχηδόνιοι, cp. ⚡ Is. 23<sup>1</sup>. 6. 10. 14; ♀ Carthaginienses.—*was thy trafficker by reason of (thy) great wealth of every kind*] Cp. vv. 16. 18. 21. 36. Tyre's wealth attracted commerce from the furthest regions.—*silver . . . they exchanged for thy wares*] An accommodation to Engl. idiom; Hebr. puts the prep. *for* with the object given in exchange; *for silver* etc., so vv. 13. 17. 22; in Engl. this *for* is untranslatable, and ⚡ om. it here. Again, Hebr. says *they gave*, but uses the common word in a special sense when speaking of trade; the equivalent in Engl. is *they exchanged for*. The countries named in vv. 12-25 brought their products in ships or caravans, and *gave* them in exchange for the *wares* (vv. 12. 14 etc.) or *goods* (vv. 9. 13 etc.) of Tyre: the two latter words are synonymous, e.g. vv. 27. 33. —13. *Javan, Tubal and Meshek*] The three together, Gen. 10<sup>2</sup> P, Is. 66<sup>19</sup> ⚡; the last two in *ch.* 32<sup>26</sup> 38<sup>2</sup> 39<sup>1</sup>. *Javan* is the name of the Ionians of Asia Minor; in Akk., *Jamnu, Jâmanu, Jâvanu* (Meissner *Bab. u. Ass.* i. 18, 100). This is the earliest mention of them in the O.T.; ⚡ renders ἡ Ἑλλάς, the later sense, e.g. Zech. 9<sup>13</sup>, Dan. 8<sup>21</sup>. *Tubal* and *Meshek* lay in E. Asia Minor, on either side of the Anti-Taurus range; thus they are named together, as in Sargon's Cylinder Inscr. KB. ii. 41, and by Herod. iii. 94, vii. 78 Μόσχοι, Τιβαρηνοί. For *Tabal* see further KB. ii. 21, and for *Mušku* ib. i. 19; and Rogers *Hist. of Bab. and Ass.* ii. 166 ff.—*persons of men . . . they exchanged for thy goods*] Lit. *souls of men*, i.e. slaves, cp. Gen. 12<sup>5</sup> 36<sup>6</sup> P, 1 Macc. 10<sup>33</sup>, Rev. 18<sup>13</sup> (from here). In Joel 4 [3]<sup>6</sup> there is a reference to Jewish slaves sold to the Greeks.—14. *Beth-Tôgarmâ*] Probably Armenia; in Gen. 10<sup>3</sup> one of the 'sons' of Gomer; in *ch.* 38<sup>6</sup> Gomer and B-T. are said to be 'in the recesses of the north.' From N. Asia Minor, then, came *horses and steeds and mules*, cp. 1 K. 10<sup>28</sup>. The word for *steeds* generally means *horsemen*, e.g. 23<sup>6</sup>. 12, who would be out of place here; but occasionally the word seems to be used as a synonym for *horses*, e.g. Joel 2<sup>4</sup>, and perhaps Is. 28<sup>28</sup>, Jer. 46<sup>4</sup>. ⚡ om. *and mules*, hence Co. believes that only two kinds of animals are intended; he would keep the *mules* and drop the *steeds*. A copyist might easily confuse the words, which are much alike; but there is some support for the rendering *steeds*, and therefore the text may be kept.—15. *The sons of Dēdhân were thy merchants*] As *Dēdhân* comes later, v. 20, in its natural place among the Arabian lands, most moderns follow ⚡ υἱοὶ Ποδίων, and change the text to *Rodân* i.e. the Rhodians; and this agrees with the situation of the countries just mentioned. But *ivory and ebony* came from Africa and India; it is most unlikely that they would be brought to Tyre by way of Rhodes. The text should be retained. and *the sons of Dēdhân* understood as



an Arab tribe dwelling in the territory of *Edom* v.<sup>16</sup> (for *Aram*  $\mathfrak{A}$ ), see 25<sup>13</sup> n.; the Dedānites may have traded from a district in the S. of Palestine, far from their original home near Teima in N.W. Arabia, v.<sup>20</sup>. *Rev. Bibl.* vii. 1910, 527 ff.—*many coast-lands were traffickers in thy service*] Lit. *were the traffick of thy hand*, abstract for concrete, if the text is right, cp. v.<sup>21</sup>; *hand* sometimes=*power* e.g. Is. 3<sup>6</sup>; but the idea seems to be not *under thy control*, as though the coast-lands were subject, but rather that they were contributors to Tyre's wealth; from the Red Sea ports *ivory and ebony* would be carried overland to the great Phoenician market. *Ivory* is lit. *horns of ivory* (1 K. 22<sup>39</sup>),  $\mathfrak{S}$  ὀδόντας ἐλεφαντίνους, the word in 1 K. 10<sup>22</sup> is different; *ebony*, so  $\Sigma$   $\mathfrak{P}$  Kim., Hebr. *hobnim* probably from the Egypt. *hbn*, was imported from India (Virgil *Georg.* ii. 116) and Ethiopia (Herod. iii. 114), the latter country producing the most highly prized variety, Pliny *HN.* xii. 8; it is the heart-wood of the *diospyrus ebenus*, a tree which now grows in S. India and Ceylon.—*they rendered in gift to thee*] The noun occurs only here and in Ps. 72<sup>10</sup>; it seems to have been borrowed from Akk.—16. '*Edom*' was thy trafficker by reason of the abundance of thy 'goods']  $\mathfrak{A}$  reads *Aram*,  $\Sigma$   $\mathfrak{S}$  Συρία, but Syria (Damascus) comes lower down, v.<sup>18</sup>; 6 MSS 'A  $\mathfrak{S}$  and moderns read *Edom*, which is implied by  $\mathfrak{S}$ ; the two are often confused, cp. 16<sup>57</sup> n. For  $\mathfrak{A}$  *thy works* l. *thy goods*  $\mathfrak{S}$ , cp. v.<sup>9</sup> n. and v.<sup>12</sup>. —*garnet, red-purple and brodered stuff and byssus and coral and red-jasper* (?) *they exchanged for thy wares*] It is surprising to find fabrics among precious stones; the latter might well come from the mountains of Edom, but hardly the former. How did the text arise?  $\mathfrak{S}$  om. *red-purple and byssus*, continuing with καὶ ποικίλματα ἐκ Θαρσεῖς. The last word is the name of a precious stone in 1<sup>16</sup> 10<sup>9</sup> 28<sup>13</sup>; hence Co. ingeniously suggests that *brodered-stuff* (ποικίλματα) may be a corrupted form of the word for *rock crystal* 28<sup>13</sup>; then the v. will refer only to gems. Many adopt this emendation. On the other hand, it is possible that two texts have been combined in  $\mathfrak{A}$ , one relating to Edom and its mineral products, the other, to Aram and its fabrics (so Toy). We do not know enough about the commerce of Edom to feel confidence in the proposed alteration of the text. The *garnet*, Hebr. *nōphek* 28<sup>13</sup>=ἀνθραξ  $\mathfrak{S}$ , was a stone in the second row of the high priest's breast-plate Ex. 28<sup>18</sup>=39<sup>11</sup>, probably of a red colour, but not the ruby or carbuncle (28<sup>13</sup>  $\mathfrak{P}$ ), which were unknown in ancient times. For *red-purple* cp. v.<sup>7</sup> n. *Byssus*, Hebr. *būš*=*'fine linen'*; it has been supposed that this was the Syrian variety of the Egyptian *shēsh* v.<sup>7</sup>; but if we read *Edom* for *Aram* this distinction vanishes; in later Hebr. *būš* seems to mean the same

as the older word *shēsh*, and probably linen rather than cotton (*Enc. Bibl.* col. 2800). According to Rabb. tradition the Hebr. *ra'môth* denotes *coral*, which is found in the warm waters of the Mediterranean and in the Indian Ocean; but the identification is uncertain. **Ⓔ**<sup>b</sup> transliterates *Λαμώθ* <sup>Δ</sup> *Ῥαμμώθ*. *Red-jasper* is a conjectural equivalent of the Hebr. *kadhkôdh* = 'sparkle'; only again in Is. 54<sup>12</sup>, where **Ⓔ** renders *ἱασπίς* **Σ** *καρχηδόνιον*; here **Ⓔ**<sup>b</sup> transliterates *Χορχόρ* <sup>Δ</sup> *Κορχορύς*. Supposing that the *r* is right, the rendering *καρχηδόνιον* points to the Carthaginian carbuncle of Pliny *HN.* xxxvii. 25; at any rate it was probably a red stone (*Myers Enc. Bibl.* col. 4810).—**17.** The products of the land of Israel: cp. Gen. 43<sup>11</sup> J, 1 K. 5<sup>25</sup>, Acts 12<sup>20</sup>.—*Wheat of Minnith and pannag*] In Jud. 11<sup>33</sup> Minnith is the name of a place in Ammonite territory, which could hardly be intended here. None of the Vrs. recognize a pr. n. By re-grouping the consonants, and with a slight addition Co. reads *wheat and spices* i.e. gum tragacanth, Gen. 37<sup>25</sup> 43<sup>11</sup>. *Pannag* is a word of doubtful meaning; it may be borrowed from Akk., in which *pannigu*=a kind of meal or cake; Zimmern *Akk. Fremdw.* 38 f.—*and balm*] Cp. Gen. 37<sup>25</sup>; it came especially from Gilead, Jer. 8<sup>22</sup> 46<sup>11</sup>; **Ⓔ** *ῥήτινν* i.e. resin.—*they exchanged for thy goods*] Cp. v.<sup>13</sup>.—**18.** Exports from Damascus. The clause *for the abundance of thy works* is omitted by **Ⓔ**, and seems to be a gloss on the following *by reason of the abundance of all kinds of wealth*, cp. v.<sup>12</sup>.—*wine of Helbôn* is mentioned twice in inscrr. of Nebuchadrezzar (Langdon *Neubab. Königsinschr.* 90 ll. 22 f, 154 ll. 50 f.). The name survives in the modern *Helbûn*, three hours N. of Damascus, on Anti-Lebanon; vine-culture is still carried on there, Baedeker *Pal.*<sup>7</sup> 298. Strabo xv. 22 speaks of the wine of Syria called the Chalybonian, which was drunk by the Persian kings.—*and tawny (?) wool*] For *wool* cp. 34<sup>3</sup> 44<sup>17</sup>. The other word is doubtfully explained from the Arabic as meaning *whitish-red*, cp. Jud. 5<sup>10</sup> 'tawny she-asses.' **Ⓔ** 'wool of Miletus,' **Ⓣ** 'fine (or, Milesian) wool wrapped up,' **Ⓔ** 'white wool.' For the two words Co. suggests *and Ṣimmin*, a place from which wine came, mentioned next to *Helbôn* in the neo-Bab. inscriptions just referred to.—**19.** **Ⓐ** reads the first half of the v. *W'dhan and Javan M'uzzal they exchanged for thy wares*. Clearly the text is corrupt. At any rate *they exchanged for thy wares* must be transferred to v.<sup>18</sup> with **Ⓔ**, as the phrase elsewhere stands at the end of a verse. Of the various attempts to elucidate the remaining text, two may be considered. (a) In the above-named inscriptions a place *Izallu* occurs along with *Helbôn* etc., and this may underlie *m'uzzal*, which must then go into v.<sup>18</sup>: *wine of Helbôn and Ṣimmin and 'Izzal they exchanged for thy wares*.



The unintelligible *Wēdhan and Javan* may be supposed to conceal the name of some place in Arabia which produced iron and spices; *Waddān* between *Medīna* and *Mekka*, though unknown to antiquity, would meet the requirements; v.<sup>19</sup> will then read '*From*' *Waddān* *bright iron, cassia and calamus were (brought) for thy goods*. Or (b) v.<sup>19</sup> may begin with *Mē'uzzal*, read with some MSS and ~~SS~~ *from* '*Uzal*', a place in Arabia, Gen. 10<sup>27</sup> J=I C. 1<sup>21</sup> (so Co.); *wēdhan and yavan* may be miswritten forms of *Dēdhān* v.<sup>20</sup> and *yeyn* 'wine' v.<sup>18</sup> which have been copied in here by mistake; then v.<sup>19</sup> will read *From* '*Uzal* *bright iron, cassia and calamus* etc.—The epithet in *bright* or *smooth iron* is uncertain both in form and meaning; the vb. is used figuratively in Jer. 5<sup>28</sup>. *Cassia* was imported from S. India; *calamus* (~~SS~~) usually denotes a *reed*; in RV. 'sweet calamus'=*kēnē bōsem* Ex. 30<sup>23</sup>; 'sweet cane'=*kānē* Is. 43<sup>24</sup>, Jer. 6<sup>20</sup>. These spices would be brought from Arabia rather than from Damascus.—20. Here *Dēdhān* is associated with '*Arābh, Kēdhār, Shēbhā*', i.e. with the *Hejāz*, not with *Edom* as in v.<sup>15</sup>. This *Dēdhān* may be the ancient name of *el-'Elā*, near *Teima*, where a Minaean inscr. has been found commemorating a certain *El-wahab* 'who died at *Dedan*,' *Rev. Bibl.* vii. (1910), 522. See further on 25<sup>13</sup>. From this district, near the N.E. coast of the Red Sea, were brought *garments of hōbhesh for riding*, i.e. saddle-cloths or trappings. The meaning of *hōbhesh* is not known; the corresponding word in Akk. denotes some kind of clothing.—21. '*Arābh and all the princes of Kēdhār*' '*Arābh*, cp. 30<sup>5</sup>, Jer. 25<sup>24</sup>, is a collective name for the nomad Bedouin of N. Arabia; in later times it was extended to the tribes, the '*Arbim*, of the whole Arabian Peninsula, who traded in gold and silver and sheep, 2 C. 9<sup>14</sup> (cp. 1 K. 10<sup>15</sup>), 17<sup>11</sup> 21<sup>16</sup> 22<sup>1</sup> 26<sup>7</sup>. *Kēdhār* was also a nomad race in the Arabian desert, Gen. 25<sup>13</sup> P, Jer. 2<sup>10</sup> 49<sup>28</sup>, Is. 42<sup>11</sup>, renowned for their archers and flocks, Is. 21<sup>16f.</sup> 60<sup>7</sup>. The land of *Aribi* is mentioned in Assy. inscr. from the 8th to the 7th cent., e.g. *KB.* ii. 31, 55, 131, 215 ff. *Kedhar* also comes into Asshurbanipal's campaign against Arabia, ib. 217, 223.—*they were traffickers in thy service with lambs and rams and goats*] Cp. v.<sup>15</sup> n. and 39<sup>18</sup>, Dt. 32<sup>14</sup>, Is. 1<sup>11</sup>, Jer. 51<sup>40</sup>; these ministered to Tyre's wealth, and brought the animals used for sacrifice.—*with them* (the lambs etc.) *were thy traffickers*] The phrase may stand either here or in cl. a; it is not wanted in both places, though ~~SS~~ agrees with ~~Al.~~—22. *The merchants of Shēbhā' and Ra'ēmā, they were thy merchants*] The first word can hardly be right; Co. would substitute *Havilā*, which is named along with the two other countries in Gen. 10<sup>7</sup> P. *Shēbhā'* is the designation of a people living in S. Arabia, c. 1200 miles S. of Jerusalem, alluded to in the O.T. as remote,

and famous for the gold, frankincense and precious stones in which its merchants traded, 38<sup>13</sup>, 1 K. 10<sup>11</sup>.<sup>10</sup>, Is. 60<sup>6</sup>, Jer. 6<sup>20</sup>, Joel 4<sup>8</sup>, Ps. 72<sup>10</sup>.<sup>15</sup>, Job 6<sup>19</sup>. Most of these references come from literature of the 7th-6th cents. In the 8th cent. Shēbhâ' is mentioned as paying tribute in the inscr. of Tiglath-pileser iii. and Sargon, *KB*. ii. 21, 55; the latter references, and Job 1<sup>15</sup>, imply that there were Sabaeans living in N. Arabia. The Sabaean inscr. discovered by Glaser (*CIS*. iv.) reveal the wealth and importance of the state; they are written in a language which resembles Ethiopic, and cover a long period, from c. 700 B.C. to the 6th cent. A.D., when the kingdom was finally destroyed. See *KAT*.<sup>3</sup> 148 ff., Driver-Gray *Job* 16 f. *Rā'ēmā* ⚡<sup>B</sup> 'Ραμά<sup>40</sup> 'Ραγμα is coupled with Shēbhâ' in Gen. 10<sup>7</sup> ('Ρεγμα and 'Ρεγμα)=1 C. 1<sup>9</sup>; it is no doubt the place mentioned in a Minaean inscr. as Ra'amât. The inscr. records that a Minaean caravan was attacked by hosts of Saba and Haulân on its way between Ma'an and Ra'amât in the S. of Arabia; see critical n. —the chief of all spices and all precious stones they exchanged for thy wares] *Spice*, Hebr. *bōsem*, Gk. *βάλσαμον*, was brought to Solomon by the queen of Shēbhâ', 1 K. 10<sup>2</sup>.<sup>10</sup>, cp. <sup>25</sup>; the word occurs also in the description of the anointing oil, Ex. 30<sup>23</sup> P. For *precious stones* cp. 28<sup>13</sup>, 2 S. 12<sup>30</sup>, 1 K. 10<sup>2</sup>.<sup>10f</sup>. —23. *Hārân and Kānnē and 'Eden*] We pass from the far S. to the far N. *Hārân* was an ancient city in N.W. Mesopotamia, 60 miles E. of Carchemish; it lay at the parting of the trade-routes to Carchemish, Nineveh and Damascus, a position which made it commercially important from the earliest times down to the middle ages. See Gen. 11<sup>31</sup> 12<sup>4f</sup>. P 27<sup>43</sup> J 28<sup>10</sup> E 29<sup>4</sup> J, 2 K. 19<sup>12</sup> (note sons of 'Eden in the context). In Akk. *Harrānu* means 'way,' 'caravan,' 'joint undertaking,' indicating the character of the place. *Kānnē* is the Akk. *Kannu*, probably in Mesopotamia, but not identified. Elsewhere in the O.T. 'Eden is called B'enē-'Eden 2 K. 19<sup>12</sup>=Is. 37<sup>12</sup> and Bēth-'Eden Am. 1<sup>5</sup>, the Bīt-Adini of the Assyr. inscr., a district inhabited by Aramaeans on either side of the Euphrates, due S. of Hārân. See *KB*. i. 65, 105, 107 (9th cent.), and *KAT*.<sup>3</sup> 39 f. —After 'Eden ⚡<sup>B</sup> adds *merchants of Shēbhâ'*, who are out of place in this connexion; the words have been erroneously copied from v.<sup>22</sup>; read with ⚡<sup>B</sup> *they were thy merchants*. —*Asshur* 'and' *Kilmadh were thy 'merchants'*] To judge from the context, *Asshur* is not the Assyrian empire, but the town situated on the W. side of the Tigris, between the points where the Upper and Lower Zab join the main stream, now the ruined site *Kal'at Šerkat*. *Kilmadh*, apparently a land or town near Asshur, is quite unknown; for a suggested change in the reading see crit. note. —24. *with splendid apparel*] Cp. 23<sup>12</sup> 38<sup>4</sup>. ⚡<sup>B</sup> om.



—*with mantles of blue-purple and broidered cloth*] The word for *mantles*, *g'ômîm*, is found only here, and is derived, prob. through Aram., from Akk. *ḡ*<sup>b</sup> recognizes only *blue-purple*.—*and with carpets of coloured-stuff*] The two words only here: the meaning of the first is clear from Aram., that of the second from Akk.—*bound with cords and made secure*] The last word can be explained from Arabic; it resembles the word for *cedars*, hence *ḡ* κυπαρίσσινα *ḡ* cedros. At the end of the v. *ḡ* reads (*were*) *in thy place-of-merchandise* i.e. *market*; dividing the consonants differently, read perhaps *with them*, i.e. the articles just named, (*came*) *thy merchants*.—25. *Tarshish ships 'travelled for thee with' thy goods*] Vessels large enough to make the long voyage to the W. of the Mediterranean, cp. 1 K. 10<sup>22</sup> 22<sup>49</sup>, Is. 2<sup>16</sup> 23<sup>1. 14</sup> etc.; these brought their cargoes to Tyre. *ḡ*'s reading *thy travellers thy goods* needs two slight corrections; the vb. only again Is. 57<sup>9</sup>.—The second half of the v. resumes the poem from v.<sup>9a</sup>, and continues the description of Tyre as a great ship.

*And thou wast filled and heavily laden*                      *on the high seas.*

Cp. v.<sup>4</sup>; lit. *in the heart of the seas*.—26.

*By many waters they brought thee,*                      *those rowers of thine.*  
*A wind from the east hath wrecked thee*                      *on the high seas!*

Disaster overtakes the great merchant-ship; though capable of long voyages and manned by skilful sailors, it is *broken* by the east wind. For *break* i.e. *wreck* cp. 1 K. 22<sup>49</sup>=2 C. 20<sup>37</sup>, Jon. 1<sup>4</sup>; for the *east wind*, specially dangerous at sea, cp. Ps. 48<sup>8 [7]</sup>.—27. As *ḡ* stands the v. reads *Thy wealth and thy wares, thy goods, thy mariners and thy sailors, repairers of thy seams, and traders for thy goods, and all thy men of battle who were in thee, and in all thy company who were in the midst of thee, fall into the heart of the seas in the day of thy fall*. Obviously the greater part of this is so much expansion, based upon the language of vv.<sup>8. 9b. 10</sup> and 26<sup>18</sup>. The *sailors* come in the next v. Perhaps the v. originally contained the single line (so Hō.).

*Thy wealth and thy wares sink down*                      *in the heart of the seas.*

For *sink down* lit. *fall* cp. v.<sup>34</sup>.—28.

*At the sound of the cry of thy sailors*                      *the suburbs (?) quake.*

The word rendered *suburbs*, originally *pasture-ground* (1 C. 5<sup>18</sup>), seems to be used in Ez. and P for the land round a town in which the community had rights, a common, 45<sup>2</sup> 48<sup>17</sup>, Lev. 25<sup>34</sup>,

Num. 35<sup>28</sup>, Josh. 21<sup>11</sup>. If this is the meaning here, the cries of the drowning sailors must be supposed to reach the shore; but the ship founders on the high seas, v. 26<sup>b</sup>. Some word like *the depths* is wanted.—29-31.

*And they come down from their ships,*      *all that handle  
the oar,  
Mariners, all sailors of the sea*      *stand ashore.  
30 And over thee utter their voice,*      *and bitterly cry,  
And cast up dust on their heads,*      *rolling in ashes,  
31 And make themselves bald for thy sake,*      *and gird them  
with sackcloth,  
And weep over thee with bitterness,*      *in bitter mourning.*

The whole shipping world laments the loss of the splendid vessel. For the acts of mourning cp. the similar scene in 26<sup>18</sup>: *casting up dust*, cp. Josh. 7<sup>6</sup>, Job 2<sup>12</sup>, Lam. 2<sup>10</sup>; *rolling in ashes*, cp. Mic. 1<sup>10</sup>, Jer. 6<sup>26</sup> 25<sup>34</sup>; *making baldness* by plucking out the hair, cp. 7<sup>18</sup> n.; *girding with sackcloth*, cp. 7<sup>18</sup> n.—32.

*And over thee raise ' ' a lamentation,*      *and lament over  
thee :  
' How ' is Tyre ' destroyed '      in the midst of the sea !*

*raise a lamentation*] Cp. v. 2. Before the noun *Al* inserts *in their woes*, cp. 2<sup>10</sup>, *Th* carmen lugubre, or, as some MSS and *Om* pronounce the word, *their sons*; a gloss, which breaks the measure.—*and lament*] Cp. 32<sup>16</sup>, 2 S. 1<sup>17</sup> 3<sup>33</sup>.—*Al* reads the second line *Who is like Tyre that is brought to silence?*] cp. Ps. 31<sup>18</sup> [17]; but the form of the vb. is uncertain; the text needs a slight correction, for *How . . .* cp. 26<sup>17</sup>, Is. 14<sup>4</sup> 12, Ob. 5; *destroyed* cp. Is. 15<sup>1</sup>, Jer. 47<sup>5</sup>, Ob. 5.—33.

*When thy wares went out by sea*      *thou didst satisfy  
' ' peoples  
With thy plentiful wealth and goods*      *thou didst make  
kings rich.*

*by sea*] lit. *on the side of seas*, seawards.—*Al* gives *many peoples*, to heighten the effect; *Om* om. the adj.—*plentiful wealth*] Cp. vv. 12. 18. 27.—*make kings rich*] lit. *enrich kings of (the) earth*.—34.

*' Now thou art wrecked on ' the seas,*      *in the depths of the  
water ;  
Thy goods and all thy crew*      *in the midst of thee sunk !*

*Al* lit. *in the time of (thee) broken*, i.e. what time thou art broken, a doubtful construction. Changing merely the vowels, 3 MSS and the Vrs. read as above; cp. v. 26<sup>6</sup> n.—*all thy crew or company*,





miswritten form of שׁ in the line below. ♂ guesses οἰκους ἀλωδεις for 'שׁאמ, ♂ om. ♂ has a doublet, but points to the true text by giving as one of its rends. יַגְדֵּי־אֶרֶץ 'of box trees,' see Co. 132. Rost *OLZ.* 1903, 444 f. rearranges the line שׁוּר שׁוּר כְּחֵם מֵאֵי בְּהַשְׁמֵיךְ.—♂ The Or. Mas. has the Kt. מֵאֵי, a nom. gent., ♂ τῶν Χερρεῖν. In Gen. 10<sup>4</sup>, Num. 24<sup>24</sup>, Is. 23<sup>1</sup>, Dan. 11<sup>30</sup> מֵאֵי, elsewhere מֵאֵי; Skinner *Gen.* 199. Ὑ de insulis Italiae.—7. שׁ] ♂ βύσσος, cp. v. 18 n.—לֵבָנִי לֵךְ לִיחֵן] ♂ τοῦ περιβαίνειν σοι καὶ περιβαλεῖν σε, a free rend. of (1) לֵבָנִי='signal, standard,' and (2) the letters of the text corrupted to לֵבָנִי; at any rate ♂ implies ♂.—♂ [תְּכֵלֶת וְאַרְגָּמָן] ♂ ὑάκινθον κ. πορφύραν. Both words in Hebr. are prob. borrowed from the Akk. *takiltu*='blue purple' and *argamannu*='red purple.'—♂ [מֵלִישׁ] ♂ 'Ελεῖσαι, on which cod. ♂ notes θυμὸς ἐπὶ κλησῖς, a corruption of Θεοῦ μου ἐπὶ κλησῖς and מֵלִישׁ+שׁ; cp. *Onom. Sacr.* 61 57<sup>18</sup> Lag.; ib. 513 f., 677 Wutz.—8. [צִיִּרִן] On the name see 28<sup>21</sup> phil. n.—♂ [צִיִּרִן] Also mentioned in TA. letters, Nos. 101, 105, 149 *Arwada*, Knudtzon l.c. 1199; and in Egyptian documents, Müller *As. u. Eur.* 186; and in Ass. inscr. from the 9th-7th cents., e.g. *KB.* i. 109. 125. 173, *KB.* ii. 21. 91. 149. 171-3 *Armada* and *Arwād*.—♂ [חֲכִמִּיךְ צוּר] חֲכִמִּי. This ancient and important place occurs in the TA. letters *Šumur* Nos. 85, 105, 149, Knudtzon l.c. 1138 f., in Egyptian *Damara*, Müller l.c. 187, in Assyrian *Zimarra*, *Šimirra*, *KB.* i. 109; see *KAT.* 181 n. 186 f.—9. [גַּבְלִי] In the TA. letters *Gubla*, Nos. 68-140; in Egyptian *Kbn*, *Kbl*, Müller l.c. 188; in Assyrian inscr. from the 9th-7th cents. *Gublu*, e.g. *KB.* i. 109. 143, *KB.* ii. 21. 91. 149. 241. Its people are mentioned in Josh. 13<sup>5</sup>, 1 K. 5<sup>32</sup> [18]. For גַּבְלִי ♂ gives οἱ πρεσβύτεροι Βυβλίων with var. Βιβλίων, Ὑ senes Giblii; Thackeray *Gram.* 96.—♂ [חֲכִמִּיךְ] Perh. intruded from v. 8.—♂ [מִחוּיִךְ בִּרְקֶךְ] ♂ ἐνίσχυον' τὴν βουλὴν σου, in v. 27 οἱ σύμβουλοι σου, a guess from the context.—♂ [מַלְאִי]=Akk. *malahu* 'mariner,' e.g. *Gilgamesh Epic* xi. *KB.* vi. 234. 236. 246 etc. Prob. the word came into Hebr. through Aramaic; Kautzsch *Aramaismen* 59.—♂ [לַעֲרֵב מַעֲרֵב] (1) *take on pledge*, with accus. of the person, i.e. *go surety for*, Gen. 43<sup>9</sup> 44<sup>32</sup> J, with accus. of the thing, Pr. 22<sup>26</sup>; (2) *give in pledge*, with accus. of the thing, i.e. as a mortgage, Neh. 5<sup>3</sup>, Pr. 17<sup>18</sup>; (3) *exchange*, in trade, with cogn. accus., vv. 9<sup>b</sup>. 27<sup>b</sup>; so מַעֲרֵב נָתַן *give goods* in exchange vv. 13. 17. ♂ here ἐπὶ δυνάμει δυνάμει (=מַעֲרֵב *west*, Is. 43<sup>5</sup> etc. ♂); ἔδωκαν τὴν ἐμπορίαν σου v. 13; οἱ σύμμικτοί σου (=מַעֲרֵב *mixed multitude*, Jer. 27<sup>37</sup> 32<sup>10</sup> ♂) vv. 17. 19. 25. 27. 33f.—11. [חֲלֵנִיךְ] Co. ἡλῆν; Halévy [חֲלֵנִיךְ].—♂ [מִכְנֵי] ♂ om. [וְשִׁמְרֵי] ♂=שִׁמְרֵי or עֲרֵי ♂ וְשִׁמְרֵי וְעֲרֵי.—12. נָתַן עֲוֹנוֹתֶיךָ . . . בְּנֶכֶסךָ The noun עֲוֹנוֹתֶיךָ cp. *pledge*, B-L. 517, only in this ch.; ♂ ἀργύριον . . . ἔδωκαν τὴν ἀγοράν σου. נָתַן with ב= 'to give one thing for another.' The construction varies: (a) the ב stands with the object *given* in exchange, vv. 12. 13. 17. 22, cp. vv. 20. 21. 24; (b) the object *taken* in exchange is in the accus., vv. 13. 14. 17. 22; (c) ב stands with both, vv. 16. 18-19 (corrected); (d) ב is omitted, and both objects are in the accus., v. 14, a construction which is to be explained on the analogy of the other passages. This ב is a variety of the *beth pretii* and stands with the thing *by means of* which the exchange is carried out, and, as a rule, is used with the object *taken*, e.g. Dt. 14<sup>26</sup>, Joel 4<sup>3</sup>, Ps. 15<sup>6</sup>, Lam. 1<sup>11</sup>; ct. (a) and (b) (d). A noteworthy parallel to the technical use of נָתַן and עֲוֹנוֹתֶיךָ is found in Akk., where *nadānu*='give,' and *uzubbu*='a payment' for a specific purpose, e.g. money paid to a wife when she is divorced, *Code of Ham.* §§ 139, 141. In this ch., however, עֲוֹנוֹתֶיךָ is not used as in Akk., for it means *waves*, like its syn. מַעֲרֵב, as is clear from vv. 27. 33; both are cast into the sea. How 'y came to have this sense is uncertain; was it something *left* (עֲוֹנוֹתֶיךָ) by the caravan in the market? Hoffmann suggests that 'y=עֲוֹנוֹתֶיךָ i.e. עֲוֹנוֹתֶיךָ 'commercial gains,' Job 20<sup>17</sup>(?), and that it was borrowed from Phoenician,





v. 17. as נתן ונתן must begin with From Waddān (a) or From 'Uzal (b); if נתן is substituted, Waddān or 'Uzal, without the prep., must precede.—20. הכש [בני הכש] Akk. ḫibṣū, ḫīḇṣu, ḫahabṣū. ⚡ μετὰ κτηνῶν ἐλεγκτῶν = הפך, בקר, ⚡ 'with clothing of splendour' רוקי=פופי, ⚡ 'a multitude (= לרכבה) of finest cattle,' פ in tapetibus.—A nomen actionis from בכר, or an inn. with fem. ending, G-K. § 45 d. ⚡ els ἀματα Ε sedendum.—21. סחור יד ⚡ εμποροι σου διὰ χειρὸς σου ⚡=סחריו.—בכרים—סחורין ⚡ καμψήλους, and for עתידים αμόυος. ⚡ om. cl. a, making דין v.<sup>20</sup> the subj. of v.<sup>21b</sup>. [גם סחורין]. The subj. is reinforced by the prep with suff., cp. 18<sup>24</sup> כ 33<sup>13</sup>. ⚡ ἐν οἷς ἐμποροῦσθαί σε. It has been proposed to read either שחקקך cp. i K. 10<sup>18</sup> or סחרו; either would be an improvement, but the words may be an accidental repetition of the same סחרו יד. The first word of the next v. is prob. corrupt.—22. For רכל Co. prs. הלך. In the Sabaean inscr. [עשה]. The inscr. is Halévy No. 535, given in Hommel Süd-Arab. Chrest. 103 f., and partly translated in ib. Anc. Hebr. Trad. 249; see further Margoliouth DB. i. 133 b.—[המה וכיל] ⚡ om.; ⚡=פל.—[ראש כל בשם]. For the constr. see v.<sup>12</sup> n. (a). ⚡ for ראש to express the superlative cp. Ex. 30<sup>23</sup>, Cant. 4<sup>14</sup> and אראה Am. 6<sup>9</sup>. שם comes, perhaps through Aram., ultimately from Akk. bašumu 'perfume'.—23. חון The r is doubled in Akk., Syr., Ar. Ḥarrān, and in ⚡ Xappá Ἀχαράν. [ונגו.—Xannu.] For the Akk. Kannu' see Vorderasiat. Schriftförmaler Heft. i. p. ix. ⚡ gives only the two names Xappá and Xarda, om. ⚡ kal Xarṃán. וכלסו l. נלוסו.—המה וכיל ⚡ l. with [וכיל ששא.—וען.] suggested an identification with Kalwādha near Bagdad, Del. Paradissi 206. Kim. in loc. says that his father explained the name as=למדין 'trained in commerce'; hence Hitz. Co. לקח רקקה. ⚡ gives וקי, and this led Mez Gesch. der Stadt Harrān 34 to propose וכל מדי 'and all Media,' so Be. Kr. He. Ro.; but ⚡ prob. gives merely a familiar for an unknown name (Co. 135); ⚡ om. Winckler pres. כי כלסו i.e. Kullimer, capital of Lubdi; Jeremiah A.T. im Lichte des a. Or. 591.—[ירנקה] l. קנה. He. והמה וכיל, as at the end of v.<sup>24</sup> (?).—24. והמה וכיל ⚡ φεορτες ἐμπόρων, so ⚡. [ובכוללים בנוסף היתה ורקסה.—⚡] is a variety of complete-ness. ⚡ found in Aram. as אלה mantle in 2 MSS of T<sup>o</sup> Gen. 25<sup>25</sup> and in Est. ii. 8<sup>16</sup> ולבא רבו; it comes from Akk. gulinu, gullimu (?) 'mantle,' frequent in the Neo-Bab. and Pers. periods, the syll. in passing into im; cp. Akk. isinu 'granary,' Aram. אמנו, Hebr. אם. For the usage of the word in Akk. see Langdon Rev. d'Ass. xxviii. 13. ⚡ does not recognize בנוסף, ⚡ has only ὑδατωσαν +kal πορεύσαν +kal ποικιλαν AZΘ. [ונכוני בריסים] For ונין cp. ⚡ Est. i. 1<sup>3</sup> מיטח i. e. 'carpets of fine wool.' This is a different word from the common ונים 'treasures,' Est. 3<sup>4</sup> 4<sup>7</sup>, which ⚡ understands here, θησαυρούς ἐλεκτούς, so ⚡. The meaning of בריסים is clear from the Akk. burrumu 'particoloured,' birmu 'coloured apparel,' e.g. KB. ii. 16. 72. 78. 184.—[וארום]. ⚡. In Ar. the √='to draw together, make firm,' with the adj. āriz 'firmly rooted.' ⚡ renders. 'ships of juniper' (Co. 139). [שיניתך בעשרך] The form ולי here; l. אינות וחיש ⚡ Ro. 25. ⚡ גם רכליו or גם רכליו? ⚡=⚡ εμποροι σου ⚡ πλοιοις ἐν αυτοῖς Καρχηδόνιος εμποροι σου θαρσοι εμποροι σου—a double rend. Cp. v.<sup>12</sup> ⚡. [וישינתך בעשרך] l. שינתך בעשרך Kr. the vb. being intrans. cannot take an accus. suff.; the ptpc. pl. from שו=Akk. šaru 'to pass along, take one's way,' Ar. sa'ra 'march, travel,' sayyara't 'caravan'; the same √ is used in Palmyrene for a caravan, NSI. 271. ⚡ ἐν τῷ πλήθει ἐν τῷ συμμαχίᾳ σου, cp. I S. 9<sup>7</sup> σπείων.=פלעון. ⚡ 'in ships of the sea they rowed, bringing thy merchandise' ⚡ 'sons of Tarshish who are in thy western part brought thee cargoes'; both render freely, but recognize a vb. 'A πλοία θαρσεῖς ἐλείτοργει σοι=ותפש. so Eth. (Co. 47). Ε naves maris principes tui. Ra. Kim. explain as





Ch. 28, 1-19. Prophecies against Tyre.—(a) vv.<sup>1-10</sup>, the punishment of *the ruler of Tyre* for his self-exaltation; (b) vv.<sup>11-19</sup>, a dirge over *the king of Tyre*, whose arrogance will shortly bring about his fall. In both passages the prophet is thinking, not so much of any particular individual, as of the nation whose character is embodied in the person of its chief; see vv.<sup>4. 5. 18</sup> 29<sup>8ff.</sup>, and cp. the taunt-song, Is. 14<sup>4-21</sup>. (a) The ruler of Tyre has been led to imagine himself as more than human, and his city as impregnable, like the seat of the gods, vv.<sup>2. 6. 9</sup>; such insolence will be punished by a shameful death at the hands of the Babylonians. Nothing is said of any outrage against Israel, ct. 26<sup>2</sup>; but it is taken for certain that Jahveh, the Lord of all, will punish wickedness outside Israel, wherever found, cp. Am. 1 and 2. The language shews a good many points of contact with other parts of the Book, especially with chs. 27 and 31; Hölscher indeed treats this section as the work of a redactor; yet there are original features about it which suggest rather a trial-piece or first draft composed by Ez. himself. Taken as they stand, vv.<sup>1-10</sup> are best regarded as unmetrical, though some of the lines fall into rhythm. The case is otherwise with (b), in unity and structure a poem of highly imaginative quality. Ez. here adapts to his purpose a version of the Paradise-story which was evidently current in his day; it differs in many respects from the narrative of Genesis 2 and 3, especially in retaining a larger and cruder element of mythology, as might be expected in a popular tradition. Again, Is. 14<sup>4-21</sup> affords a close parallel; there the king of Babylon is compared, almost identified, with an astral myth; here a Paradise-myth provides the setting; the guilt and punishment are alike in each case. See also 32<sup>18-27</sup>.

2. *The ruler of Tyre*] This title, *nāgīdh*, frequently given to the Israelite prince, cp. also Dan. 9<sup>26f.</sup>, is used only here of a foreigner. According to Josephus c. *Ap.* i. 21, Ithobal ii. was king of Tyre during the great siege, 585-573 B.C.; the prophecy seems to date from a time just before the siege.—*Because thy heart was high, and thou saidst, I am a god*] Pride and self-deification are the sins of Tyre personified in its ruler, the outcome of its wealthy trade. For *high* i.e. *proud* cp. vv.<sup>5. 17</sup> 16<sup>50</sup>, and the parables 17<sup>24</sup> 19<sup>11</sup> 31<sup>10</sup>. *I am a god*, Hebr. *El*, is hardly a boast of divine descent (Frazer *Adonis* 13), but a blasphemous word of self-exaltation, cp. v.<sup>9</sup>.—*on the seat of Elohim I sit in the heart of the seas*] To its ruler the island city (27<sup>4 n.</sup>) seemed as unapproachable and secure as the *seat of God*. The rock upon which Tyre was built suggested the *mountain of God* vv.<sup>14. 16</sup>, *the mountain of assembly*, as Is. 14<sup>13</sup> calls it in the Babylonian manner. Another interpretation of the phrase is possible, but



more conjectural. The *seat of God* may have been an empty throne in the temple of Melkarth at Tyre, which the king presumed to claim; see S. A. Cook *Rel. of Ancient Palest.* 21 f., and cp. 2 Thess. 2<sup>4</sup>. The word in its Aramaic form occurs in certain Nabataean inscriptions which refer to the god Dûshara and his seat, perhaps a symbol of the deity's presence; but this meaning has been questioned, see *NSI.* 220 ff. 243.—3. *Lo, thou art wiser than Daniel*] Intended ironically, unless with  $\textcircled{S}$  we read *Art thou wiser, . . . ?* Tyre's wisdom consisted in amassing wealth by trade, v.<sup>4</sup>. *Daniel* is mentioned in 14<sup>14</sup>. 20 as famous for his righteousness, here for his wisdom; both qualities are illustrated by the Daniel of Dan. 1<sup>6-20</sup> 2<sup>48</sup> 4<sup>15</sup> 5<sup>11</sup>. 14. But the Daniel of Ez. may have been a patriarch, like Noah and Job; so Charles *Dan.* 17. Perhaps he was the Daniel (= 'justice of God') known to the proto-Phoenicians of Ugarit, c. 1400 B.C., as the hero who 'renders justice to the widow and orphan,' Jack *Ras Shamra Tablets* 1935, 22f.—*no secret thing can resemble thee*] The vb. occurs once again, 31<sup>8</sup>, where the meaning is *be compared with*, as the parallelism shews; but this does not agree, either in sense or in grammar, with *no secret thing*, a sing. subject with a verb in the plur.  $\textcircled{S}$  gives 'wise men did not instruct thee,' and some such word as *prudent men* or *magicians* (Co.) is wanted. The verb has been taken in a different sense which is found in Aram., and once in Hebr., Lam. 4<sup>1</sup>, 'grow dim': 'no secret thing can grow dark (plur.) for thee'; but this will not suit 31<sup>8</sup>, and the grammatical difficulty remains.—4. *Thou hast gotten thee wealth, and gotten . . .*] See 22<sup>13</sup> n. The second *gotten* is om. by  $\textcircled{S}^B$ ;  $\textcircled{TS}$  substitute *gathered*. The poor style and repetitions of vv.<sup>4</sup>. 5 betray what seems to be an explanation of the nature of Tyre's wisdom; for *by thy merchandise* v.<sup>5</sup> cp. 26<sup>12</sup>.—6. *Therefore* introduces the sequel of v.<sup>2</sup>, where the accusation begins; then the construction is taken up again in vv.<sup>6b</sup>. 7. *Because . . . therefore*.—7. *behold, I am about to bring*] See 26<sup>7</sup> n. By *strangers* are meant the Babylonians, as in 7<sup>21</sup>; *the most terrible nation*, as in 30<sup>11</sup> 31<sup>12</sup> 32<sup>12</sup>.—*and they will draw out the sword against the beauty of thy wisdom*] See 5<sup>12</sup> n. Throughout the passage material wealth and prosperity are referred to, so that *swords against beauty* is not such an incongruous phrase as it sounds. There is a resemblance between the words for *beauty* and *splendour* in the next clause which raises a suspicion about the text; but the two terms occur together in v.<sup>17</sup>.—8. *To the pit*] i.e. to Sh'ôl, Job 33<sup>22</sup>. 24, Ps. 55<sup>24</sup> [23].—*with the violent death of the wounded*] Hebr. *deaths*, intensive plural; for *wounded* cp. 26<sup>15</sup> 30<sup>24</sup>.—9. *Elohim am I*] Cp. on v.<sup>2</sup>.—*before 'those' who kill thee*] So many MSS and  $\textcircled{S}$ , parallel to *those who*

wound thee ; *¶* reads the sing.—10. *the death of the uncircumcised thou shalt die*] A death of peculiar shame, see 31<sup>18</sup> 32<sup>19</sup>. 21. 24<sup>n</sup>. The Phoenicians, who practised circumcision (Herod. ii. 104), would look upon the uncircumcised as mere barbarians.—*for I have spoken it*] Cp. 23<sup>34</sup> n.—Vv. 11-19. **A dirge over the king of Tyre.** Ez. makes use of a popular story which, we may suppose, ran somewhat like this : Once there lived in the garden of God, with the cherub who kept it, a glorious being, blameless by nature, gifted with wisdom and beauty ; and he roamed at will among the flashing stones of paradise. Then came the tragedy. Elated by these tokens of favour, he grasped profanely at yet higher honours. Punishment followed swiftly : the cherub drove him from the garden on the sacred mountain, and hurled him to the earth. Just such another, says Ezekiel, is the king of Tyre, who for the same offence will meet with same fate. The story belonged, no doubt, to the common stock of Semitic myths, some of them preserved in the Babylonian epics, some in Phoenician traditions. A select few are to be found in Genesis, purged by the genius of Hebrew religion ; in Ez. the purifying process has not gone so far. Certain features of the story as given here, the mountain of God, the stones of fire, the gemmed robe, can hardly be of Hebrew origin ; they come rather from Babylonia ; not that Ez. borrowed them directly, but the folk-lore upon which he drew had been steeped in Babylonian mythology from early times. It may be implied, but it is nowhere stated, that the chief character in the story was the first man.—12. *Raise a lamentation*] Cp. 27<sup>2</sup>. The poem is written mainly in the *ḵinā* rhythm, though it cannot strictly be described as a *dirge*.—*the king of Tyre*] Ct. v.<sup>2</sup>. This title has not so far been found in Phoenician inscriptions ; but we now know that at least as early as the 10th cent. B.C. the ruler of a Phoenician state was called *king* ; in monuments of the 5th-4th cents. the designation is usual. Josephus gives a list of the kings of Tyre in the 6th cent. (c. Ap. i. 21), and Herodotus mentions the king of Tyre as second to the king of Sidon in the council of Xerxes, 5th cent. (viii. 67).—The first line of the poem pictures the king, who is identified in the next v. with the mythological hero of the paradise-story.

*Thou art 'wise to perfection,' ' perfect in beauty !*

*¶* reads *Thou art sealing the measure*, which is supposed to mean 'Thou showest complete proportion.' Though the Vrs. follow *¶*, the text must be corrupt : *seal* is never used in this metaphorical sense, and the word for *measure* only occurs again in 43<sup>10</sup>, where it probably means *pattern*, *model*. *Wise* is the attribute required (Kr.) ; and an early reader felt this, and





word for word as **Ⲅ** in Exodus, with the exception of one phrase (see crit. n.); moreover, the changes in **ⲙ** can be accounted for as due to dissatisfaction with **Ⲅ**'s version; **Ⲅ** had given equivalents which involved a clash of colours, and to avoid this some rearrangement was made, and three of the twelve stones dropped out in the process. Hence it appears that the text in **ⲙ** is later than **Ⲅ**; on the other hand, it is earlier than **Ⲙ** and **ⲙ**, both of which agree with **ⲙ** in giving nine stones; **Ⲛ** keeps eight. In Rev. 21<sup>19f.</sup> the list is also taken from the breast-plate of the high priest, but adapted to fit a square ground-plan, three stones being set on each of the four sides. The textual history of the present passage is thus explained by Myres, *Enc. Bibl.* col. 4803 ff., and the following attempt to find equivalents for the Hebr. names is based upon his investigations: *red jasper* (or *carneian*), *chrysolite* (yellow), *chalcedony* (or *rock crystal*, white), *yellow serpentine* (or *yellow jasper*), *malachite* (green), *green jasper*, *lapis lazuli* (blue), *garnet* (red), *rock crystal* (white, or *beryl green*). It must be understood that these identifications are in many cases far from certain.—. . . and of gold Was the work of thy tambours and ouches] Owing to the long prose insertion, only a fragment of the third line has survived; grammatically of gold seems to belong to the words which follow. Their meaning is obscure. The noun rendered *tambours* usually means a small drum or timbrel, Ex. 15<sup>20</sup>, Is. 5<sup>12</sup>; but in Jer. 31<sup>4</sup> it appears to denote an ornament, shaped like a tambourine. The second word ought to mean *piercings*, *grooves*, **ⲙ** foramina; perhaps it was used for some kind of jeweller's work, such as settings for precious stones.—*in the day thou wast formed*] lit. *in the day of thy being created*, cp. v.<sup>15</sup>, Gen. 5<sup>2</sup> P; from the time of his creation this inhabitant of paradise was clothed in splendid raiment; contrast Gen. 2<sup>25</sup> J. The text as given by **ⲙ** has suffered from additions, lit. *in thee in the day of thy being created they were prepared*; *in thee* may be an accidental repetition of the end of the preceding word; **Ⲅ** has *in thee*, and closes the verse, **Ⲛⲙ** om.; *they were prepared* is not recognized by **ⲄⲚ**, and was probably added as an explanation.—14. Nothing can be made of **ⲙ** *thou (art) the cherub anointing (?) that covers and I will place thee*. Obviously the denizen of the garden cannot be identical with the cherub. **Ⲅ** points to a better reading:

*With the cherub . . . I placed thee,*

i.e. as his companion, or under his charge. The word which follows *cherub* may mean *anoint*, so **Ⲙ** κεχρισμένον, or *extend* (Aram.), so **ⲙ** extentus, or *measure* (Akk.), so **Ⲛ** καταμετρημένος;



it may be an attempt to make some kind of sense out of a word which had become illegible; and *the cherub . . . that covers*, again in v.<sup>16</sup>, arouses the suspicion that the cherub of paradise has been assimilated to the cherubim of the ark (so Kim. Ra.), Ex. 25<sup>20</sup> 37<sup>9</sup>, I K. 8<sup>7</sup>. ~~Om.~~ om. both *anointing* (?) and *that covers*.—

*On the ' ' mountain of Elohim thou wast,  
Among stones of fire thou didst walk.*

The text has *the holy mountain*, but see v.<sup>16</sup>; the epithet is an intrusion; this *mountain* has nothing to do with 'my holy hill of Zion'; its counterpart is rather the Babylonian 'mountain of assembly in the recesses of the north' Is. 14<sup>13</sup>, or the mountain where the gods assembled to determine the decrees of fate (KAT.<sup>3</sup> 592), or 'the cedar-mountain, dwelling place of the gods, shrine of Irnini' (i.e. Ishtar), seen by Gilgamesh and Eabani (*Gilg. Epic* v. 1, 6; KB. vi. 161). In Ez.'s story, then, the garden was situated on the mountain of Elohim,\* a conception wholly foreign to the paradise-myth of Gen. 2. What can be meant by 'walking among stones of fire'? Again Babylonian mythology affords an explanation. In the Epic just quoted, one of the tablets, now much broken, appears to narrate that Gilgamesh came to the garden or park of jewelled trees, which lies by the eastern ocean (*Gilg. Epic* ix. 6; KB. vi. 208 ff.). Jensen suggested in 1900 that the present verse contains a reminiscence of this Babylonian paradise (KB. vi. 469), and the hint has been developed by Fr. Burrows in *Orientalia* xxx. 1928, 13. 15 f., who would place the garden and the mountain in the Island of the Blessed. The *stones of fire* will thus be the gems which gave splendour and brilliance to the garden. It is no new interpretation after all; for Kimhi in loc. tells us that his father used sometimes to explain the words in the sense of 'walking among precious stones, such as carbuncles, giving light like fire, which lead the way before thee in the place of lamps, to give light by night.' Perhaps the description of the mountain-throne of God in the Book of Enoch is ultimately derived from the *stones of fire*: 'I saw a place which burns day and night, where there are seven mountains of magnificent stones,' each one a coloured gem, and the

\* *In Eden, God's garden. . . . On the mountain of Elohim thou wast.* Ez's description suggested the idea of the Earthly Paradise or Garden of Eden being situated on the top of a mountain, Dante *Purg.* xxviii., cp. *Par.* xxvi. 109 f., xvii. 113, and similarly in Moslem traditions, Asin *Islam and the Div. Com.* 122 ff. In the same way Milton describes Paradise as a plateau on the summit of a hill, 'the champain head Of a steep wilderness,' *PL.* iv. 134.

middle is like the throne of God, and all are encircled by fire, Enoch 18<sup>6-9</sup> 24<sup>1</sup> 25<sup>3</sup>.—15. 16.

*Blameless wert thou in thy ways* from the day thou wast  
formed,  
*Till vice was discovered within thee,* <sup>18</sup> ' ' and thou  
didst sin.  
*So 'thou wast' disgraced from the mountain of Elohim,*  
*And the ' ' cherub 'destroyed' thee* from the midst of  
the fire-stones.

From his creation (cp. v.<sup>13</sup>) this favoured being lived a perfectly moral life, until he committed sin; what that was is told in v.<sup>17</sup>, here it is simply called *iniquity* (*āwel*); then he was cast out by the cherub as profane, and his blissful existence in paradise came to an end. The parallel to Gen. 3 is obvious; but there the first man is not called *blameless* (*tāmīm*, cp. Gen. 6<sup>9</sup> 17<sup>1</sup> P), because his character was undeveloped and had to be proved; moreover, Jahveh Himself inflicted the punishment, which is here carried out by the cherub. A gloss from v.<sup>5</sup> 26<sup>12</sup> 27<sup>12</sup>.<sup>18</sup> has disturbed the text at the beginning of v.<sup>16</sup>, which reads in *ℳ* *by reason of the multitude of thy merchandise they filled the midst of thee with violence*; this not only breaks up the metre, but it anticipates the application to the king of Tyre which begins at v.<sup>17</sup>.—16. *and thou didst sin*] belongs to the last line of v.<sup>15</sup>.—*thou wast disgraced*] lit. *profaned*, cast out as profane from; sin was an outrage against the sanctity of the mountain. *ℳ* reads *and I disgraced thee*; but the 2nd pers., which was read by *ℬ*, suits the context better; it may have been altered to the 1st pers. on account of Gen. 3<sup>24</sup>. For *profaned* cp. vv.<sup>7</sup>.<sup>18</sup> 7<sup>21f</sup>.—*ℳ* reads the next line *And I destroyed thee, O covering cherub*; but this only carries on the confusion introduced by *ℳ* in v.<sup>14</sup>; *cherub* is to be taken as the subject of *destroyed*, and *covering* must again be omitted, with *ℬ* in each case. The rhythm of the last two lines seems to be 3 : 4 (=2 : 2).—17.

*Thy heart waxed high in thy beauty* depraving thy  
wisdom;  
*For thy splendour, 'the mass of thy wickedness,'* I will cast  
thee to earth,  
*Will deliver thee up unto kings* to gloat over thee.

The favoured and arrogant hero of the paradise-story is none other than the king of Tyre, whose pride will shortly be punished by a shameful overthrow. The language of vv.<sup>2-7</sup> is taken up and fitted to the story.—*depraving*] lit. *thou hast ruined*.—*the mass of thy wickedness*] The words are placed here by *ℬ*;



in **¶** they stand at the beginning of v.<sup>18</sup>, where **¶** gives them a second time, wrongly.—*I will cast . . . will deliver*] There was no mention of Jahveh in the story; but now that the application of it is reached, He is introduced as speaking; the verbs are in the perfect tense (so vv.<sup>18, 19</sup>), to denote a resolve and a certainty. For *cast thee to earth* cp. 19<sup>12</sup>.—*unto kings to gloat over thee*] lit. *to see (their desire) on thee*, look on thee with exultation; for the idiom cp. Ob. 12, 13, Ps. 54<sup>9</sup> [8] etc., and the similar language of the Moabite Stone l. 12 'for a gazing-stock to Kemôsh and to Moab'; see also Is. 14<sup>16</sup>. The *kings* represent *the most terrible nation* of v.<sup>7</sup>.—18. 19.

' ' *By thine iniquitous merchandise thou hast profaned thy sanctuary (?)*

*So I will bring out a fire from the midst of thee; it shall devour thee;*

*And I will make thee dust on the earth, for all to behold thee.*

<sup>19</sup> *All thy friends in the nations are astonished at thee; Thou art become utterly terrified, and vanished for ever!*

The prophet turns from the king to the city, and predicts the ruin of Tyre itself. Hölscher indeed makes the entire poem refer to the city; but, throughout, the king has been merely the embodiment of the state, and in applying his moral the prophet passes naturally from the one to the other. For the opening words of v.<sup>18</sup> in **¶** see above on v.<sup>17</sup>. The text of this line is uncertain. Would a Hebrew prophet accuse a heathen city of profaning its holy places, or *thy holy place*, as some MSS read? Not much is gained by altering the text to *thy holiness*, Σ Co. Toy; for that seems to include both the dweller in the sacred mountain and the city, whereas the context shews that the latter only is now in view. **¶** reads *I have profaned*, too obvious a way of overcoming the difficulty. We cannot in fact be sure how the line originally ran, though its sense is clear: the wealth and pride of Tyre will be its ruin. As in v. 17, the verbs denote prophetic certainty; to make this intelligible, they must be rendered by the future.—*a fire . . . devour thee*] Cp. 19<sup>12</sup> and Am. 1<sup>4ff.</sup>, Jer. 48<sup>45</sup>, Lam. 4<sup>11</sup>.—*dust on the earth*] Clearly the city is meant.—19. *All thy friends*] lit. *all that know thee*. For *are astonished* see 26<sup>16</sup> n.—The poem ends with the same line as the *kinâ* in ch. 27.

Ch. 28, 20–26. Against *Ṣidon*.—This is the only passage in the O.T. which treats *Ṣidon* independently of Tyre; ct. Is. 23, Jer. 47<sup>4</sup>, Joel 4<sup>4-8</sup>, Zech. 9<sup>2-4</sup>. The oracle is worded in general terms; it may date from the time when *Ṣidon*, along with Tyre, was making an effort for freedom, see 27<sup>8</sup> n., i.e. before

the siege of Tyre ; or it may have been delivered after the siege, which ended in 573, and before the latest year in Ez.'s Book, 571 (29<sup>17</sup>). Though the siege was raised, it left Tyre exhausted, and Sidon appears to have become the leading state of Phoenicia, and perhaps just as offensive in the eyes of the prophet ; at any rate, in 32<sup>30</sup>, the Sidonians are included among the enemy-nations in the underworld. The oracle itself consists of a couple of lines, vv.<sup>22a. 23a</sup> ; the rest of vv.<sup>20-23</sup> is in prose, made up of standing phrases (so Ro.). It may well be that Ezekiel himself added this brief warning to round off his prophecies against Phoenicia ; v.<sup>24</sup> gives the impression that the group is thus brought to an end. A second ending seems to have been added later, vv.<sup>25. 26</sup>, introduced with the usual formula. When Jahveh has given proof of His Godhead to the hostile world, Israel will be free to enter upon a new age of security and peace on its own land : this is the theme developed in chs. 34 36 f. 39<sup>25-29</sup>.

21. *Set thy face against Sidon*] Cp. 25<sup>2</sup> 6<sup>2</sup> n. For the name see phil. n.—22. The first line of the prophecy in its original form seems to have run :

*Behold, I am against thee, Sidon ;*

*and I will get me  
honour ' by ' thee.*

The measure is 3 : 2. By the punishment of this heathen power Jahveh's glory will be recognized, cp. 39<sup>13</sup>, Is. 26<sup>15</sup>, Ex. 14<sup>4</sup> P ; and for the opening words cp. 26<sup>3</sup> 5<sup>8</sup> n. *Al in the midst of thee*, but by thee *SS* is more in accordance with usage.—*and they shall know . . . acts of judgement on her*] The disagreement in persons is to be retained, for it marks the difference between the original oracle (cl. a) and the later enlargement. *S* for uniformity turns the third persons into second. For the language see 6<sup>7</sup> and 5<sup>10</sup> n.—*and I will shew myself holy, or get me holiness, by her*] Parallel to *get me honour*, cp. v.<sup>25</sup> 20<sup>41</sup> n.—23. The second line of the oracle, not in the same rhythm as the first.

*And I will send on ' thee ' pestilence and blood in ' thy ' streets.*

Here the third person of *Al her* should be altered to the second *thee, thy*, to agree with the second persons in v.<sup>22a</sup>. For the language see 5<sup>17</sup> n.—*and the slain shall fall in the midst of her, by the sword against her round about*] The phrases are customary in Ez. : cp. 6<sup>7</sup> 30<sup>4</sup> 32<sup>22ff.</sup> and 16<sup>33. 37</sup> 23<sup>22</sup>.—24. The figure of *the pricking thorn and the painful brier* is used to describe the enemies of Israel in Num. 33<sup>55</sup> P, Josh. 23<sup>13</sup> R<sup>D</sup> (not the same words as here), and the opponents of the prophet in ch. 2<sup>6</sup>.—*among all their neighbours who do despise to them*] Repeated in





found at Jebeil-Byblos, Dussaud *Syria* v. 1924, 135 ff., vi. 1925, 101 ff.; Dunand *Rev. Bibl.* xxxix. 1930, 321 ff. These inscrs. have been assigned to the 13th cent., more prob. to the 10th. For the title *king* in the 5th-4th cents. see *NSI*, Nos. 3, 4, 5, 12, 13.—[אֶתָּה הוּמָה תְּכִנִּית] Some MSS הוּמָה a seal, so ὁ ἀποσφράγισμα ὁμοιώσεως (= ? תְּכִנִּית), 'A σφραγὶς ἐτοιμασιῶν, T 'thou art like a vessel (כֵּל=כֶּלֶס) with a figure on it,' S 'the seal of a likeness,' F signaculum similitudinis; but this rendering is foreign to the context. תְּכִנִּית from תָּכַן='to measure' 33<sup>20</sup> cp. תָּכַן Ex. 5<sup>18</sup>. Kr. conjs. תְּכִנִּית חֶמֶד תְּכִנִּית; better perhaps תְּכִנִּית חֶמֶד perfectly wise, cp. Ps. 139<sup>22</sup>, Job 28<sup>3</sup>, with ל of norm, Is. 28<sup>26</sup> 32<sup>1</sup>.—[מֶלֶךְ חֶמֶד] A gloss on the obscure 'ח חוּמָה; S om. 'ΑΣΘ πλήρης σοφίας. Hō. would cut out the allusions to *wisdom*, *merchandise*, and *sanctuaries* v.18; they do not indeed belong to the paradise-story, but to Ez.'s application, and so are indispensable.—[כִּלִּי] S στέφανος=Aram. כִּלִּי 'crown.'—13. A comparison between three rows of stones in Ez. with the four in Ex. reveals the following changes: (a) יהלם takes the place of בִּרְקָה, (b) the second row of Ez.=the fourth row of Ex., (c) the third row of Ex. has disappeared, (d) the last row in Ez.=the second in Ex., with סִפִּיר נֶפֶךְ for סִפִּיר נֶפֶךְ and בִּרְקָה for יהלם. These changes seem to be due to S's version in Exodus. The interpolator of Ez. took objection to some of S's renderings in Exodus, particularly to σμάραγδος=בִּרְקָה. This identification had already led to a disturbance of the Hebr. text in Exodus, and יִשָּׁפ, which originally stood 6th, as it still does in S Ex., had been substituted for יהלם the 12th stone. But the interpolator of Ez. was not satisfied with this alteration; he put יהלם into the place of בִּרְקָה; and in order to keep יִשָּׁפ in its original position as 6th, he inserted the fourth row of Ex. between the first and second rows of Ez., with the result that the third row dropped out. The latter is rendered in S Ez. + καὶ ἀργύριον καὶ χρυσίον + καὶ λιγύριον καὶ ἀχάτην καὶ ἀμέθυστον, the addition being intended to explain λιγύριον as=ἡλεκτρον i.e. a mixture of gold and silver; perhaps חוּמָה, which in S occurs after the list of stones and is recognized there by S, may also have introduced an element of confusion (Myres, l.c. col. 4811).—[תְּכִנִּית] So Baer, Ginsb., with כ raphatum, cp. קִשְׁטָה Pr. 15<sup>19</sup>, in accordance with Mass. tradition, implying a derivation from קָשַׁת to anoint; but the context requires קִשְׁטָה from קָשַׁת to cover, S ἐνδέσσαι, S.—[חוּמָה] as it stands, can be explained as an accus. of limitation (Dr. § 193), referring to the ornaments which follow; but originally the word no doubt belonged to a preceding clause, now lost owing to the insertion of the catalogue.—[בִּרְקָה] For סִפִּיר cp. Ex. 35<sup>32</sup>. S take it as a vb.=מִלֵּא, ἐνέπλησας. The next two words are guessed by the Vrs.; S τοὺς θησαυροὺς σου καὶ τὰς ἀποθήκας σου S 'thou didst fill thy treasures, and with precious stones thy storehouses'; F, however, opus decoris tui et foramina tua Σ ἔργον τοῦ τυμπάνου σου. T is misled by the Aram. קִרְקָה=hole, 'thou hast not well considered thy body, that thou wast made with sockets and holes needful for thy preservation.' For נֶפֶךְ=goldsmith's work, Scheil *Rev. d'Ass.* xvii. 210 f. quotes the Akk. *naḫibu*=a plaque engraved or decorated with gold, a bezel. נֶפֶךְ may be a dittograph from נֶפֶךְ—[בִּרְקָה] B-L. 373. S begins the next v. with ἀφ' ἧς ἡμέρας ἐκτίσθης, and om. בְּיוֹמֵךְ, so S; S 'ΑΣΘ recognize the word, which was prob. added to supply a predicate for 'תָּנִיךְ.—14. [אֶתָּה כִּיבֹד מִשַּׁח הַכֶּהֱן] For S l. the prep. אֶת S μετὰ τοῦ χειρὸς, so S. מִשַּׁח אֱל. from מִשַּׁח i. =anoint, or from מִשַּׁח ii. =Akk. *mašāhu* 'measure,' 'extend,' as in Syr.; hence Ra. and Kim. explain מִשַּׁח מִיֹּד. T=S, and thinks of the Cherubim in the temple, S 'anointed and covering' F tu cherub extentus et protegens.—[וְנִחַדִּיךְ] The pf. c.w.c. is unsuitable; om. the *waw* with S.—[בְּהָר קִרְשׁ אֱלֹהִים] The Vrs.=S, but קִרְשׁ is to be omitted as an early gloss.











imitated in 39<sup>5</sup>; *thou shalt not be gathered nor collected*, apparently from Jer. 8<sup>2</sup> 25<sup>33</sup> *gathered nor buried*; Pharaoh's body will undergo the last indignity, and forfeit the rites of burial, cp. Is. 14<sup>20</sup>; and be given for a prey to the *beasts and birds*, cp. 32<sup>4</sup> 34<sup>5</sup>. 8. 28 39<sup>4</sup> and 1 K. 14<sup>11</sup> 16<sup>4</sup> 21<sup>24</sup>, 2 K. 9<sup>10</sup>.—6. *And all the dwellers of E. shall know*] Such is the purpose of Egypt's visitation in the person of its king—the acknowledgement of Jahveh's Godhead; the poem in 17<sup>22-24</sup> ends in a similar way, and the idea is repeated in 32<sup>15</sup>. Hölscher would conclude the oracle with *leave thee to the desert* v.<sup>5</sup>; but the application is needed, and it is given here. The oracle, as restored above, will thus consist of six lines, all in the same 3 : 2 measure.—6b. *Because they have been the staff of a reed to the house of Isr.*] The people now take the place of the king. This and the next v. expand vv.<sup>5a.6a</sup> in the sense of 2 K. 18<sup>21</sup>=Is. 36<sup>6</sup>, where the same figure is applied to Egypt: a later addition, carelessly fitted into the context; *they* i.e. the dwellers of E. The Vrs. try to improve the connexion by rendering *thou hast been*.—7. *When they grasp thee by the hand, thou dost break*] *They* i.e. the house of Israel. In 2 K. 18<sup>21</sup> the reed is broken and penetrates the hand; here it is grasped by the hand and pierces the shoulder.—*and thou shalt cause all loins among them to 'tremble'*] Cp. Ps. 69<sup>24</sup> [23]. ~~Al~~ by mistake reads *cause to stand*.—Vv. 8-12. The prophet develops and applies his oracle vv.<sup>3-6a</sup>: Egypt will be laid waste and its people scattered, punished in the same way as Israel; like Israel, too, it will be restored after an exile of the same duration, but not to a blessed future.—*I will bring upon thee a sword*] See 5<sup>17</sup> n.—*cut off from thee man and beast*] See 14<sup>13</sup> n.—9. *a desolation and a waste*] Cp. 12<sup>20</sup> 14<sup>15f.</sup> 36<sup>4</sup>. The terms seem to go back to Jer. 4<sup>27</sup> 25<sup>11</sup>. 18 44<sup>6</sup>. 22 (? Jer.), and correspond with those in Lev. 26<sup>31</sup>. 33.—*because he or one said*] Better *because thou sayest* ~~ESS~~; cp. 25<sup>3</sup>. 8 35<sup>10</sup>.—*the Nile is mine, and I have made (it)*] See on v.<sup>3</sup>.—10. *Lo, I am against thee and thy 'Nile'*] Cp. v.<sup>3</sup>. ~~Al~~ has *thy Nile-streams*, but the sing. suits v.<sup>9</sup>.—*make E. 'a waste' 'and' a desolation*] Cp. 5<sup>14</sup> 25<sup>13</sup> 35<sup>4</sup>, Lev. 26<sup>31</sup>; ~~Al~~ wastes, a waste, a desolation; the second word is a dittograph of the first, which should be read as a sing., ~~ETS~~, in accordance with Ez.'s usage.—*from Migdol 'to' Syene*] The two places mark the extreme limits of Egypt from N. to S., cp. 30<sup>6</sup>. The name Migdol= 'a tower,' a loan-word in Egyptian (*ma-k-ti-ra*), was given to several frontier fortresses in the eastern Delta; but there must have been an important Migdol which was known to the prophets, e.g. Jer. 44<sup>1</sup> 46<sup>14</sup>; it has been identified with Tell el-Her, about half-way between Pelusium and Thel, on the N. border (Peet *Eg. and the O.T.* 141 f.). Syēnē, the Gk. form



of the Hebr. *S'wên*, 30<sup>6</sup> cp. Is. 49<sup>12</sup>, Eg. *Sun*, Ar. 'Aswân, marked the southern limit, and *the border of Kûsh* i.e. Ethiopia; Joseph. *War* iv. 10, 5; Strabo xvii. 1, 3; Pliny *HN*. v. 10. The town stood on the right bank of the Nile, and is frequently mentioned in the Aramaic papyri found on the island of Yeb or Elephantinê opposite, e.g. Cowley *Aram. Pap.* Nos. 5, 6, 30, 31.—11. Egypt is to be not only devastated, but emptied of inhabitants, cp. 30<sup>7</sup> 32<sup>13</sup> 26<sup>20</sup> n.; the time-limit, therefore, introduced at the end of this v. and in v.<sup>12</sup>, seems to be out of keeping with the threat of wholesale destruction, at any rate we do not expect such a vital qualification to be mentioned almost in parenthesis. Herrmann suggests that the *forty years* were added as an inference from the next section, vv.<sup>13-16</sup>; *Ezechielst.* 30 f.; this may well be the case.—12. *a desolation in the midst of desolated lands*] Egypt will become like the Arabian and Libyan deserts on either side of it; moreover, its people will be scattered abroad, cp. 20<sup>23</sup> n. Much of the v. occurs again in 30<sup>7</sup>. Perhaps not merely the *forty years*, but the whole of vv.<sup>11. 12</sup> is secondary; the repetitions and poor style betray the annotator.—Vv. 13-16. A restoration after forty years; but the Egypt of the future will be a humble kingdom, limited to the southern half of the country. Similarly in Jer. 46<sup>26</sup> Egypt is to be repopled after its capture by Nebuchadrezzar; cp. Is. 19<sup>22. 25</sup>.—*at the end of forty years*] The number recalls the period of the Jewish exile, 4<sup>6</sup>. Not that Jews and Egyptians will be restored at the same time, for it is not said when the exile of the latter will begin.—*I will gather . . .*] See 11<sup>17</sup> n.—14. *And I will turn their fortunes*] See 16<sup>53</sup> n., Jer. 30<sup>3</sup>.—*bring them back to the land of Pathros*] Cp. Jer. 20<sup>14</sup> 44<sup>1</sup>. *Pathrôs*, Eg. *p-to-rês*, Akk. *Paturisi*, 'the south land,' was the native name for Upper Egypt, i.e. the country between Oxyrhynchus and Syene, of which the capital was Neḥbet (now el-Kāb) and its twin city Neḥen on the opposite bank of the Nile. Here it is described as Egypt's mother-land, or *place of digging*, cp. 16<sup>3</sup> n.; it was more distinctively Egyptian than the northern territory of the Delta.—*a humble kingdom*] v.<sup>15a</sup>, cp. 17<sup>14</sup> n.; only half its former extent.—15. *neither shalt thou be lifted up*] Cp. 17<sup>14</sup>.—*diminish them*] Cp. Lev. 26<sup>22</sup>, Ps. 107<sup>38</sup>.—16. *they shall no more be an object of confidence to the house of I.*] As in the Assyrian crisis, Is. 31<sup>1-3</sup> 36<sup>4ff.</sup> = 2 K. 18<sup>19ff.</sup>; and now in the Babylonian, Jer. 37<sup>5-10</sup>.—*bringing iniquity to remembrance*] i.e. before Jahveh, by turning to Egypt for help, instead of trusting to Him; cp. 21<sup>28. 29</sup> [23. 24].—*when they*, the house of Israel, *turn after them*, the Egyptians; cp. the allegory in 17<sup>7</sup>.—Vv. 17-21. These vv. were added as an appendix to the prophecies collected

in chs. 29-32: such at least is the inference to be drawn from the date given here, New Year's Day (Apr.) 571 B.C., the latest date in the Book. Ezekiel's confident expectation of the fall of Tyre (26<sup>3-18</sup> 27<sup>26-36</sup> 28<sup>18f.</sup>) had not been fulfilled; he admits as much in v. 18; but he allowed his words to stand, because at this later date he looked for a further development. Though the Babylonians had earned no wages in Jahveh's service against Tyre, they will be fully compensated by the spoils of Egypt, vv. 19, 20. The present section belongs to the period between 573, when the siege of Tyre was raised, and 567-8, when Nebuchadrezzar set out to invade Egypt. How far he succeeded we cannot say, for the tablets which record his expedition are broken off (*KB*. iii. 2, 140 f.; *Rogers Cun. Par.* 363. 367); but there is no evidence that the Babylonians inflicted the complete disaster which Ez. had foretold, and again his prophecy was not fulfilled, at any rate not in the way expected. Like the prophecies of the fall of Tyre, this also was allowed to stand. The editor who collected the oracles in Part II. wished to preserve every scrap of Ez's utterances and made room for vv. 17-21, although in point of time they break the sequence of the Egyptian prophecies.—18. *caused his army to serve a great service*] See p. 287. The hard labour spent upon the siege of Tyre is vividly suggested: *every head was made bald* by carrying loads, and *every shoulder was rubbed bare* by the chafing of the weights; for the language cp. 27<sup>31</sup>, Is. 18<sup>2. 7</sup>.—*no wages*] The Babylonians were serving Jahveh's purpose, but they gained no pay: they failed to capture the city.—19. In compensation Nebuchadrezzar will be able to pay his troops out of the booty taken from Egypt.\* He is mentioned by name as the agent used by Jahveh; cp. 30<sup>10. 24f.</sup> 32<sup>11</sup>, Jer. 43<sup>10f.</sup> 44<sup>30</sup> 46<sup>13</sup>.—*and he shall carry off her wealth*] The context, as in 30<sup>4. 10</sup>, requires the meaning *wealth*, rather than *multitude*; cp. Ps. 37<sup>16</sup>, Koh. 5<sup>9</sup>, 1 C. 29<sup>16</sup>. But *GS*<sup>B</sup>, as in 30<sup>4</sup>, om. the sentence; in both places it is probably an addition.—*spoil her and plunder her*] So 38<sup>12f.</sup> 39<sup>10</sup>, Is. 10<sup>6</sup>; cp. ch. 30<sup>24</sup> *GS*.—20. *As his recompense for which he served*] So the Hebr.; *GS*, however, understood the words differently, 'for his labour which he served against Tyre.'—(*for that*) *which they wrought for me*] A gloss, without grammatical connexion: *GS*<sup>B</sup> *SA* om.—21. *In that day*] i.e. the day when

\* Similarly the Assyrian monarchs paid their soldiers from the spoils of a captured city, e.g. Tukulti-Ninurta i. (c. 1260-1225 B.C.) is made to say with reference to Babylon, 'I counted the property of that city . . . into the hands of my people, and they took it away for their own wages.' *King Records of the Reign of Tukulti-Ninib* i. 117 l. 47. By favour of Mr. G. R. Driver.









context here and in v.<sup>10</sup> 29<sup>19</sup> requires the meaning *wealth* rather than *multitude*, cp. Ps. 37<sup>16</sup>, Koh. 5<sup>9</sup>, 1 C. 29<sup>16</sup>; but, as in 29<sup>19</sup>, **Ⲅ**<sup>B</sup> om. the sentence, which is prob. an addition in both cases.—5. A list of Egypt's provinces and allies, intended to enlarge the scope of the approaching disaster; see 27<sup>10</sup> n. The v. seems to be a note jotted down on the margin; hardly an attempt is made to work it into the context.—*and all the mingled people*] or *mixed company*. The word (*'ēreb*) is used of non-Israelites attached to Israel, Ex. 12<sup>38</sup> J, Neh. 13<sup>3</sup>, and of foreigners attached to Egypt or Babylon, Jer. 25<sup>20</sup> 50<sup>37</sup>. So **Ⲅ** πάντες οἱ ἐπίμικτοι, agreeing with **ⲙ**; other Vrs., however, pronounced the word differently, *all the Arabs* (*'Arābh*), 'A<sup>2</sup> **Ⲅ** and many moderns, cp. 27<sup>21</sup> n., Acts 2<sup>11</sup>. A proper name is certainly expected, but the weight of tradition supports the former rendering; in Ps. Sol. 17<sup>17</sup> *the mingled people* are mentioned along with *the sons of the covenant*.—*and Kūbh*] An unknown name, which should prob. be read *Lūbh*, with **Ⲅ**, the people who inhabited N. Africa, W. of Egypt; Nah. 3<sup>9</sup>, 2 C. 12<sup>3</sup> 16<sup>8</sup>.—*the sons of the land of the covenant with them*] Apparently, the other people who were federated with Egypt. But the text is not certain; **Ⲅ** has *the sons of my covenant* and om. *with them*, implying a reference to the Israelites; so Jerome explains, de populo Judaeorum (cp. Acts 3<sup>25</sup>); it is unlikely, however, that Israelites would be mentioned in such a casual way. Many follow **Ⲅ**, and altering *covenant* (*brithi*) into the *Kerēthites* (*k'ērēthi*), Co. Siegfr. Toy Kr.; see 25<sup>16</sup> n. It is better to leave **ⲙ** as it stands, and to regard the whole v. as originally outside the text.—*shall fall by the sword*] Taken from the next v.—6. *Thus saith Jahveh, And the upholders of E. shall fall*] The introductory formula marks a new section, as in vv.<sup>2</sup> 10. 13; it should not, therefore, be omitted with **Ⲅ**. The *upholders* are prob. the *foundations* mentioned in v.<sup>4</sup>.—*the pride of her strength*] cp. v.<sup>18</sup> 7<sup>24</sup> n.—*from Migdol 'to' Syene*] See 29<sup>10</sup> n.—7. *And they shall be desolated*] The plur. refers to *the upholders* in v.<sup>6</sup>; but in cl. b we find *his cities*. To make smoother grammar **ⲙ** should be corrected: *and she shall be desolated* (**Ⲅ**) . . . *her cities*. This v. repeats most of 29<sup>12a</sup>.—8. *lay fire to E.*] cp. vv.<sup>14</sup> 16.—9. *messengers ' ' shall go forth in ships*] The v. seems to be based upon Is. 18<sup>2</sup>; messengers are sent out from Egypt to warn Kūsh of the approaching catastrophe. Ethiopia is 'a land which rivers divide,' so the messengers travel in *ships*. After *messengers* **ⲙ** has *from before me*, a dittograph which **Ⲅ** omits. The word for *ships* suits the context, and, if correct, comes from the Egyptian; the Vrs. read it 'hastening.'—*to terrify Kūsh (dwelling) securely*] An awkward expression, but just possible; **Ⲅ** om. *securely*.—

anguish] See v.<sup>4</sup> n.—in the day of E.] i.e. of E.'s overthrow ; cp. 'the day of Midian' Is. 9<sup>3</sup>, Hos. 2<sup>2</sup>, and see ch. 7<sup>7</sup> n.—*behold, it comes*] cp. 7<sup>5t. 10</sup>.—10. *wealth*] See on v.<sup>4</sup>. *Nebuchadrezzar* is named as Jahveh's agent in the spoliation of Egypt, cp. 29<sup>19</sup> n.—11. *he and his people with him*] The phraseology is reminiscent of P, e.g. Gen. 6<sup>18</sup> 7<sup>7</sup>, Ex. 29<sup>21</sup>; Driver *LOT*.<sup>9</sup> 132, no. 10.—*the most terrible nation*] See 28<sup>7</sup> n.; *draw out their swords*, 5<sup>12</sup> n.—12. There has been some dislocation of the text here ; perhaps the v. originally ran *And I will make Nile-streams dry ground, and devastate the land and its fullness, and sell the land into the power of strangers*. See crit. note. For *dry ground* cp. Gen. 7<sup>22</sup>, Ex. 14<sup>21</sup> J etc.; *the land and its fullness* cp. 12<sup>19</sup>; *sell into the power of* cp. the phrase of the compiler in Jud. 2<sup>14</sup> 3<sup>8</sup> 4<sup>2</sup> etc.—Vv. 13-19. The destruction of the principal cities, three belonging to Lower, and five to Upper Egypt ; they are named without any sense of their geographical position, as though the writer knew of them only by hear-say.—*And I will cause idols to perish*] Vv. 13-19 refer to the cities and possessions of Egypt, not to *idols* ; ⚡ om. the words, which seem to be addition suggested, perhaps, by 20<sup>1t</sup>, Jer. 43<sup>12</sup>.—*And I will exterminate 'chiefs' from Nōph*] So ⚡ μεγιστάνας (= 'élīm), for ⚡ false-gods (= 'ēlīlīm), a word not used in this Book ; the verb as in v.<sup>10</sup> 7<sup>24</sup> etc. *Nōph* v.<sup>16</sup>, Jer. 44<sup>1</sup> 46<sup>14. 19</sup>, Is. 19<sup>13</sup>, written *Mōph* in Hos. 9<sup>6</sup>, is Memphis, Judith 1<sup>10</sup>, Eg. *Mennōfer*, *Mennufe*, Gk. Μέμφις, the principal town of Lower Egypt, on the left bank of the Nile, 10 miles S. of Cairo.—*And 'princes' from the land of E.*] The plur. (⚡) suits the context better than ⚡'s sing. ; what *prince* could be meant ? Then continue with the plur., *they shall be no more* ⚡.—*and I will put fear in the land of E.*] Not in ⚡ ; a weak expression, added later ; *fear* does not belong to the vocabulary of the Book ; in 1<sup>18</sup> the reading is doubtful.—14. *Pathros* was the native name of Southern or Upper Egypt, see 29<sup>14</sup> n. *Šo'an* is the Hebr., and *Távus* the Gk. form of the Eg. *S'nt*, in Lower Egypt, now *Šān*, an important city in the Eastern Delta, Num. 13<sup>22</sup> JE, Is. 19<sup>11</sup> (? post-exilic) 30<sup>4</sup> (8th cent.), Ps. 78<sup>12. 43</sup>, Judith 1<sup>10</sup>. *Nō'*, Eg. *Nēt*, = 'city', was the capital of Upper Egypt, called by the Greeks Thebes, on the right bank of the Nile, about 400 miles S. of Memphis ; vv.<sup>15. 16</sup>, Jer. 46<sup>25</sup>, Nah. 3<sup>8</sup> *Nō'* of *'Amon* ; from the latter designation comes ⚡'s Διὸς πόλις. With *lay fire* to cp. v.<sup>8</sup> ; for *do acts of judgement* v.<sup>19</sup> see 5<sup>10</sup> n.—15. *I will pour out my fury*] Cp. 20<sup>8</sup> n.—*Sin the stronghold of E.*] One of the fortresses on the north-eastern frontier ; but ⚡ could not identify it, and merely transliterates, probably because in the 2nd cent. B.C., its importance had declined and it was no longer a garrison town. The identification with Pelusium, ⚡ and



Jerome, though widely accepted, is based upon a doubtful etymology, see crit. n.; at the same time it is likely enough that Sîn lay in the neighbourhood of Pelusium (23 m. S.E. of Port Said); see W. M. Müller *Enc. Bibl.* col. 4628 f.—*the wealth of Nō'*] Cp. vv.<sup>4. 10</sup>. As the text stands, Nō' is mentioned three times in vv.<sup>14-16</sup>.—16. *a fire*] Cp. vv.<sup>8. 14</sup>.—*Sîn shall writhe in anguish, and Nō' shall be breached*] The writer goes from Lower to Upper Egypt, from the Delta to Thebes! For Sîn 𐤊 gives Syene, v.<sup>6</sup>, which many prefer: two places which belonged to the same part of the country will then be mentioned together. But Nō' is repeated in this v., and why not Sîn? For *writhe in anguish* cp. Jer. 5<sup>22</sup>; for *breached* cp. 26<sup>10</sup>, 2 K. 25<sup>4</sup>.—The end of the v. reads *and Nōph distresses by day*, which requires a verb to be supplied, e.g. *shall have*; but the text is corrupt. Co. ingeniously emends *and its walls shall be broken down*, re-grouping the consonants, with a change in the last word; so Reuss, Toy, He.—17. *And the youths of 'Ōn' and Pibēseth*] Both in Lower Egypt. 'Ōn is Heliopolis (𐤊), 7 m. N.E. of Cairo, Eg. 'nw, Akk. Umu, one of the oldest cities in Egypt, and famous for its temple of the sun-god; hence it is called Beth-shemesh in Jer. 43<sup>13</sup>. 𐤀 intentionally alters the pronunciation to 'Aven i.e. 'nothingness,' but 'Ōn is kept in Gen. 41<sup>45. 50</sup> 46<sup>20</sup>. The youths were perhaps those in attendance at the temple, or neophytes in course of training by the priestly astrologers. Pibēseth is a Hebrew adaptation of the Eg. P-ubastef, 𐤊 Βουβαστός, 𐤁 Bubastus, about 40 m. N.E. of Cairo, now Basta, near the station ez-Zakāzīk; the cat-headed goddess Ubastet was worshipped there, Herod. ii. 66 f.—*and they shall go into captivity*] The pron. and vb. are fem., and apparently refer to the two cities.—18. *And in Tēhaphnēhēs the day shall 'grow dark'*] So the Vrs. for 𐤀 shall withhold (its light): the city called in Jer. 2<sup>16</sup> 43<sup>7. 9</sup> 44<sup>1</sup>, Judith 1<sup>9</sup> Tahpanhēs, 𐤊 Τάφναι Ἀ ταφνός (the form elsewhere) Δάφναι Herod. ii. 30, now Tel Defenneh, 10 m. W. of el-Kantara on the Suez Canal. Its situation close to the old caravan route from Syria afforded a convenient place of refuge to Jewish immigrants, Jer. 43<sup>7</sup>. The three cities named in vv.<sup>17. 18</sup> all belonged to the Eastern Delta. For an account of recent explorations on the sites see W. M. Müller *Enc. Bibl.* col. 3770 and 4887.—*when I break there the bars of E.*] The bars (mōtōth) were the wooden pegs which passed through holes in the cross-beam ('ōl=yoke), and kept it in position on the animal's neck; hence *the bars of the yoke* 34<sup>27</sup>, Lev. 26<sup>13</sup>; the pegs were tied below by thongs (Is. 58<sup>6</sup>), and thus made a rough kind of collar. But bars and yoke seem to denote the same thing in Jer. 27<sup>2</sup> 28<sup>10-13</sup>, and perhaps here. Both words are used as a figure of tyranny, and of Egyptian tyranny in particular,

Lev. 26<sup>13</sup> (on which the present v. may be based). The Vrs., pronouncing the word differently, give *rods*; the sing., however, is used when the word has a figurative sense, e.g. Is. 10<sup>5b</sup>. 24. 26.—*pride of her strength*] Cp. v. 6 n. 33<sup>28</sup>—*a cloud shall cover her*] Cp. 32<sup>7</sup>.—19. Cp. v. 14<sup>b</sup>.—Vv. 20-26. An independent prophecy, dated three months later than 29<sup>1</sup>. It refers to a defeat inflicted upon Pharaoh Hophra', v. 21, apparently the reverse spoken of in Jer. 37<sup>5-8</sup> cp. 34<sup>21b</sup>; the prophet now foretells the total ruin which is in store for Pharaoh and Egypt. V. 21 contains the oracle in rhythm, vv. 22-24a. 25<sup>b</sup> the development of it; vv. 24b. 25a. 26 give four lines of the latter re-arranged—a suggestion from the margin.—The date is Apr. 587 B.C.—21. The poem may be restored, with Hölscher, thus :

*I have broken the arm of Pharaoh ' ' !  
And lo, it has not been bound up,  
With use of medicines (and) bandage ' ',  
To brace it for holding the sword.*

*Son of man* at the beginning stands outside the rhythm. The perfect *I have broken* might be treated as prophetic, and rendered *I will break*; but the general sense of the oracle requires an allusion to the past: Pharaoh has lately been defeated, his final overthrow is still to come. After *Pharaoh*  $\mathfrak{M}$  adds *king of Egypt*, which is om. by  $\mathfrak{S}$ ; for *breaking the arm* cp. Jer. 48<sup>25</sup> and I S. 2<sup>31</sup>; *With use of* etc. lit. *putting on medicines* or *healings*, *setting a bandage*, cp. Jer. 30<sup>13</sup> 46<sup>11</sup> and ch. 16<sup>4</sup>, Job 38<sup>9</sup> ('swaddling band').  $\mathfrak{M}$  adds *to bind it up*, a superfluous word, om. by  $\mathfrak{S}$ , perhaps due to 29<sup>13</sup>.—22. *Therefore* introduces the application, as in 15<sup>6</sup> 24<sup>6</sup> 29<sup>8</sup>.—*and I will break his arms*] Taking up the figure in the poem, the prophet threatens a more severe defeat cp. 29<sup>17-21</sup> 32<sup>11</sup>; the singular in v. 21 is changed to the plural. Some matter-of-fact reader has added a gloss, *the strong (arm) and the broken*: Hölscher is equally prosaic in his criticism of these vv.—*make the sword drop*] Cp. 39<sup>3</sup>.—23. *disperse . . . scatter*] So 29<sup>12</sup>; elsewhere the threat is applied to Israel, 20<sup>23</sup> n. Hö. thinks that it refers, not to the future, but to the past, and that the writer, long after Ez., has in mind the conquest of Egypt by Cambyses in 525 B.C., and the deportation of Psammeticus iii. to Susa. Hö.'s interpretation depends on his view that the present passage is the work of a redactor.—24. *strengthen the arms*] Cp. Hos. 7<sup>15</sup>.—*I will put my sword into his hand*] For Jahveh's sword see 21<sup>8</sup> n. Sometimes it is drawn against Israel, 21<sup>8-10</sup> [3-5], Jer. 12<sup>12</sup>; here, against Egypt, 29<sup>8</sup>, Jer. 46<sup>10</sup>. 14, and the king of Babylon wields it, cp. v. 4 21<sup>24</sup> n. 32<sup>11</sup>. The idea goes









Ch. 31. Another oracle against Egypt, in the form of an allegory. Pharaoh is represented as a lofty pine with well-watered roots and ample boughs, the king of the forest, vv.<sup>2-9</sup>. Then the great tree is cut down, and becomes a prey to the creatures it had sheltered—a warning to the proud, vv.<sup>10-14</sup>. The fall of one so high sends a shock through the earth; and the Underworld receives the victim with mockery to a dishonoured grave, vv.<sup>15-18</sup>. The first part of the allegory, vv.<sup>2-9</sup>, is written in verse, and probably the other two parts also. The poem cannot have ended at v.<sup>9</sup>; some account of the overthrow must have followed, and it is contained in vv.<sup>10-14</sup> and <sup>15-18</sup>, though the text has been obscured by later hands. The chapter, then, may be regarded as a whole, and as written in a fairly uniform measure. So Gunkel treats it in *Das Märchen im AT.* 1921, 21 ff.; Hölscher will allow only vv.<sup>3-8</sup> to be original and in poetry; Rothstein prints vv.<sup>2b-8</sup> as verse, and the rest as prose. The attempt which is made below to recover the text of vv.<sup>10-14</sup>. <sup>15-18</sup> claims to be nothing more than an experiment.

The overthrow of Pharaoh (i.e. Egypt) is again the theme of 32<sup>1-16</sup>; and in 32<sup>17ff.</sup> we have another picture, more elaborate and weird, of his descent to the Underworld. Further, it is to be noticed that chs. 31 and 32 stand in close relation to Is. 14<sup>4-20</sup>, the descent of the king of Babylon to Shē'ōl, and to Dan. 4<sup>7-11</sup> [10-14], the great tree in Nebuchrezzar's dream. What is the nature of this relation? A comparison between Is. 14 and Ez. 31 and 32 might at first suggest that the priority is to be given to Is. 14, which is far superior to Ez. in poetic quality; but the finer piece of literature is not necessarily the earlier (Gray *Isaiah* 252). More significant are the conceptions of Shē'ōl and the life after death which both disclose; some of these find no parallels in the earlier parts of the O.T.; they point to a comparatively late period; and if, as is assumed in this Commentary, Ez. lived at the time of the exile, we may suppose that both he and the author of Is. 14 made use of ideas which were current in the 6th cent. B.C. Further than that we cannot safely go; the question, On which side does the dependence lie? is best left undecided. With regard to Dan. 4, and accepting the exilic date of Ez., it is only reasonable to conclude that the imagery in Dan. is borrowed from our prophet (so Charles *Daniel* 89); Torrey, however, takes the opposite view, and believes that Ez. is dependent on Dan., which he assigns to c. 245 B.C. (*Pseudo-Ez.* 98).

1. The oracle is dated from 587 B.C., two months later than the preceding one, 30<sup>20-26</sup>; it contemplates a similar prospect.

—2. *Pharaoh . . and his multitude*] So v.<sup>18</sup> 32<sup>12</sup>. 16. 24-26. 31f. ;  
cp. 30<sup>4</sup> n.

*To whom art thou like in thy greatness ?*

- |   |   |
|---|---|
| <p><sup>3</sup> Behold, a 'pine-tree' ' ' ,<br/>and shady growth (?),<br/>and among the 'clouds'</p> <p><sup>4</sup> Waters nourished it,<br/>'carried' her streams<br/>and sent forth her channels</p> <p><sup>5</sup> Therefore its stature rose lofty<br/>and its limbs increased,</p> <p><sup>6</sup> In its 'shoots' ' ' nested<br/>and under its boughs gave birth<br/>and in its shade 'had' dwelling</p> <p><sup>7</sup> So it was beautiful in its height,<br/>for its root made way</p> <p><sup>8</sup> No cedars could match it<br/>No firs bore a likeness<br/>and planes were as nothing</p> <p><sup>9</sup> Beautiful I made it,<br/>And all Eden's trees envied it</p> | <p>of beautiful foliage<br/>and lofty in stature ;<br/>rose its crest.</p> <p>T'hôm reared it,<br/>around 'its' plot,<br/>to all trees of the field.<br/>above all trees of the field ;<br/>and its boughs grew long<br/>through plentiful water.</p> <p>all birds of the heaven,<br/>all beasts of the field,<br/>' ' many nations.</p> <p>in the length of its branches ;<br/>to plentiful water.</p> <p>in the garden of God,<br/>unto its limbs,<br/>compared with its boughs</p> <p>in the mass of its branches,<br/>' ' in the garden of God.</p> |
|---|---|

The poem is written in the 2 : 2 measure, and the lines fall into groups of three or two ; cp. 17<sup>3</sup>. 6-8.—3. For *pine-tree* (*t'e'asshûr*) see 27<sup>6</sup> n. *Al* reads 'asshûr i.e. Assyria, which is obviously a mistake ; that *t'e'asshûr* was the original reading is proved by the gloss a *cedar of Lebanon*, which has been inserted in *Al* to explain the rare word.—and shady growth] lit. and a wood (?) giving shade ; the rendering *wood*, however, is very uncertain ; in 1 S. 23<sup>15ff.</sup> the word seems to be a pr. n., in 2 C. 27<sup>4</sup> it means wooded heights (plur.). *G*<sup>b</sup> om. the whole phrase, perhaps because it baffled the translators.—and among the clouds] So vv.<sup>10</sup>. 14, with a slight correction of the Hebr., which ought to mean *interwoven foliage* ; see 19<sup>11</sup> n., and cp. Is. 14<sup>14</sup>. For *crest* see 17<sup>3</sup> n., and the description of the tree in Nabuchadrezzar's dream, Dan. 4<sup>7ff.</sup> [10ff.]. The imagery seems strangely incongruous ; nothing could be less suggestive of Egypt than the trees and scenery of Lebanon ; the poet, however, writes from his own point of view, and in figures which would appeal to his countrymen. It has even been thought that he reproduces an existing myth of the tree of Paradise, or some popular legend (Gressmann *Eschat.* 104 ff., Gunkel *Das Märchen* 24) ; but this is to make too much of the words *T'hôm*, *Eden*, *the garden of God*, *Sh'e'ôl* ; they have, of course, their associations with



mythology, and they are used because they lend colour and impressiveness to the description.—4. The *waters* are those of the Nile and its canals. As the king of Egypt is personified in 29<sup>3</sup>, so here is the River, and called *T<sup>h</sup>ôm*=*Tiāmtu*, the Bab. dragon of chaos (Gen. 1<sup>2</sup>), a name which the Hebr. poets use as a synonym of the *deep*, especially the *sea*, e.g. 26<sup>19</sup>, Hab. 3<sup>10</sup>, Job 28<sup>14</sup>, but nowhere else of the Nile. *T<sup>h</sup>ôm* is virtually a pr. n., and here fem., as in Gen. 7<sup>11</sup>, Am. 7<sup>4</sup>, governing the fem. verbs which follow. Ⲭ ἡ ἀβυσσος.—*carried*] lit. *made to go*, Ⲭ ἡγγεν, a necessary change of ⲙ's *it was going*.—*its plot*] lit. *its* (i.e. the pine's) *place of planting*; ⲙ *her plot*.—*to all trees of the field*] As the context refers to the irrigation of the great pine, some would read *to all the* (or *its*) *field* i.e. that in which the pine grew, supposing that *trees* has come in from the next v.; but *to all the field* is not in itself quite intelligible, and perhaps the text of ⲙ should be retained.—5. *and its limbs increased*] A rare word for *branches*, again in vv.<sup>6, 8</sup>, cp. Is. 17<sup>6</sup> 27<sup>10</sup>. Ⲭ<sup>3</sup> om. the clause; but it suits the parallelism.—*through plentiful water*] If we are to insist upon symmetry, the words may be regarded as an addition suggested by v.<sup>7</sup>; they are hardly wanted after what has been said in v.<sup>4</sup>. ⲙ reads here *in sending it forth*, which belongs to the next v.—6. *In its shoots*] The last word of v.<sup>5</sup>, slightly altered in pronunciation; with this change, the next word *in its limbs* ⲙ becomes unnecessary, and is seen to be an intrusion from v.<sup>5</sup>. For the description in this v. cp. 17<sup>23</sup>, Jer. 22<sup>23</sup>, Ps. 104<sup>17</sup>. The resemblance between vv.<sup>5, 6, 10</sup> and Dan. 4<sup>7-14</sup> [10-17] is particularly noticeable; probably both writers were making use of the same mythology (see on v.<sup>3</sup>); Ez. cannot be borrowing from Dan., unless we accept Torrey's perverse dates (*Ps.-Ez.* 98).—*had dwelling*] ⲙ *dwell*, or *used to dwell*; the Vrs. agree with the slight change required. The reference is to Egypt's allies and dependants.—*many nations*] ⲙ *all many nations*, an incorrect expression, due to *all* in the preceding lines; Ps. 89<sup>51</sup> [50] cannot safely be quoted in support of ⲙ.—8. *No cedars could match it in the garden of God*] For the verb see 28<sup>3</sup> n.; this meaning suits the parallelism better than *darken* or *eclipse*. In 28<sup>13</sup> *the garden of God* is referred to as an abode of splendour, here as famous for its trees, cp. Ps. 104<sup>16</sup>. Ⲭ ἐν τῇ παραδείσῳ τοῦ Θεοῦ as in Gen. 2.—*planes*] Only again in Gen. 30<sup>37</sup>; so nearly all ancient authorities; Ⲭ wrongly *pin*es. The Oriental plane is common in the N. of Palestine and on the coast. Ⲭ understands the trees to represent powerful nations, as in vv.<sup>16f.</sup>; here, however, they are introduced to fill out the picture of the pine's gigantic size. In ⲙ the v. closes with an unmetrical line, which seems to be addition based on the context: *no tree*

in the garden of God is like it in its beauty.—9. *Beautiful I made it*] is om. by **G**, followed by some moderns (e.g. Toy, Hö.) on the ground that the divine agency is out of place; but it comes in vv.<sup>11. 15</sup>. Of the two similar lines, vv.<sup>8b</sup> and <sup>9a</sup>, the latter is rhythmically preferable.—Vv. 10-14. The second stanza, marked by the heading *Therefore thus saith Jahveh*, describes the overthrow of the proud tree, and the warning which its ruin gives to others.

- <sup>10</sup> *For the reason that* 'it' was lofty in stature,  
*And set its crest* among the 'clouds,'  
*and its heart rose in its loftiness,*
- <sup>11</sup> *I will deliver it up* to a heathen chief,  
*'and he will' do to it as its guilt (deserves), and 'drive' it out.*
- <sup>12</sup> *And strangers ' ' shall cut it down,* and leave it on  
the mountains,  
*And in all valleys* its branches shall fall,  
*And its boughs be broken* in all ravines of the earth,  
*And from its shade shall 'flee'* all peoples of the earth
- <sup>13</sup> *And on its ruin shall settle* all birds of the heaven,  
*And unto its boughs shall come* all beasts of the field;
- <sup>14</sup> *That no 'trees' in their stature* may rise aloft,  
*nor set their crests* among the 'clouds,'  
*and none that drink water* stand ' ' in their loftiness ' '.

There is much uncertainty about the text of these verses, and more than one way of attempting a restoration. The prevailing measure seems to be the same as in the first stanza.—10. *it was lofty*] So **SV**; the context requires the third pers. instead of the second, **M**; cp. vv.<sup>3. 5</sup>.—At the end of the v. comes a line which, as it does not fit the measure, may be an addition; but the reference to pride of heart is appropriate, if not necessary; for the thought cp. 28<sup>6. 17</sup>, Is. 14<sup>13f.</sup>, for the wording cp. Dt. 17<sup>20</sup>, Jer. 48<sup>29</sup>, Dan. 11<sup>12</sup>.—11. *I will deliver it up*] lit. *so I will give it into the hand of*, cp. 7<sup>21</sup> 11<sup>9</sup> 21<sup>36</sup> [31] etc.—*a heathen chief*] i.e. Nebuchadrezzar, as Kim. notes; lit. *a ram of nations*, in a figurative sense, cp. 17<sup>13</sup> n.—The rendering of the last line is based upon a minimum of correction; the text in **M** cannot be right, lit. *he will surely do to him according to his guilt I have driven him out*. See crit. note. For the idea of recompensing guilt cp. Ps. 28<sup>4</sup>.—12. *And strangers shall cut it down*] The translation follows English idiom; in the Hebrew, however, the perfect or its equivalent is used, *have cut it down, left it, have fallen*, expressing a resolve or prophetic certainty. After



strangers an explanatory gloss has been inserted in **AM**, the most terrible nation, see 28<sup>7</sup> n.—leave it on the mountains] This is said of the crocodile, i.e. Egypt, in 29<sup>5</sup> 32<sup>4</sup>.—valleys . . . ravines] Together in 6<sup>3</sup> 35<sup>8</sup> 36<sup>4, 6</sup>; and for valleys in this connexion cp. 32<sup>5</sup>.—from its shade shall flee] From the protection of Pharaoh, cp. vv. 6, 17; flee is a slight correction of **AM**'s rather colourless shall go down. Cp. Dan. 4<sup>11</sup> [14].—At the end of the v. **AM** repeats and they shall leave it, wrongly added from cl. a.—13. The tree when felled is pillaged by birds and beasts, like the dead body in 29<sup>5</sup>. For its ruin or downfall cp. 32<sup>10</sup> (Egypt), 26<sup>15, 18</sup> 27<sup>27</sup> (Tyre).—14. The downfall of the great pine is to serve as a warning against pride.—trees] is wrongly written trees of water in **AM**.—stand in their loftiness] **AM** and that their chiefs (lit. rams, v. 11) should not stand, all that drink water; but the introduction of a fresh subject, their chiefs, is awkward; the word is probably a miswritten gloss.—The warning can only be given to survivors who still remain on earth; but the last part of the v. in **AM** speaks of the other trees as dead and gone below; the warning comes too late! For all of them have been given to death, unto the land below, in the midst of the sons of men, unto those that are gone down to the pit. These sentences are based upon vv. 17, 18, and belong in fact to the next stanza, where the scene is laid in the Underworld; they have been copied in here by misunderstanding.—Vv. 15–18. The third stanza describes the consternation caused by the fall of the giant tree, the descent of Pharaoh to the Underworld, and his shameful end. The allegory of the trees is kept up in vv. 15, 16, but gives way gradually, until in vv. 17, 18 no disguise remains. This time there is an addition to the introductory heading: Thus saith the Lord Jahveh in the day when he goes down to Sh'ól:

I will make T'hôm mourn ' ' for it,	and will hold back her streams,
And (the) many waters shall be stopped,	and I will make Lebanon sad for it,
And all the trees of the field	' shall faint' for it.
<sup>16</sup> At the sound of his fall	I will cause nations to quake,
When I bring him down to Sh'ól,	with those down in the pit.
And on earth ' ' they shall comfort themselves—	all the trees of Eden,
The choice ones ' ' of Lebanon,	all that drink water.
<sup>17</sup> They too shall go down ' ' to Sh'ól,	to the slain by the sword;
and his ' helpers who dwell ' in his shade	among the ' living.'

18 To whom art thou like ? ‘     ’  
And thou shalt be brought down with     to the land below ;  
Eden's trees  
among the uncircumcized thou     with the slain by the  
shalt lie,     sword !  
It is Pharaoh and all his multitude, saith Adonai Jahveh.

This is only an attempt to make sense and rhythm of the text, without enforcing a perfectly uniform measure. The 2 : 2 line seems to prevail, as before.—*I will make T<sup>h</sup>ôm mourn*] The tenses in vv.<sup>15-17</sup> are again prophetic in the original. *℣* reads lit. *I have made to mourn, I have covered over him, T<sup>h</sup>ôm*. The word *I have covered* is om. by *ℬ*, and may have been added by a reader, perhaps from 32<sup>7</sup>, who thought that T<sup>h</sup>ôm might be 'covered' (cp. 26<sup>19</sup>), but could not be made to mourn.—*her streams*] Cp. v.<sup>4</sup>; the allusion is to the waters of the Nile.—*made Lebanon sad*] lit. *black* or *dark*, used figuratively for mourning; cp. 32<sup>7-8</sup>. The poet derives his imagery from the land he knew, and with no sense of incongruity.—*shall faint*] The noun *faintness* in *℣* must be pronounced as a verb; cp. Is. 51<sup>20</sup>, Jon. 4<sup>8</sup>.—16. Is the scene laid on earth or in the Underworld? The first two lines speak of the trembling which convulses the inhabited earth; but in the next two, according to *℣*, the trees are *in the land below*, and yet the cedars are described as *all that drink water*, which can hardly mean that they are dead. Perhaps the word *below* is due to a misinterpretation founded on v.<sup>14</sup>; if with *ℬ*<sup>b</sup> it is omitted, the v. may then describe the alarm which spreads among the nations, and the exultation of the great trees over the fate of their rival—all on the earth above.—*at the sound . . . quake*] Similarly 26<sup>15</sup>; and cp. Jer. 49<sup>21</sup>, Hag. 2<sup>61</sup>. In v.<sup>13</sup> *fall* has been translated *ruin*, cp. 26<sup>15</sup> n.—*bring down . . . pit*] See 26<sup>20</sup> n. 28<sup>8</sup> 32<sup>18</sup>; and Is. 14<sup>11-15</sup>.—*and on the earth they shall comfort themselves*] over the fall of their powerful rival; cp. 14<sup>22</sup> n. *℣* *and in the land below* cp. vv.<sup>14-18</sup>; but this brings the trees of Eden and Lebanon into Sh<sup>e</sup>ôl, and does not agree with the rest of the picture; om. *below* with *ℬ*<sup>b</sup>.—*the choice (ones) of Lebanon*] i.e. the finest cedars; cp. Is. 37<sup>24</sup>, Jer. 22<sup>7</sup>; also Is. 14<sup>8</sup>. *℣* has *the choice and good of Lebanon*, a doubtful construction in Hebr.; *ℬ* om. *and good*, rightly.—*all that drink water*] Cp. v.<sup>14</sup>. The phrase has been questioned on metrical grounds, but the Vrs. recognize it.—17. The doom of Pharaoh is to be shared by his allies. Persons are now in the poet's mind; the figure of the trees is dropped.—*They too shall go down*] Prophetic perfect. *℣* adds *with him*, an insertion which disturbs the measure.—*to the slain by the sword*] Cp. 32<sup>20n</sup>. 35<sup>8</sup>; those fallen in battle.





'באך ר'  $\Theta$  διὰ τὸ πλῆθος τῶν κλάδων αὐτοῦ, so  $\Theta$  = ר'.—8. רעמים] Prob. connected with the Akk. *urumû*, trees in the mountains of Armenia, KB. i. 30, Streck ZA. xviii. 173.—[קראקו] So vv.<sup>12</sup>.<sup>13</sup> 17<sup>a</sup> for  $\Theta$  many MSS and vv.<sup>5</sup>.<sup>6</sup>. The single word contains the two beats required by the measure.—9. [קנאו] With accus. only again Gen. 26<sup>14</sup> J, usually with ב of the person, e.g. Gen. 30<sup>1</sup> E.—[כל עני עין אשר]  $\Theta$  om. כל and אשר; the latter is also om. by  $\Theta$ , prob. rightly.—10. [נבהת] So  $\Theta$ , but l. נבז. For נקמה  $\Theta$  = נקמה.—[ורם לבבו בנבה]  $\Theta$  και ειδον [=אין] ἐν τῷ ὑψώθηαι αὐτόν, om. לבבו.—11. [אין] Dr. § 125; Kōn. iii. § 415f. Some would point 'אין; but  $\Theta$  is prob. right.—[אין] Constr. st. of אֵל, usually אֵל, as many MSS<sup>or</sup> write it; cp. אֵל 32<sup>21</sup> for אֵל.  $\Theta$  ἀρχοντος ἐθνῶν  $\Theta$  חקיה  $\Theta$  fortissimi gentium.—[ועש יעשה לו כרשעו נשחיהו] Perh. l. ועש יעשה לו כרשעו נשחיהו.  $\Theta$  = ועש;  $\Theta$ 's ועש may be a mistaken anticipation of this. Many MSS and Baer's text read כרשעו, other edns. כר.  $\Theta$  ונשחיהו is om. by  $\Theta$ , but  $\Theta$  gives και ἐξέβαλον αὐτόν,  $\Theta$  =  $\Theta$ .  $\Theta$  'and will cause him to perish' (אבד), for which Ro. suggests ונשחיהו; the subj. is prob. אֵל, as  $\Theta$  perceives, και ἐποίησεν τὴν ἀπώλειαν αὐτοῦ.—12. [ויכרתו] The impf. c.w.c. is equivalent to the prophetic pf., cp. 28<sup>16</sup>, Dr. § 82.—[אל הה'] l. על  $\Theta$ .—[בכל] v.<sup>18</sup> = פראח. v.<sup>8</sup> n.—[בכל אפסי הא']  $\Theta$  ἐν παντί πεδίῳ τῆς γῆς.—[וירדו] So  $\Theta$ , l. וירדו, others [וירדו]—[וישחיהו] Though recognized by  $\Theta$ , is better deleted. Rost O.L.Z. 1903, 445 explains it as a catch-word from the margin, intended to shew that 'וירדו really belongs to וישחיהו in cl. a.—13. [היו] Pf. after ישנו impf. makes it clear that the whole description is prophetic.—14. [לסמן אשר לא] The line runs better without אשר (Gunkel); לסמן is just as idiomatic; see 14<sup>11</sup> n.—[כל עני מים]  $\Theta$  και πάντα τὰ ἔϋλα τὰ ἐν τῷ ὕδατι, and om. לא in יעסו. Prob. l. עמים (Gunkel); the last two letters are dittographed in  $\Theta$ .—[אליהם] Plur. of אֵל ram, cp. 32<sup>21</sup>. The word might be pointed אליהם  $\Theta$  πρὸς αὐτά (Α αὐτόν), or = אליהם,  $\Theta$  והן.  $\Theta$  om.—15. [האבולתי כסתי עליו אה היום]  $\Theta$  ἐπέθυθεν αὐτόν ἡ ἀβυσσος. The omission of כסתי gives a line of 3 : 2 beats, which perhaps occurs again in v.<sup>17</sup> (twice) and in v.<sup>18b</sup> (once).—[וקרה] Normally  $\bar{i}$  is retained in Hiph. impf. 1 sing. c.w.c., and written either plenē, e.g. וקרה Am. 2<sup>9</sup>, or defectivē as here and וקרה 28<sup>18</sup> n.; less frequently  $\bar{i}$  becomes  $\bar{e}$ , as וקרה Josh. 14<sup>7</sup>. G-K. § 53 n.—[עליו] is recognized by  $\Theta$  all three times in this v. The 2 : 2 measure could be carried through by striking out עליו in the first and second lines.—[והקלוא]  $\Theta$  ἐκάλυσα = הקלוא, to make the parallelism more complete.—[לפניה] From a form לָפָנֶיךָ with the ending הָ = ת, cp. ופניה, לָפָנֶיךָ; Kōn. ii. 118. But point לקח Pu. pf. 3 f. sing. The Akk. *eliptu* = 'faintness.'—16. [הרעשתי נים]  $\Theta$  = רעשתי, 'the earth is shaken.'—[אח יורדי ב'] The prep. is pregnant: 'so as to be with those who are gone down'; ct. אל in v.<sup>14</sup>.—[בארין חחתית] l. בָּאֲרֵיךָ,  $\Theta$  ἐν γῆ + κάτω AQ.—[סבחר וסוב ל'] Two constructs with waw before a gen. are most unusual, G-K. § 128 a note. Dan 1<sup>4</sup> סבחר וסוב seems to be the only parallel, for the text is uncertain in Is. 11<sup>2</sup>, Pr. 16<sup>11</sup>. Charles Dan. 13 quotes the legend on Macc. coins סבחר וסוב.  $\Theta$  τὰ ἐκλεπτά τοῦ Α. + και τὰ κάλλιστα ΑΣΘ.—17. [נס הם]  $\Theta$  και γὰρ αὐτοί, see 12<sup>19</sup> n. אח  $\Theta$  μετ' αὐτοῦ is better omitted.—[וורעו ישבו בצל] l. [וורעו ישיב בצל]  $\Theta$  και τὸ σπέρμα αὐτοῦ (וורעו) οἱ κατοικοῦντες ὑπὸ τὴν σκέπην αὐτοῦ.—[נס] [בחת נים] can hardly mean 'among (other) nations,' Kr.; l. בחת חים.  $\Theta$  ἐν μέσῳ τῆς ζωῆς αὐτῶν ἀπώλοντο, reading וחי, and adding a vb. to complete the sense. ΑΣΘ ἐν μέσῳ τῶν ἐθνῶν.—18. [ען . . . כבה]  $\Theta$  acc. to the Hexaplaric text renders ἐν ισχύϊ (בכח), ἐν δόξῃ, ἐν μεγαλειότητι, ἐν ξύλοις τρυφῆς.—[והודדו]  $\Theta$  κατάρθῃ και καταβιάσθητι, which Co. Jahn adopt. [והיה] would be a forcible phrase, cp. שבו 14<sup>6</sup> 18<sup>30</sup> 38<sup>7</sup> etc.; but  $\Theta$ 's reading may be a case of dittography. With καταβιάσθητι cp. Lk. 10<sup>18</sup> ἕως ἄδου καταβιασθήσῃ (TR.).



**Ch. 32.** The sixth and seventh prophecies against Egypt, both of them dated in the year 585 B.C., that is to say, after the destruction of Jerusalem. If the dating is correct, it accounts for the bitterness of the prophet's tone; Egypt had failed Jerusalem in the hour of utmost need. The first of these oracles, vv.<sup>2-16</sup>, falls into two parts; vv.<sup>2-10</sup> describe the crocodile of Egypt, caught, slain, and devoured, vv.<sup>11-16</sup> the devastation of the land by the king of Babylon, echoing the threats of 29<sup>1-16</sup> 30<sup>20-26</sup> 31<sup>2-9</sup>. The whole is called a *kinā* (v.<sup>16</sup>), in the sense not of a dirge, but of a tragic song, weighted with denunciations; some of it is written in poetical form, vv.<sup>2-8</sup>; the rest seems to be a prose enlargement of the theme. The second oracle, vv.<sup>17-32</sup>, is a *lamentation* over the descent of Egypt to the Underworld, a powerful work of imagination, and one of Ezekiel's most impressive compositions. The text has suffered a good deal at the hands of annotators; but when glosses and corrections have been set aside (vv.<sup>20. 21. 25</sup>), the poem emerges in well-balanced stanzas, with lines in the 4:4 measure, vv.<sup>18. 19. 22-24. 26. 27</sup>. Such is Hölscher's reconstruction of the original form, and none better can be suggested. Vv.<sup>29-32</sup> seem to be an addition made after Ezekiel's time.

1. *In the twelfth year, in the twelfth month, on the first of the month*] i.e. the end of February, 585 B.C., after the fall of Jerusalem (end of June, 586). But is the date correct? The Vrs. vary the figures; only **CP** agree entirely with **AL**. Thus **GBI** read *in the twelfth year, in the tenth month*, etc.; **GAŠ** *in the eleventh year, in the twelfth month*, etc.; while Jerome in loc. notes that other interpreters (e.g. Aquila) give *the tenth year and the twelfth month*. On the main point, *the twelfth year*, **AL** has the support of **GB**, and is to be preferred, if only because the change to *the eleventh year* (**GAŠ**) was evidently made in order to date the prophecies before the fall of Jerusalem, and earlier than 33<sup>21</sup>.—  
2. *take up a lament*] Hebr. *kinā*, cp. 19<sup>1 n.</sup>—*Young lion of nations, thou art destroyed*!) The figure (cp. 19<sup>2n.</sup>) is applied to Pharaoh, as *the ram of nations* is applied to Nebuchadrezzar 31<sup>11</sup>; in each case the literal meaning has vanished in the figurative application (Sm.). The Vrs. render incorrectly *thou art like* (31<sup>2. 8. 18</sup>). In form the sentence does not match the two next lines; in substance it is even more out of keeping with the figure of the crocodile which follows; but this lack of harmony may not have been felt by the writer. The line thus stands by itself, as an exclamation or preface, much in the same way as 27<sup>3a</sup> 31<sup>2b</sup>. No convincing emendations have been proposed; and there is no need to cancel the line as a redactor's invention (Hö.).

*And thou (art) as a monster in the seas,      and didst snort with  
thy 'nostrils,'  
And didst trouble water with thy feet,      and foul their streams.*

The couplet describes the habits of the crocodile, as in 29<sup>3</sup>, not the mythical dragon of the ocean; the *seas . . . streams* are the Nile and its canals, cp. 31<sup>4</sup>. The rendering *nostrils* involves a slight correction of *thou thy streams*, first suggested by Ewald, cp. Job 41<sup>12</sup>; for *didst snort* or *spout* lit. *cause to break forth*, cp. Job 40<sup>23</sup> (intrans.), Jud. 20<sup>33</sup> (trans.).—*didst trouble*] lit. *make muddy, turbid*; only again in v.<sup>13</sup>.—*foul*] lit. *trample*, cp. 34<sup>18f</sup>, Prov. 25<sup>26</sup>; *their streams* are those of the water.—Vv. 3-8. The introductory formula marks a fresh section. The verses which follow have the rhythm of poetry, but not a uniform measure, though lines of three beats predominate down to v.<sup>8</sup>.

*So I will spread over thee my net '      ,      and hoist thee  
in my drag.*

<sup>4</sup> *And I will leave thee on the land, on the open field will I hurl thee.*

*And I will settle on thee all birds of the heaven,  
And will sate with thee the beasts of all the earth.*

<sup>5</sup> *And I will lay thy flesh on the mountains,*

*And fill the valleys with thy height (?),*

<sup>6</sup> *And water 'the' land with thine issue '      ,*

*And ravines shall be filled with thee,*

<sup>7</sup> *And I will cover the heaven when thou art quenched,*

*And will make its stars to be sad,*

*The sun I will cover with cloud,*

*And the moon shall not kindle its light.*

<sup>8</sup> *All the bright lanterns of heaven      will I sadden for thee,  
And will lay darkness on thy land,      saith Adonai Jahveh.*

Hölscher regards only the couplet in v.<sup>2</sup> as Ez.'s composition; and vv.<sup>3-8</sup> as the handiwork of a redactor. But the latter section, if not written by Ez., is based upon his language and thought: the prophet may have repeated himself with variations in detail.—*spread over thee . . . hoist thee*] Reminiscences of 12<sup>13</sup> 19<sup>8</sup>, where the capture of a lion supplies the figure, and of 29<sup>4</sup> where the crocodile is brought ashore; the *net* was used in hunting lions, the *drag* for catching fish, e.g. 26<sup>5</sup>, Hab. 1<sup>15f</sup>. After *my net* *thou* has by means of an assembly of many peoples, a gloss from the margin, based perhaps on 23<sup>24</sup>; *om.* by means of an assembly.—4. The treatment of the carcass is described very much as in 29<sup>3-5</sup>. Without dropping the figure altogether, the writer contemplates a vast scene of slaughter; he has Egypt and its people in his mind all the time, and this



accounts for a description which would otherwise sound extravagant.—*hurl thee*] Cp. Jer. 16<sup>13</sup> 22<sup>26, 28</sup>.—*settle*] Cp. 31<sup>13</sup>, of birds alighting on their prey.—*sate with thee*] Cp. 39<sup>4</sup>.—5. With this v. cp. 31<sup>12</sup>, where also the figure is developed until it becomes incongruous; in both places the author is thinking of the massacre of a whole nation; cp. 30<sup>4, 11</sup>.—*with thy height (?)*] The word does not occur again: can it mean 'high heaps of bodies'? The old alternatives are *with thy blood* **GL**, and *with thy worm* **S**. Text and meaning must be left uncertain.—6. *water the land with thine issue*] i.e. with the *outflow* of thy blood, *ā.l.* The Jewish commentators explain, 'a land of swimming,' in which thou didst swim (Rashi), or on which the waters of the Nile swim (Kim.); but they take a wrong view of the construction. **ML** adds *from thy blood, unto the mountains*; either an explanation of the unfamiliar word *outflow*, with *unto the mountains* added to heighten the effect; or *from thy blood* should come at the end of the v. in place of *from thee*.—*and ravines shall be filled with thee*] Cp. 31<sup>12</sup> 35<sup>8</sup>; Co. Kr. substitute *with thy blood* from cl. a; but the correction, though it gives a better balance to the line, is not necessarily right.—7. The destruction of Egypt is on such a scale that it darkens the sky and the stars as with garments of mourning, cp. 30<sup>18</sup>; the hyperbole goes further than 31<sup>15</sup>. Parallels are to be found in descriptions of the Day of Jahveh, Am. 5<sup>18, 20</sup>, Joel 2<sup>10</sup> 3<sup>4</sup> [2<sup>31</sup>] 4<sup>15</sup> [3<sup>15</sup>], Is. 13<sup>9†</sup>, Enoch 18<sup>14-16</sup>.—*when thou art quenched*] lit. *when (one) quenches thee*; Pharaoh is compared to a light. The word is used of extinguishing a fire or lamp, Is. 42<sup>3</sup>, 2 C. 29<sup>7</sup>, and figuratively in ch. 21<sup>3†</sup>, 2 S. 21<sup>17</sup> etc.—*make . . sad*] See 31<sup>15</sup> n.—*the sun . . cover*] Cp. Am. 8<sup>9</sup>, Is. 60<sup>19</sup>, Jer. 15<sup>9</sup>.—*and the moon . .*] Similarly Is. 13<sup>10</sup> 60<sup>19</sup>.—8. *the bright lanterns*] lit. *the luminaries of light*, a pleonasm perhaps due to metrical reasons; it was desired to have a 3:2 line here. For the heavenly *luminaries* cp. Gen. 1<sup>14-16</sup> P, Ps. 74<sup>16</sup>; elsewhere (P) of the *light* in the tabernacle.—*darkness on thy land*] Cp. Is. 60<sup>2</sup>.—9. This and the next v. are based upon chs. 30 and 31, and the chs. on the fall of Tyre, 26. 27; they appear to be a prose addition to the foregoing poem.—*I will provoke*] to hostile action against Egypt; the word is commonly used of Israel *provoking* Jahveh to anger, esp. in D, Jer., and the compiler of Kings.—*bring thy destruction among the nations*] The break-up of Egypt is to take place among the nations, and they will witness it. **G**, however, gives *thy captivity*, which suits *when I bring* better; for the captivity of Egypt see 29<sup>12-14, 19</sup>.—*upon lands*] **G** *unto a land*, the proper sequel to *thy captivity*; for the language cp. Jer. 15<sup>14</sup> 16<sup>13</sup> 17<sup>4</sup> 22<sup>28</sup>.—10. For the widespread consternation caused by the judgement

on Egypt cp. 31<sup>16a</sup>; the effect of the fall of Tyre is described in similar terms, 26<sup>15-18</sup> 27<sup>35</sup> 28<sup>19</sup>.—*when I brandish my sword*] lit. *cause to fly to and fro*; elsewhere the vb. is intrans., of birds flying Gen. 1<sup>20</sup>, or the seraphim Is. 6<sup>2</sup>, or serpents Is. 14<sup>29</sup> 30<sup>6</sup>. For Jahveh's sword see 21<sup>8</sup> n. 30<sup>24f</sup>.—*tremble every moment*] Cp. 26<sup>18</sup> n.—*in the day of thy fall*] Cp. 26<sup>18</sup> 27<sup>27</sup>. Hölscher thinks that the allusion in vv.<sup>9-10</sup> is not to Nebuchadrezzar's conquest, but to the subjugation of Egypt by Cambyes in 525 B.C.—Vv. 11-16. A new section, introduced by the customary formula, as vv.<sup>3-10</sup>: judgement on the king (vv.<sup>11-12a</sup>) is combined with devastation of the land (vv.<sup>12b-15</sup>). The passage is clearly dependent on the short oracle v.<sup>2</sup> cp. v.<sup>13</sup>; and, like vv.<sup>9-10</sup>, seems to be an expansion of vv.<sup>3-8</sup>, but with the significant addition of *the sword of the king of Babylon*: some of the vv. fall into rhythm, and produce an impression of rhythmical prose rather than of poetry. Hölscher takes the view that the entire passage is secondary; on the other hand, Ez. may have composed both oracle (v.<sup>2</sup>) and comment.—*the sword of the king of Babylon*] Cp. 21<sup>24</sup> [19] 29<sup>8</sup>. Jahveh's sword, referred to in the previous v., turns out to be the sword of Jahveh's agent; the same representation as in 21<sup>8</sup>. 14<sup>ff</sup>. [3. 9<sup>ff</sup>.] 30<sup>24f</sup>.—12. *By the swords of mighty men*] Cp. 30<sup>11</sup>, where *the most terrible nation* is also mentioned.—*thy multitude*] or *throng*; especially characteristic of the Egyptian chapters, e.g. vv.<sup>16</sup>. 18<sup>ff</sup>. 30<sup>10-15</sup> 31<sup>2-18</sup>.—13. *its cattle, from beside many waters*] i.e. the cattle on the banks of the Nile, cp. Gen. 41<sup>2f</sup>; see also ch. 29<sup>8</sup>.—*the foot of man shall not trouble them*] A rather weak application of v.<sup>2</sup>. For the second *trouble* them & reads *trample them*, thus avoiding the repetition; cp., however, 28<sup>4-5</sup> 30<sup>6</sup> 31<sup>8</sup>. The whole v. may be regarded as secondary in origin.—14. *Then will I make clear their waters*] lit. *cause to sink down*; the mud settles and the water becomes clear (so Rashi), cp. 34<sup>18</sup> *clear* i.e. settled *waters*; and of the Nile, Am. 8<sup>8</sup> 9<sup>5</sup>. The pron. *their* must refer to the *many waters* in v.<sup>13</sup>, not to Egypt, which is treated as fem., *her*. The comparison of a smoothly flowing stream to *oil* occurs only here; in Job 29<sup>6</sup>, Ps. 55<sup>22</sup>, Prov. 5<sup>3</sup> the point of the comparison is different. Clear water and smooth stream, undisturbed by traffic or cattle, are signs of desolation.—15. A further insistence on the disaster which is coming; the v. is perhaps a later addition (Jahn, He. Ezechielst. 31, Hö.). & has *when I make the land of E. a desolation and desolated*, see 6<sup>14</sup> n.; better, with the Vrs., *when . . . a desolation, and the land shall be desolated*; for the rest of the sentence see 12<sup>19</sup> n.—16. *It is a dirge, and they shall chant it as a dirge*] The subscription in 19<sup>14</sup> 31<sup>18</sup> is similar, and closes a preceding poem; but vv.<sup>11-15</sup> hardly constitute a poem,



and vv.<sup>3-8</sup> are not written in the *kînâ* rhythm. Both groups contain denunciations, or forecasts of calamity, so that *kînâ* here must stand for a tragic poem rather than a dirge, which was sung after the blow had fallen. The subject of *they shall chant* is indefinite, 'people.'—*the daughters of the nations shall chant it*] Women were hired to act as mourners, Jer. 9<sup>16f.</sup> So stupendous will be the fall of Egypt, that it will cause lamentation throughout all countries, cp. 31<sup>16</sup> and on v.<sup>10</sup> above.—*upon Egypt and all her multitude*] The allusion is to the country, as in vv.<sup>3-8. 11-15</sup>, rather than to Pharaoh representing the country, v.<sup>2</sup>. This v., like the preceding one, may be a later addition.—**Vv. 17-32.** Egypt's descent to the Underworld. The text has been filled out and altered in places, with the result that the original form of the poem cannot be recovered with certainty. Hölscher suggests a new way of dealing with the perplexities of vv.<sup>19-22. 25</sup>; the translation which follows is mainly based upon his experiment. In vv.<sup>23. 26</sup> the refrain must be restored for completeness.—**17.** Though the month is left out in the Hebr. text, a reader, with v.<sup>1</sup> in his mind, would naturally supply *the twelfth*, i.e. Mar. 585 B.C., a fortnight later than the previous date. **18** inserts *the first month*, which is less probable. In a note on the margin of **18** it is said that Origen marked τοῦ πρώτου μηνός with an obelus, and pointed out the uncertainty of the text ὡς πάντη ἀλόγως προσκείμενον.—**18.** The poem probably begins with this verse.

- Lament for the throng of Egypt, and sink it down ' ' ,  
To the land ' below,' with those who are down in the pit !*  
<sup>19</sup> *Art fairer than any? Go down ! and be laid  
With the uncircumcised, ' ' slain by the sword !*
- <sup>22</sup> *There is Asshur and all its company, ' round its grave,'  
All of them slain, fall'n by the sword,*  
<sup>23</sup> *' ' Who caused terror in the land of the living ;  
[And they bear their disgrace with those who are down in the  
pit.]*
- <sup>24</sup> *There is Elam and all its throng, round its grave,  
All of them slain, fall'n by the sword, ' '  
Who caused ' terror ' in the land of the living ;  
And they bear their disgrace with those who are down in the pit.*
- <sup>26</sup> *There is Meshek ' ' and all its throng, ' round its grave,'  
All of them uncircumcised, ' slain ' by the sword,  
' Who ' caused ' terror ' in the land of the living ;  
[And they bear their disgrace with those who are down in the  
pit.]*

- <sup>27</sup> *So they lie ' ' with the mighty ones, fallen ' of old,'  
 Who went down to Sh'öl with their weapons of war,  
 And their swords were laid under their heads,  
 And their ' shields ' are over their bones ' '.*  
<sup>28</sup> *So thou shalt lie ' ' among the uncircumcised,  
 With the slain by the sword !*

*Lament*] A rare word ; see 2<sup>10</sup> n.—*the throng of Egypt*] Cp. v.<sup>12</sup>. The people is personified ; but Pharaoh seems to be thought of in v.<sup>19</sup> ; no clear distinction is drawn between Egypt and the monarch who represents it.—*and sink it down*] The prophet is to chant the going down of Egypt to Sh'öl, in accordance with Jahveh's threat, vv.<sup>10ff.</sup> ; cp. 26<sup>20</sup> (Tyre) 31<sup>18</sup> (Egypt). After this line *Ä* adds it (l. *thou*) *and the daughters of famous nations* i.e. the prophet is to join with the women who wail over the downfall of Egypt, a hardly credible injunction ; perhaps the words are a gloss suggested by v.<sup>16</sup> (Hö.), though it must be older than *Ö*.—*to the land below*] lit. *land of lowest depth*, a plur. word, v.<sup>24</sup> 26<sup>20</sup> ; but the sing. should probably be read as in 31<sup>14, 16, 18</sup>.—*down in the pit*] Vv.<sup>24f. 29f.</sup> ; see 26<sup>20</sup> n.—19. *Art fairer than any ?*] lit. *whom dost thou surpass in beauty ?* cp. 31<sup>2</sup>. Pharaoh (or Egypt) is greeted with mockery ; what is become now of boastful pretensions ? When vv.<sup>20b. 21</sup> are rightly understood, it will be seen that the question is not asked by the Shades, but by the poet ; in *Ö* it comes in v.<sup>21</sup>.—*be laid with the uncircumcised*] Cp. v.<sup>32</sup> and 31<sup>18</sup> n.—*slain by the sword* is taken over from v.<sup>20</sup> to complete the line ; so *Ö* (v.<sup>21</sup>).—**Vv. 20. 21.** Here the text becomes unintelligible. For v.<sup>20a</sup> *Ä* gives *in the midst of the slain by the sword they shall fall*, of which *slain by the sword* may be attached to v.<sup>19</sup>, and *they shall fall* be omitted as an addition to fill out the sense. Hölscher shews good reason for believing that vv.<sup>20b. 21</sup> formed no part of the original poem. Comparing the text of *Ä* with that of *Ö*, the latter seems preferable at first, because it places v.<sup>19</sup> after v.<sup>21a</sup>, and thus supplies the speech of the *mighty chiefs* (see below, v.<sup>21</sup>) which is missing in *Ä* ; many scholars adopt this re-arrangement. But *Ö*'s text is no more satisfactory than *Ä*'s, as Toy perceives ; both go back to a marginal gloss which has been copied into *Ä* and *Ö* at different points. The gloss was written to explain that the question in v.<sup>19</sup> was asked by *the mighty chiefs from the midst of Sh'öl*, i.e. the Shades of the mighty men who had overthrown Egypt, v.<sup>12</sup> 31<sup>11</sup>—obviously not the mighty men of v.<sup>27</sup>, who are lying stiff and senseless in the grave ; *Ö* partly reproduces this, vv.<sup>20b. 21a</sup>, but the gloss itself became corrupted, perhaps when it was copied into *Ä*. For v.<sup>20b</sup> *Ä* reads *a sword is given, draw her (down) and all her*



multitudes; **G**, and all his strength shall be laid asleep; both texts are corrupt.—21. **M** The mighty chiefs shall speak to him from the midst of Sh'öl with his helpers; **G**<sup>B</sup>'s version runs 'and the giants shall say to thee, Be in the depth of uproar [pit **G**<sup>A</sup>]; to whom art thou superior?' For *mighty chiefs* lit. *rams of mighty men* see 31<sup>11</sup> n.; but the Hebr. is ambiguous, it could be the plur. of *Mighty God* Is. 9<sup>6</sup> [6]; with *his helpers* cp. 30<sup>8</sup> 31<sup>17</sup> n.—**M** continues *they have come down, have lain (with) the uncircumcised*; but after *shall speak* in the previous clause we expect the words of the speech, and **G** supplies them by placing v.<sup>19a</sup> here.—Vv. 22–27. The prophet, like Dante, conducts us through the regions of the dead; but, unlike the scenes in the Inferno, these are peopled with the bodies of the slain, not with spirits in torment. Asshur, Elam, Meshek, once formidable powers, are now lying harmless in the ignominy of death: such is the fate in store for Egypt! The three stanzas, when cleared of later additions, produce by their monotony an effect of inexorable doom. Again the text of **M** differs a good deal from that of **G**.—*Asshur*] The Assyrian power comes first; its overthrow, twenty-seven years before the date at the head of this oracle, sent a shock throughout the world which Ez. and his countrymen had cause to remember. The fall of Nineveh, 'one of the greatest events in ancient history,' took place in 612 B.C.; the city was assaulted by the Babylonians with their allies the Medes and Scythians; its capture sealed the fate of Assyria, though for a time the kingdom was transplanted to Harran; Gadd *Fall of Nineveh* 1923, 15 ff.—*all its (lit. her) company*] Hebr. *kāhāl* 'congregation,' **G** συναγωγή; in vv.<sup>24. 26</sup> the corresponding word is *throng, multitude*.—*around its grave*] **M** *around him his graves*; but the form in v.<sup>24</sup> is the right one. The same correction has to be made in v.<sup>26</sup>, in each case with the support of **GS**.—23. Clause *a* in **M** is secondary, made up of (1) *whose graves were set in the recesses of the pit*, an explanatory addition, (2) *and her company was around her grave*, perhaps a marginal correction of the similar sentence in v.<sup>22</sup>. Then in clause *b* comes a phrase repeated from v.<sup>22</sup>, *all of them slain, fallen by the sword*. Thus the only fragment of the original poem that remains in v.<sup>23</sup> is *who caused terror in the land of the living*, and this is all that **G** gives; for **G** has inserted the rest of **M** in v.<sup>22</sup>. But originally the v. cannot have been so short; and to complete it Hō. restores the refrain *and they bear their disgrace with those who are down in the pit*, v.<sup>24</sup>.—*Who caused terror*] The word for *terror* is peculiar to this ch. and 26<sup>17</sup>.—24. *Elam*, after Assyria, the next most formidable state, associated in Israelite minds with constant warfare; see Gen. 14<sup>1. 9</sup>, Is. 21<sup>2</sup> 22<sup>6</sup>, Jer. 25<sup>25</sup>, Dan. 8<sup>2</sup>,

The Elamites inhabited the great plain E. of the lower Tigris and N. of the Persian Gulf, together with the mountainous region on the N. and E. (Del. *Parad.* 320); they were not Semites, though P in Gen. 10<sup>22</sup> for geographical and political reasons makes Elam a son of Shem; and, while they used cuneiform for writing, they spoke a language of the Turanian type. In the 8th cent. B.C. Is. 22<sup>6</sup> mentions Elam as providing, it seems, a contingent in the Assyrian army which was marching against Jerusalem. About 650 B.C. Assurbanipal subdued the country, and celebrated his conquest on the sculptured slabs now in the Brit. Museum (Nineveh Gallery, nos. 45-56); in the post-exilic period Elam formed the nucleus of the Persian empire, Is. 21<sup>2</sup>; and some part of the Jewish Dispersion was settled within its borders, Is. 11<sup>11</sup>, Jer. 49<sup>34f.</sup>.—After *fallen by the sword* **M** has an addition, *who went down as uncircumcised to the land of depths*.—25. In **G** the v. is represented only by the words *in the midst of the slain*, which in **M** stand both at the beginning and at the end. The whole v. is made up of phrases from vv.<sup>24. 26</sup>. The line *and they bear their disgrace with those who are down in the pit* preserves the refrain which is missing in v.<sup>23</sup>.—26. *Meshek*] Akk. *Muski*. The people of this country were evidently known to the Israelites as a warlike and aggressive race, who had given trouble to the Assyrians for ages; see on 27<sup>13</sup>. They may be regarded as remnants of the old Hittite population which was gradually driven to the mountainous region in the extreme E. of Asia Minor, marked Kataonia on Sir W. M. Ramsay's map; see Winckler *Altor. Forsch.* ii. 131 ff.; *KAT.*<sup>3</sup> 37. 68. 189. In P's genealogy Meshek, with Tubal etc., is counted among the sons of Japheth, Gen. 10<sup>2</sup>, 1 C. 1<sup>5</sup>; the two are generally named together, 27<sup>13</sup> 38<sup>2f.</sup> 39<sup>1</sup>, Is. 66<sup>19</sup> **G**; and a scribe has inserted the second name here, but without the conjunction; the reading *Meshek Tubal* cannot be right.—'round its grave'] Corrected to read as in vv.<sup>23. 24</sup>.—'slain' by the sword] So, with a slight correction, to agree with vv.<sup>20f.</sup>. The refrain should be added to complete the stanza.—27. *So they lie ' ' with the mighty ones*] The three great nations are now lying powerless in the grave, as dead as the ancient heroes of legend: and Egypt will soon be the same! **M**, however, reads *they shall not lie*, meaning that Asshur, Elam and Meshek will descend to a lower depth than the *mighty ones*; but there is nothing in the context to suggest that the latter hold a place of dignity in Sh'öl, which will be refused to the three nations; to humiliate *them* further is not the poet's aim; he has Egypt in view. The negative in **M** was introduced apparently under the mistaken idea that the *heroes*, like the *mighty chiefs* of v.<sup>21</sup>, were ranked in the Underworld higher



than the uncircumcised and those slain by the sword.—*fallen* 'of old'] So **Ⓞ**; **Ⓜ** *fallen from (the) uncircumcised*, which is less suitable. Co. proposed to read the *Nephilim* of old instead of *fallen* (*nôphêlîm*), cp. Gen. 6<sup>4</sup>, Num. 13<sup>33</sup>, which certainly adds a picturesque touch; but there is no need to make the change, and *from of old* goes better with the verbal form *fallen* than with the noun *Nephilim* (Ro. Hô.).—*their swords were laid . . . their 'shields'*] The dead warrior was recognized by his weapons, just as the dead prophet by his mantle, 1 S. 28<sup>14</sup>. For *were laid* the Hebr. gives *they laid*; the active with an indefinite subj. (*men laid*) being equivalent to a passive. **Ⓜ** reads *their iniquities*, so the Vrs.; but the word does not suit the context, and the slight change to *their shield(s)*, first proposed by Co., has been generally adopted; for *sinnâ*, the large shield, see 23<sup>24</sup> n. The v. ends with the line *For the terror of (the) mighty ones was in the land of the living*; but the text is uncertain. Thus **Ⓞ**<sup>b</sup> 'for they made all men [<sup>a</sup> the giants] afraid in their life-time'; **Ⓢ** 'for they wrought ruin by their might in the land of the living'; even if these renderings do not imply a different text, the objection remains that the line states a reason for this particular form of burial which is most improbable, namely, that the ancient heroes were a terror on earth. The sentence in fact is an addition, made up of borrowed phrases, and it destroys the symmetry of the stanza.—28. *So thou shalt lie*] **Ⓜ** *shall be broken and lie*; but the first verb is unsuitable and looks like a corrupted form of the second; **Ⓞ**<sup>b</sup> om. On the ground that the v. adds two lines to the four of the stanza, Hô. thinks that it does not belong to the original poem. But it drives home the moral, and effectively repeats the address to Pharaoh-Egypt with which the poem begins, v. 19; cp. 31<sup>18</sup> n. —Vv. 29–32. The vv. were probably added later (Jahn, Hô.). Edom, the princes of the North, the Sidonians, minor nations on the Jewish borders, could hardly be ranked among the mighty dead, such as Asshur, Elam and Meshek, states which had fallen and belonged to the past; but here was an opportunity to plunge into Shê'ôl the detested enemies of the present! —29. *Edom*] See on 25<sup>12-14</sup>.—*her kings*] Cp. Gen. 36<sup>31</sup> P. The word is om. by **Ⓞ**<sup>b</sup> Co. Ro. al.; it may be a gloss on *and all her princes*.—*who were laid in their might with the slain*] Or *in spite of their might*, cp. v. 30; Kr. al. But the expression is hardly a probable one, and in v. 23 *were laid* or *set* goes with *her graves*; so perhaps we should read here *whose graves were set with the slain*; the difference in Hebr. is slight. **Ⓞ**<sup>b</sup> implies the text of **Ⓜ**.—*they shall lie with (the) uncircumcised*] Cp. vv. 19. 21 (corrected). The Edomites were circumcised; but they are to lie with those who were not—a deep humiliation,—

30. *These are the chiefs of the north*] i.e. of the Syrian lands bordering on Phoenicia. The word for *chiefs* (*n'sikim*) is unusual, and belongs to the later literature, Josh. 13<sup>21</sup> P, Mic. 5<sup>4</sup>.<sup>[5]</sup>, Ps. 83<sup>12</sup> <sup>[11]</sup>, Dan. 11<sup>8</sup>.—*and all the Sidonians*] A general name for the Phoenicians, e.g. Dt. 3<sup>9</sup>, Josh. 13<sup>4</sup>.<sup>6</sup>, Jud. 3<sup>3</sup>, 1 K. 16<sup>31</sup>, used by the Assyrians, Greeks, and Phoenicians themselves; see NSI. 54. 352.—*with the slain*] The prep. is perhaps pregnant (*to be*) *with*, or it should be corrected *unto*; cp. v. 18.  $\mathfrak{S}$  omits it.—*in the terror they caused by reason of their might they are ashamed*] The text is uncertain; *in their terror* (objective pron.) may be rendered *in spite of their terror*, cp. v. 29; then *by reason of their might* will be an explanatory gloss, to which *they are ashamed* ( $\mathfrak{S}$  om.) probably belongs.—*and they shall lie uncircumcised with the slain*] The verb is prophetic; but the Sidonians and the neighbouring chiefs were circumcised, unlike Elam and Meshek, vv. 24. 26; read, therefore, *and they shall lie with the uncircumcised, the slain etc.*, as in v. 29, cp. v. 19.—*and they shall bear their disgrace*] Imitated from vv. 24. 25.—31. *Them shall Pharaoh see, and be consoled for all his throng*] In the Underworld Pharaoh will mark the wretched fate of these people, and will be satisfied that he and his, who share it, have met with their deserts: a sorry consolation! Cp. 31<sup>16</sup> and 14<sup>22</sup> n.—*slain by the sword are Pharaoh and all his army*] After *shall see and be consoled* the words are unsuitable; they are repeated in v. 32<sup>b</sup>, and om. by  $\mathfrak{S}^B$ . A later addition.—32. *For I caused his terror*] So the Hebr. text and  $\mathfrak{S}$ ; but in vv. 23. 24. 26 the subj. of the verb and the pron. with *terror* refer to the same persons; accordingly the Hebr. marg. corrects to *I caused my terror*; the true reading should be *he caused his terror*.—*in the midst of the uncircumcised*] The most ignominious end conceivable, cp. v. 19 31<sup>18</sup> n.

Vv. 18-32 and Is. 14<sup>4-20</sup> illustrate, more vividly than any other passages in the O.T., current notions of the Underworld. Thus (1) Sh'e'öl is a dark pit or hollow in the depths of the earth; (2) it is international; foreign and remote peoples are gathered there, as well as Israel's enemies and neighbours; (3) distinctions of race and rank, familiar on earth, are preserved below, and can be recognized; (4) the dead lie prostrate, harmless and extinct, see on vv. 20. 21; in Is. 14, however, the poet imagines them as having a shadowy existence, and capable of emotion and even of speech. With (1) cp. the Babylonian Arallû, sometimes a region, sometimes a great house, Jastrow *Rel. of Bab. and Ass.* ch. xxv., and Ps. 16<sup>10</sup>, Job 10<sup>21</sup>. 22. With (3) cp. *Gilgamesh Epic*, Tablet xii., ll. 20 ff., Langdon *Semitic Mythology* 264 f. With (4) cp. Is. 38<sup>18</sup>, Ps. 6<sup>6</sup> <sup>[5]</sup> 30<sup>10</sup> <sup>[9]</sup> 88<sup>11-13</sup> <sup>[10-12]</sup> 115<sup>17</sup>, Job 3<sup>17-19</sup> 17<sup>16</sup> 20<sup>11</sup> 21<sup>26</sup>. These ideas



prevailed throughout the Semitic world; and in the Homeric poems Hades has much in common with Sh'ôl and Arallû, e.g. *Od.* x. 512 ff. and xi.

Ch. 32, i. ה'ה .ו [יה] See 1<sup>n</sup>. בנשח עשרה שנה—For twelve 'ע פים is more usual than 'ע שח, which occurs again only in v.<sup>17</sup> 33<sup>21</sup>, Josh. 4<sup>8</sup>; Kōn. ii. 213; G-K. § 97d. With א agree 6B1S several Gk. codd. and cursives, Compl., טפ; 13 Hebr. MSS 'ע נבשח cp. 26<sup>1</sup> 40<sup>49</sup>) 6A\* εν τῷ ἐνδεκάτῳ ἔτει S; εν τῷ δεκάτῳ ἔτει Sixt. edn. (H-P., Tisch.), 'A.S.—בנשי עשר שנה so 6A\* vid several codd. and cursives, Compl., Ald., טפ 'A.S.; εν τῷ δεκάτῳ μηνί 6B1 Sixt. edn.—2. וניסה The Niph. of נסה=be destroyed, Is. 6<sup>5</sup> 15<sup>1</sup>, Hos. 4<sup>6</sup>; נסה=be like in Kal 31<sup>2</sup>. 8. 18 etc. is another root.—נשמ As in 29<sup>3</sup> a mistake for נשא, ὡς δρᾶσκω טפ, 'Α λειπαθάν.—[נשמ] from ניש, either Kal cp. נשך י S. 25<sup>14</sup>, or Hiph. (Stade § 549f); here in a causative sense with the obj. understood, snort (breath) or spout (water). The Vrs. paraphrase; ἑκεράτιζες='butt with the horns,' ש='pierce,' √ ventilabas cornu.—[נשמ] 6 rois ποταμοῖς σου, but l. נשמך. [נשמ]—[נשמ] The same √ and usage in Akk., dālāhu='trouble (water),' and in Aram., e.g. Ahiab. l. 113 מן תרלה מן חרב (Cowley Aram. Pap. 216). Barth Wurzelunters. II cps. Ar. šalakhā = contaminavit.—[נשמ] 3. [נשמ] Pf. c.w.c. after 'א כה 'א; see 13<sup>13</sup> n.—'א [נשמ] כ of the instrument, as in v.<sup>13</sup>; G-K. § 119 o. 6B δίκτυα λαὼν πολλῶν, Δ δίκτυον μου καὶ ἐν ἐκκλησίᾳ λ. π., similarly 'AΘ (without kal)—[נשמ] l. ותעליחך as in 29<sup>4</sup>, 6C καὶ ἀνάξω σε √ et extraham te; the subj. was altered from the 1st pers. to the 3rd when the gloss crept in.—4. [נשמ] 6C καὶ ἐκτενώ σε ?=נשמך.—[נשמ] על פי השדה אטלך.—נשמך Cp. 29<sup>5</sup>. If the line contains four beats, must be hyphenated so as to give one. 6C πεδία πλησθησεται se, apparently om. פי and confusing אטלך with אטלך.—[נשמ] [נשמ] Not again; 6L כל הארץ כל ח' כל ה'. 5. [נשמ] [נשמ] For נסה from נס cp. מוש (constr. st. of מוש) from מל Prov. 4<sup>24</sup>, and נבוא prob. from נב; B-L. 506. The MSS vary between נסחך, נסהך, and נסה; the latter was pointed נסהך by S and Σ τῶν σκολήκιων σου. 6B1=נסחך and om. הנאימ, for which 6A gives πάντων γῆν. For נסהך ט=נלאו.—6. [נשמ] l. הארץ 'ה, so 6C.—[נשמ] From נסח to flow, Dt. 11<sup>4</sup>, 2 K. 6<sup>9</sup>, Lam. 3<sup>54</sup>; קד, קדק from 'ע roots, Kōn. ii. 172. 6C καὶ ποιεῖσθε αἵμα ἢ γῆ ἀπὸ τῶν προχωρημάτων σου (=נקב, 'thy excrements'), on which cod. Q notes σαφέστερον ὁ ἕβραϊος ἀπὸ τῶν ἰχθύων σου εἶχει 'thy blood,' Σ τῇ ἰχθυῖ σου, T 'the fat land,' 6' the land of thy watch-tower' (צפה), √ foetore. But the word is in the 2nd accus. after השקה (so Gk. Vrs.), not in the gen. (S and Jews); see Driver Mosheh b. Shesheth יל, 71.—[נשמ] 6C ἀπὸ τοῦ πληθύνου σου ?=נשב; for d and n confused cp. v.<sup>12</sup> n. 'AΣO =אל.—[נשמ] [נשמ] או' φάραγγας ἐντάλσω ἀπὸ σοῦ. Co. Kr. נסחך.—7. [נשמ] Pi. trans., with impersonal subj., equivalent to a pass.; 6C εν τῷ θβεσθηναι se, similarly 6D; hence Co. Be. Ro. נשמך Kal intrans.; necessary. T 'when I quench the brightness of the glory of the kingdom from the heaven.'—אכנו.—[נשמ] Cp. v.<sup>8</sup>; Dr. § 197 (i).—8. [נשמ] In Gen. 1<sup>14-16</sup> the pl. has the fem. ending.—[נשמ] Co.—[נשמ] [נשמ] אלו אמות אשר לא ירתעם.—[נשמ] [נשמ] Hiph. with accuś. of the person only again Jer. 49<sup>30</sup>=50<sup>45</sup>. 6C κ. στρυγνάσουιν . . εθνη.—[נשמ] om. עליי.—[נשמ] P'il el of ש=to fly 6C εν τῷ πέτασθαι, to be distinguished from ש=to be dark. [נשמ] [נשמ] Two emphatic forms of the ethic dat., cp. Josh. 9<sup>34b</sup>, and Gen. 24<sup>6</sup> with

Dt. 4<sup>18</sup>. **Θ** gives a free rendering; προσδεχόμενοι τῇ πτώσει αὐτῶν, in contrast to the literal rendering of the context; Co. 102. With τῇ πτώσει αὐτῶν cp. 26<sup>16</sup> τῇ ἀπωλείᾳ αὐτῶν (לרענען as though פלוגען, so **T** in both places.—11. בתואר] For the personal obj. as suff. with om cp. Is. 28<sup>15</sup>, Ps. 44<sup>18</sup> etc. The final γ is written with rāphē instead of the usual δ'—12. בתרבות **Τ**=תשבור—ונוסד—**Θ** συντριβήσεται=שבר, cp. **Θ** 30<sup>8</sup>. 18. 21f. etc.; but ס and ב, ר and א are often confused by **Θ**, see v.<sup>6</sup> n. 27<sup>33</sup> n.—13. ופרסתו ב' לא תרלים G-K. § 145 k. **Θ**Υ=ופרסת. For חולת **Θ**=חטשו—14. וא **Θ** οὐτως τότε? או—[אליך—ב' יאו=**Θ** πορεύονται.—15. ἡμαρ **Θ** om.—**Θ** νύξθη Niph. ptpc. fem., as in 36<sup>34-36</sup>; but the Vrs. imply נִשְׁתָּה Niph. pf. 3 fem., which improves the construction.—[פלאה] Pregnant constr., with π privative, 12<sup>19</sup> phil. n., desolated (and emptied) of its fullness. **Θ**Υ recognize the prep.; but **T** has the conjn. וכיאה, which some prefer.—[בהכרח] **Θ** όταν διαστρίψω בגרוί. If the latter be original, it may have been altered to כרתיו because the prophecy was not fulfilled.—16. קיה היא Keth. Or. הוא; **Θ** om. (Co. 150). [קונניך—**Θ** B καὶ θρηνήσεις [<sup>A</sup> θρηγήσουσαι] αὐτόν **Θ**=תרגש, perhaps an intentional alteration of the more difficult 3rd pers. plur. The sentence is improved by reading ונתנה **Θ** for נתנה.—[קונה bis] As the root ends with נ and the fem. termination begins with נ, the daghesh f. marks the assimilation of the two letters; so Kim. Mikhl. 19b, Rad. Lib. 325. Strictly, the tone-syllable should have šērē, קנהו, so Kim. l.c., and most edns., Kön. i. 453 f.; but the best MSS and early edns. favour קנהו, Baer in loc., B-L. 404.—17. בשעה עשרה ] 2 MSS בעשי **Θ**; but there is nothing to be said for this, unless 'ע' בעשה be adopted as the reading in v.<sup>1</sup>. The year must be the same in each case. **Θ**=בראשון.—18. ונה **Θ** The vb. only according Mic. 2<sup>4</sup>. **Θ** θρήνησον Θ εἰπόν μέλος **T**=תנבא=נהגה נח=ארה.—[אמר] 1. ותורידו—The mss. suff. refers to יהוה. **Θ** καταβιβάζουσιν αὐτὴς (? for αὐτήν) ותורידו=**Θ** continues τὰς θυγατέρας τὰ ἐξην νεκράς, hardly translatable, but prob. meaning that the בנות ה' are to be brought down to Sh'ōl, so Υ et detrahe ipsam et filias gentium robustarum **Θ** 'and bring him down with it (Egypt) to the house (היה) of strong peoples.' On the rend. of ארר by Σ (**Θ**) διαστοιχίζου see Co. 109.—[אח יורי בור—**Θ** eis tō βάθος τῆς γῆς.—G-K. § 116 d.—19. כמי נעת. **Θ** B τίνας κρείττων εἰ; **Θ** A Θ ἐξ ὑδάτων εὐπρεποῦς=נעימן, so **Θ** (of the waters of the Nile).—ירדה **B** καὶ [<sup>A</sup> om.] κατάβηθι. Hoph. imperat., G-K. § 46 a. **Θ** עלים—[את עליה from v. 20a. 21b. **Θ** κοιμήθητι μετὰ ἀπεριτμήτων ἐν μέσῳ τραυματιῶν μαχαλάρ.—20. פלו ה' ח' פלו] The first word may be om. when 'ח ה' is transferred to v.<sup>19</sup>; פלו, which has no subject, was added to introduce some reference to the fall of E. into Sh'ōl.—[חרב נתנה] **Θ** om.; **Θ**ΥA substitute אמר. —[משכו אותה וכל המוניה—**Θ**] As pointed, חשכו is imperat. with σ, Ct. קצין Ex. 12<sup>21</sup>; but the word is corrupt; **Θ**=והשכן גלגמטו; the sg. reading is read by 8 MSS Kenn. 4 de Rossi 'A **ΤΣΑ**.—21. [יורה לו] **Θ** אל נבורים.—'אל [<sup>α</sup> ol γλγαντες **T** מתוך שאול.—**Θ** rulers of the peoples.'—אלי, cp. 17<sup>13</sup>. **Θ** B ἐν βάθει θαρύβου [<sup>A</sup> βάθρου] γίνου=יהוה בור היה—cp. v. 23, or שאל היה (Hö.). **Θ** om. אח עוריו, and takes 'ש' as imperat., καὶ κατάβηθι καὶ κοιμήθητι=יורה והשכבה—from v.<sup>19</sup>. **Θ** העלילים—The prep. תוכיבוניו כרתיו. **Θ** בחך ה' ח'=**Θ** (חלי) ח'=**Θ** is required, cp. v.<sup>19</sup>.—[כלם חללים הנפלים—**Θ** περικτάλη τοῦ μνήματος αὐτοῦ.] So v.<sup>24</sup>. The ptpc. with the art., continuing חללים which is to some extent defined by כלם, namely those who are fallen, Dr. § 209 (2). But prob. l. as in v.<sup>23</sup>. See v.<sup>18</sup> n.—In this v. **Θ**=**Π**, but with the





a gloss from v.<sup>29</sup>, and the absence of the conjn. implies this. For בחיתים Σ gives ἡττηθέντες ὅ παυέντες? = חתים = חתים with d.f. omitted; Kim. *Mikkhlol* 41a cps. כְּבָצִיר Jud. 8<sup>2</sup>; oftener with ק, e.g. כְּבָצִיקָם; Kōn. ii. 291. בּוֹשִׁים ptc. with *o* retained, G-K. § 72 n. — וישאו . . . וישכבו As the v. describes existing enemies, not the nations of vv.<sup>22-28</sup> whose day is over, the impfs. c.w.c. must refer not to the past, but to the future, cp. וישכבו v.<sup>29</sup>. Ⓢ om. the conjn. in וישכבו.—31. [פרעה Ⓢ βασιλεὺς Φ.—המונה Q. חילו Ⓢ = המונם.—חילו . . . חללי] The clause added from v.<sup>32b</sup>; חילו varied from המונה. In Ⓢ<sup>A</sup> a transln. has been inserted from Θ.—32. [נחתי את חתיו Kt., Ⓢ recognizes חתיו; Q. חתיו; l. נתן.—בארץ חיים.—נתן Ⓢ ἐπὶ τῆς ζωῆς, cp. Ⓢ vv.<sup>24. 26. 27</sup> and ct. v.<sup>23</sup>.—וְהָשָׁבָה Ct. וְהָשָׁבָה v.<sup>19</sup>, G-K. § 53 s.—המונה Ⓢ + μετ' αὐτοῦ, cp. Ⓢ v.<sup>20</sup>.





### PART III.

#### ISRAEL'S RESTORATION: CHS. 33-37.

- a. *Transitional to Part III., Ch. 33.*
- b. *Israel brought back ; its land transformed, Chs. 34-37.*
- c. *An Apocalypse, Chs. 38, 39.*
- d. *The Temple and Community of the Future, Chs. 40-48.*





## PART III.

### ISRAEL'S RESTORATION

#### a. TRANSITIONAL TO PART III., CH. 33.

**Ch. 33.**—The chapter divides itself into four sections. (a) Vv.<sup>1-9</sup>; the prophet is appointed a *watchman*, responsible for warning the house of Israel and every member of it. A similar passage has been placed at the beginning of his ministry, 3<sup>16-21</sup>, but belongs properly here, as the present context shews. (b) Vv.<sup>10-20</sup>; each individual will be treated as he deserves by the rule of a perfect justice, and in accordance with God's good will towards man. The principle established in ch. 18 is re-stated. (c) Vv.<sup>21-29</sup>; the news of Jerusalem's fall arrives. The prophet's utterance is set free; and his first word is directed to those who survive in the wasted land; the only future in store for them is further ruin. The passage is connected with 3<sup>24-27</sup> and 24<sup>28f.</sup>, see p. 46. (d) Vv.<sup>30-33</sup>; an oracle for the exiles. Hitherto they had listened with an idle curiosity; in the future they will recognize the truth of the prophet's message. Logically, perhaps, (c) and (d) should come before (a) and (b); but whatever the original order may have been, the four sections converge upon a turning-point in Ezekiel's ministry.

Thus (a) impresses upon him the responsibility both of the watchman and of the people; it was his duty to sound the note of warning, and theirs to act accordingly. For the past seven years he had proclaimed the approach of judgement, and the people had refused to pay attention; they must suffer the consequences. (b) This raised the question of divine retribution. He recalls one part of the conclusion reached in ch. 18, namely, that every man is free to change his life, for better or for worse. The opportunity is always open; and God desires not death for the guilty, but life for the penitent: a consideration which comes in appropriately at this point, when the prophet is about to turn from the divine judgement to the divine purpose of restoration. The section (c) which follows, though its contents are so important, seems to be introduced almost as a parenthesis. The prophet's tone is hardly altered by the momentous news; he still denounces



the old sins in the old way; although his prophecies had been signally confirmed, it seems as if he could not at once adapt himself to the changed conditions. Yet in (d) a new prospect is opening; the future, he knows, must lie with the exiles; however disappointing their attitude had been, they would form the new Israel as described in chs. 34-37. This section is vaguely expressed. Hölscher regards it as a polemic dictated by a later age, when *the people of the land* were engaged in controversy with the *gôlâ*; Torrey treats (c) as an interpolation, and (d) as threatening a future judgement (*Pseudo-Ez.* 37 f.), but the explanation given above is equally possible, and more in keeping with the progress of Ez.'s thought.

V. 2. *the sons of thy people*] Vv.<sup>12, 17, 30</sup>; see 3<sup>11</sup> n.—*the people of the land take one of their number*] lit. *from the whole of them*, cp. Gen. 47<sup>2</sup>, 1 K. 12<sup>31</sup>. The discourse begins with a parable, vv.<sup>2-6</sup>, drawn from a familiar practice; in times of danger a watchman is posted on a tower or wall to give warning of the enemy's approach; cp. 2 K. 9<sup>17</sup>.—Strictly speaking, this and the next two vv. form one long sentence; the main hypothesis begins with *When I bring a sword* v.<sup>2</sup>, and ends with *his blood shall be on his head* v.<sup>4b</sup>; the interval is filled with another hypothetical clause, *and if he sees the sword coming on the land, and sounds the alarm and warns the people* (v.<sup>3</sup>), *and any one hears . . . and shall not have taken warning, and 'the' sword shall have come and carried him off* (v.<sup>4a</sup>). For *the sword* cp. 14<sup>17</sup> 21<sup>14ff.</sup> 24. [9ff. 19]; for *sounding the alarm* with a trumpet cp. Am. 3<sup>6</sup>, Hos. 5<sup>8</sup>, Neh. 4<sup>13f.</sup>; for *his blood shall be on his head* see 18<sup>13</sup> n.—5. *but he 'gave warning,' he has delivered himself*] The reference is to the watchman who had done his duty, cp. 3<sup>19</sup>. ~~¶~~ *and he having been warned*, referring to cl. a, makes no sense.—6. *and 'the' sword has come and carried off some persons of them*] The case is only an imaginary one, but it is stated as though an actual occurrence had taken place.—*he is taken in his iniquity*] 'Cut off even in the blossoms of my sin' (*Hamlet* i. 5, 76). Strictly, the moral condition of the unwarned citizen belongs to the application, vv.<sup>8, 9</sup>, rather than to the parable; the allusion to it may be intended to lead over from the one to the other.—*and his blood will I search for*] lit. 'exact an equivalent for,' cp. Gen. 42<sup>22</sup>, Ps. 9<sup>13</sup> [12]; the law on the subject is laid down in Gen. 9<sup>5</sup> P. Similarly, *to seek*, v.<sup>8</sup> 3<sup>18, 20</sup>, 2 S. 4<sup>11</sup>.—7. The parable is applied. Jahveh appoints the prophet as watchman, with a responsibility towards both the nation and individuals. Vv.<sup>7-9</sup> repeat 3<sup>17-19</sup>.—8. *When I say to the wicked man, O wicked man*] The repetition is probably accidental; it is not found in 3<sup>18</sup>, nor in ~~SS~~ here.—*he, wicked man, shall die because of his iniquity*] So 3<sup>18</sup>; but perhaps 1. *that*

*wicked man.*—Vv. 10-20. An expansion of the theme of vv. 1-9; the *watchman* as prophet is to proclaim God's desire that the individual should *live* in the highest sense (vv. 10, 11), and that he is free to determine his conduct (vv. 12-16). This brings up again the problem of God's retributive justice. The answer given in ch. 18 is repeated with renewed emphasis, though, of the two cases discussed in 18<sup>5-20</sup> and 18<sup>21-29</sup>, only the second presents itself now; the first may be taken for granted. Herrmann points out that Ez.'s doctrine of retribution is based upon his interest in practical religion (*Hesechielst.* 141); it is the teaching of a pastor, not of a speculative theologian.—10. As in ch. 18, the discussion takes its start from a popular saying (8<sup>12</sup> n.): *Thus ye have said*, ct. v. 24 *are saying*, and v. 30 *that talk together*. Ez. may have been reminded of what the people said twelve years before, when the calamities were fresh; cp. 9<sup>9</sup> where the verb is perfect. But the point should not be pressed. *Our transgressions . . . how then shall we live?* The disasters which led to the first captivity had convinced the people of Judah that they were being punished for the sins of the nation such as Manasseh had encouraged (see p. 197). They had a sense of guilt, but little thought of penitence, and no faith in Jahveh's desire for their recovery: *how then shall we live?* In a later prophecy Ez. deals with this feeling of despair, 37<sup>3, 9f.</sup>; for the present he insists on God's justice in punishing the sinful, and His mercy in willing their return. Impenitence despairs of life i.e. revival, faith prays for it, Ps. 119<sup>77, 116, 144</sup>. With *we are rotting away in them* cp. 4<sup>17</sup> 24<sup>23</sup>.—11. For the divine oath see 5<sup>11</sup> n. God's desire is that men should repent and live, a re-affirmation of the great truth laid down in 18<sup>23</sup>.—*Turn ye, turn ye*] Cp. 18<sup>30f.</sup>. Ez. sometimes repeats a word to express impatience or passion, 20<sup>4</sup> n.; here to make the appeal more urgent. This emotional idiom is characteristic of the Second Isaiah, e.g. Is. 40<sup>1</sup> 51<sup>9, 12, 17</sup> 52<sup>1, 11</sup> and 57<sup>14</sup> 62<sup>10</sup>.—12. A man's past does not necessarily determine his future; he is morally free either to sin or to repent. The principle has been laid down in 18<sup>21-29</sup>; it is here applied to the hopeless attitude of the people, v. 10.—*and the wickedness of the wicked—he shall not stumble at it*] Wickedness leads to stumbling, Pr. 4<sup>19</sup> 24<sup>16</sup>; repentance will arrest the fall.—The last half of the v. is awkwardly expressed: lit. *and the righteous shall not be able to live by it in the day of his sinning*; it spoils the parallelism of the two instances alleged in cl. a, and seems to be an addition. The case of the *righteous* is dealt with in vv. 13-15.—13. *When I say concerning the righteous, he shall surely live*] With some support from the Vrs. many read 'When I say to the righteous, Thou shalt surely live';



cp. v.<sup>14</sup> 3<sup>18</sup>.—*and he trusts in his righteousness . . .*] The case stated in 3<sup>20</sup> 18<sup>24</sup>.—14. *And when I say to the wicked . . and he turns*] The case stated in 18<sup>27</sup>.—15. *the pledge he—wicked man—restores*] The reference to the *wicked* is om. by  $\mathfrak{SS}$ ; it has been inserted from v.<sup>14</sup>. For the *pledge* and *robbery by violence* see 18<sup>7</sup> n.—*the statutes of life*] See 20<sup>11</sup> n.—*he shall surely live*] See 18<sup>9</sup> n.—16. Penitence, testified by restitution and change of conduct, cancels past sin and secures 'life'; 18<sup>22</sup>.—17. As always, the prophet is jealous for the divine honour; God's justice must not be questioned; cp. pp. 194 f.—*the way of the Lord*] *Adonai*, as 18<sup>29</sup>. Some MSS here and in v.<sup>20</sup> 1. *Jahveh*, which  $\mathfrak{T}$  implies;  $\mathfrak{S}$   $\tau\omicron\upsilon\delta$   $\text{Κυρίου}$ .—18. =18<sup>24</sup>.—19. =18<sup>27</sup>.—20. =18<sup>25</sup>; cp. ib. v.<sup>29</sup> and v.<sup>17</sup> *supr.*—*each . . . I will judge you*] So 18<sup>30</sup>.—Vv. 21. 22. The news of Jerusalem's fall arrives *in the twelfth year, in the tenth (month), on the fifth of the month, of our captivity*: a memorable date in the prophet's life, because it marked the fulfilment of his warnings, and set him free to take up the task of reconstruction. The date given here, when compared with that in Jer. 39<sup>2</sup> = 52<sup>5-7</sup> (the capture of the city in *the fourth month of the eleventh year* of Zedekiah), seems to imply that it took a year and a half for the news to reach Babylonia; hence many propose to read *the eleventh year for the twelfth*, a slight correction which has some support in Hebr. and Gk. MSS, and is found in  $\mathfrak{S}$ ; this will reduce the interval to six months, a much more probable length of time; cp. Ezra's journey of 108 days from Babylonia to Jerusalem, Ezr. 7<sup>9</sup> 8<sup>31</sup>. But there is no need to alter the text if, as seems probable, in Jer. and Kings the years are reckoned from autumn to autumn and the months from spring to spring, while in Ez. the Babylonian fashion of beginning the year in spring has come into use (1<sup>1</sup> n.). Thus *the eleventh year of Zedekiah* will be autumn 587–autumn 586, and *the twelfth year of our captivity* will be spring 586–spring 585, the month of August belonging to 586 on either system. To Steuernagel is due the credit of this acute explanation, *Einl. in das A.T.* 539, 576; and it is adopted by Hö. 12 f. After a siege of two years and a half (24<sup>1</sup>, 2 K. 25<sup>11</sup>.), 'a breach was made in the city,' and the Babylonians entered as conquerors, July 586 (Jer. 39<sup>2</sup> = 52<sup>5-7</sup>); the news reached Ezekiel in Jan. 585.—*there came to me a fugitive*] Hebr. *the fugitive* i.e. the person whom the writer, not the reader, has before his mind; see 24<sup>26</sup> phil. note, and cp. Gen. 14<sup>13</sup>. Hö. thinks that the sing. is collective, *a party of fugitives*; but the sing. verb hardly supports this view.—*The city is smitten!*] i.e. attacked and captured, as in Jud. 18<sup>12</sup>, 1 S. 30<sup>1</sup>; the event, recorded in 2 K. 25<sup>4</sup>, Jer. 39<sup>2</sup> = 52<sup>7</sup>, came to be used as the date of a new

era, *ch.* 40<sup>1</sup>. The burning of the city took place a month later, August 586, 2 K. 25<sup>8-10</sup>=Jer. 52<sup>12-14</sup>; but that is not implied by the word *smitten*.—22. The prophet carries his narrative twelve hours back. *Now the hand of Jahveh had fallen 'upon' me in the evening before the coming of the fugitive, and he opened my mouth against (he) came unto me in the morning; then my mouth was opened, and I was no more dumb.* This moment had been foretold in 24<sup>26, 27</sup>; the sign given there is now confirmed. While the general sense is clear, some confusion has crept into the text. On the night before the great news arrived the prophet was seized with an ecstasy; the speechlessness which he had been undergoing (3<sup>22-24</sup> 4<sup>4, 5</sup> 24<sup>26, 27</sup>) passed away when the fugitive came to him in the morning. The narrative, however, is thrown into some confusion by the sentence *and he opened my mouth against (he) came*. It would seem that two glosses, or various readings, have found their way into the text; thus *and he opened my mouth* anticipates *then my mouth was opened*, while *against (he) came* repeats *before the coming*; remove these, and the text reads intelligibly *before the coming of the fugitive unto me in the morning*. The prophet was accustomed to receive a revelation when the hand of Jahveh fell on him; but we are not told of any on this occasion, unless vv.<sup>21, 22</sup> stood originally at the head of vv.<sup>1-20</sup>, as Kr. and others think; the oracles vv.<sup>23-29</sup> and <sup>30-33</sup> seem to be subsequent in point of time.—Vv. 23-29. A fresh revelation, not communicated during the trance just mentioned.—24. *The inhabitants of these ruins in the country of Israel are saying*] The prophet takes up a current expression of the people's mind (cp. v.<sup>10</sup> n.). Those left among the ruins of the land were claiming to be its rightful owners: if one man, Abraham, was allowed to possess it (cp. Is. 51<sup>2</sup>), his descendants, now numbered by thousands, had all the stronger right. It is quality, not quantity, that constitutes the claim, answers the prophet. This report of what the people were saying could hardly have been brought by the fugitive, who had escaped when the city fell; some time must have elapsed for the notion to have gained currency; the change of tone from the despair of v.<sup>10</sup> implies some interval, and agrees with the attitude expressed in 11<sup>15</sup>. How Ez. knew of this saying we cannot tell; it may have been brought by other refugees from Palestine, for intercourse between the two countries was probably going on throughout the exile-period. Again, the question arises, How could Ez. in Babylonia reasonably speak of *the inhabitants of these ruins*? It must be remembered that we are dealing with a highly imaginative temperament. In thought, we may suppose, he is at home again among the survivors of the catastrophe. All along, while absent in the



body, he has been present in the spirit with the people of his native land, and has done his utmost to awaken in them a sense of their guilt and danger : one last word, before he turns from them to the Israel of the future ! The prophet's language can thus be interpreted in accordance with the situation which the Book as a whole describes. There is no need to infer that he was living in Jerusalem when he spoke, or that he never was in Babylonia at all (Torrey *Ps.-Ez.* 37 ff.). **6** indeed omits *these*, but the harder reading of **all** is to be preferred. The ruins of the land are enlarged upon in Jer. 33<sup>10</sup> (probably not Jeremiah's).—**25-29**. Apparently there is still occasion to repeat the denunciations of 18<sup>6</sup>. 10-12 22<sup>2-6</sup> 23<sup>37-39</sup>. In Ez.'s view the better elements of the people had been carried into exile, and there was no future in store for those who were left behind (cp. pp. 60. 124) ; the land which they claimed would become a complete desolation, vv.<sup>28f.</sup>. Their ingrained idolatry is attested by Jer. 44 and the Aram. papyri of the 5th cent. (Cowley *Ar. Pap.* xviii. f.). It is strange that Ez. should have chosen this particular moment to renew his charges against the people in Palestine ; and the dependence of the present passage upon ch. 18 and 5<sup>12</sup> 6<sup>14</sup> has led some to think that we are listening here not to Ez. himself, but to an imitator (Toy, He.). Such a possibility cannot be denied. At the same time the position of these vv. may perhaps be accounted for on the lines suggested above.—*Ye eat with the blood*] i.e. before the blood of the animal has been drained off, see 18<sup>6</sup> n. and cp. 1 S. 14<sup>32ff.</sup> ; probably, however, we should read as in 18<sup>6</sup>. 11. 15 22<sup>9</sup> *ye eat upon the mountains*, alluding to sacrificial feasts at the high places.—*ye lift up your 'eyes' to your idols*] Cp. 18<sup>6</sup>. 12. 15 ; for *shedding blood* cp. 18<sup>10</sup> 22<sup>2</sup> n. Moral and religious offences such as these disqualified from all rights of 'inheritance.'—**26**. *Ye stand by your sword*] i.e. support yourselves by violence ; cp. v.<sup>19</sup> *by them he shall live* ; Gen. 27<sup>40</sup>, Dt. 8<sup>3</sup>. For *doing abomination and committing adultery* see 18<sup>12</sup>. 6 n.—**27**. The v. recalls the three plagues of 5<sup>12</sup> 14<sup>13ff.</sup>.—*in the strongholds and caves*] Used as places of refuge in troubled times, 1 S. 23<sup>14</sup>. 19. 29 ; the two together in Jud. 6<sup>2</sup>.—**28**. *a desolation and a desert*] V.<sup>29</sup> ; see 6<sup>14</sup> n.—*the pride of its strength shall be put to an end*] So 30<sup>18</sup> ; see 7<sup>24</sup> n. For *the mountains of Isr.* see 6<sup>2</sup> n. ; with *none passing through* see 14<sup>15</sup> n., and cp. Zech. 7<sup>14</sup>.—**29**. The apostate Israelites will learn by this visitation to recognize the true Godhead of Jahveh ; cp. 6<sup>10</sup> and 43<sup>8</sup> 44<sup>13</sup>. As a rule, it is the heathen who are to learn the lesson, e.g. 20<sup>9</sup> 25<sup>7</sup>. 11. 17 30<sup>26</sup>.—**Vv. 30-33**. The future lies in the hands of the Gôlâ, and the prophet turns to them, but with some hesitation. Since his prophecies had been fulfilled so remarkably, the exiles had

changed their attitude, and become eager to listen. But did the change go below the surface? Will they rise to the new career which is opening for Israel? It is certainly coming. The passage thus leads up to Ez.'s prophecies of restoration, chs. 34 ff.—30. A vivid picture of Oriental life: excited groups talking in the shade of walls and houses. The construction of this and the next v. is as follows: *The sons of thy people who talk of thee together . . . and each talks to his fellow . . .*<sup>31</sup> *they come to thee* etc. See v.<sup>2</sup> n. For *talk together* cp. Mal. 3<sup>13. 16</sup> and Ps. 119<sup>23</sup> (in a hostile sense). **Al** gives *one with one, each to his fellow* (lit. *brother*); the two phrases mean the same thing, and the first is om. by **G**, probably rightly. So far from being indifferent, these exiles are keen to hear the prophet's message, and admit that it comes from Jahveh. Cp. Jer. 23<sup>37</sup>; and for the current saying see v.<sup>10</sup> n.—31. *as the people come in*] i.e. making a crowd, to hear the divine oracle, *ὡς συμπορεύεται λαός G*.—*and they sit before thee* ' ' ] Like the elders, 8<sup>1</sup> 14<sup>1</sup> 20<sup>1</sup>. **Al** adds *my people*, clearly a gloss, om. by **GS**.—for '*lies*' are in their mouth ' ' ] So **GS**. **Al** has an unintelligible *for loves in their mouth they are doing*; the word for *lies* was miswritten *loves* from v.<sup>32</sup>, and then *they are doing* was inserted to supply a verb.—'*and*' *their heart is going after their profit*] They are full of self-seeking, though a glorious prospect is opening before them; cp. the incapacity for a larger view implied by the questions in Mt. 19<sup>27</sup>, Lk. 22<sup>24ff.</sup> For *going after profit* see 1 S. 8<sup>3</sup>, Is. 56<sup>11</sup>. Outwardly there is much enthusiasm, inwardly little to support it; the situation may be illustrated by Is. 29<sup>13</sup>, Jer. 12<sup>25</sup>, Ps. 78<sup>36f.</sup>, Mt. 15<sup>8f.</sup>, Mk. 7<sup>6f.</sup>, 1 Jn. 3<sup>18</sup>.—32. *And lo! thou art to them as a love-song*] lit. *a song of loves*; for the latter word, which has an ignoble sense, see 23<sup>5</sup> n. and 23<sup>11</sup> for another form of the noun. But the next sentence speaks of a singer rather than a song; hence **Al** should read *like one who sings of loves*.—*and has a beautiful voice and plays well*] Cp. 1 S. 16<sup>17</sup>, Ps. 33<sup>3</sup>.—33. *And when it comes*] The subj. is left undefined, cp. 12<sup>25</sup> n. Hitherto the crisis has brought judgement: now it leads to restoration. For *behold it is coming* see 7<sup>5</sup> n.—*they shall know that a prophet has been among them*] So 2<sup>5</sup>. The prophet's function is to interpret history in the light of God's purpose for His people. However insensible and shallow the present generation, a new Israel will carry out God's purpose in the age which is about to dawn. Cp. Isaiah's declaration, Is. 29<sup>13. 14</sup>. It is hardly necessary to treat this v. and 2<sup>5</sup> as a redactor's additions (Herntrich *Ezechielprobleme* 127).

Ch. 33, 2. עליה . . . ארץ . . . Dr. § 197 (2). ולקחו . . . Dr. § 123 (8). **GF** = לקחו. The sentence has a quasi-legal form, Lev. 1<sup>3</sup> 2<sup>1</sup> etc.; cp.



ct. 14<sup>13, 17</sup>.—3. וראה [The second hypothesis begins here; see Dr. § 149 and cp. 39<sup>15</sup>, Is. 21<sup>7</sup>.—4. ושמע השמע The indefinite subj. expressed by a cognate ptcip.; see 18<sup>22</sup> n. ונורה ותוא—The tenses picture an actual case; cp. v.<sup>9</sup>, i S. 17<sup>35</sup> ויקם [Jer. 18<sup>4</sup> ועשו]; Dr. § 148.—חבר—l. חרב-ה. ורמו בראשו יהיה—The apodosis of the hypoth. sentence beginning ורמו בראשו יהיה. It would simplify the syntax of these vv. if ושמע השמע v.<sup>4a</sup> could be taken as the protasis of v.<sup>4b</sup>; but there is no parallel for a hypothesis expressed by יהיה . . . ושמע; hence vv.<sup>3, 4a</sup> must be construed as subordinate and parenthetical. ש om. יהיה. ש=ק' אח קול. ש=כ' אח נורה.—Niph. ptcip., or perf. with pausal ו (Mass.). But l. והיה. the subj. of ורמו is הצפה understood. ש=ח; ש om. cl. a, and reads ורמו for ורמו.—מסמ . . . ושמע The pf. expresses the certainty of the result, cp. Num. 19<sup>13, 20</sup> מסמ . . . ושמע. ושמע . . . ולא תקע . . . ושמע. The same sequence is in v.<sup>4a</sup>; tenses denoting a completed act follow a tense denoting an incomplete, conditional act. For חרב l. החרב, as in v.<sup>4</sup>.—הוא בעוט נלקח.—The bare pf. in the apodosis is uncommon; it expresses certainty and suddenness, cp. i S. 21<sup>16b</sup>; Dr. § 136 (γ). For mas. הוא ש has fem., referring to ושמע. ושמע ש<sup>B</sup> καὶ τὸ αἶμα Ἀ κ.τ. αἶμα αὐτῆς (ש). ש's rendering of vv.<sup>5, 6</sup> is free and marked by the use of ptcips.; Co. 102.—7. והוהרת אחם כמני ש<sup>B</sup> om., though in 31<sup>7</sup> a translation is given, and supplied here by 'AΘ.—8. ויהי . . . ויהי . . . ויהי and thou shalt not have spoken . . . shall die; cp. the tenses in v.<sup>9</sup>; Dr. § 138 ii. (β).—9. והוא רשע בן ים'—ש<sup>B</sup> αὐτὸς ὁ ἀνομος = הוא הרשע; ? l. והוא הרשע = ὁ ἀνομος ἐκεῖνος ש<sup>B</sup> 31<sup>8</sup>.—9. וסברו וסברו ולא שב סברו. ש as usual avoids the repetition, Co. 150. With the irregular fem. סברו. ש<sup>B</sup> 31<sup>9</sup> וסברו וסברו. —10. וסברו וסברו. ש<sup>B</sup> 31<sup>10</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>11</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>12</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>13</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>14</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>15</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>16</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>17</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>18</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>19</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>20</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>21</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>22</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>23</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>24</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>25</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>26</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>27</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>28</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>29</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>30</sup> וסברו וסברו. 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וסברו וסברו. ש<sup>B</sup> 31<sup>123</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>124</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>125</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>126</sup> וסברו וסברו. ש<sup>B</sup> 31<sup>127</sup> וסברו וסברו.

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**Ch. 34. Jahveh's flock.**—The shepherds of the past and the Shepherd of the future, vv.<sup>1-16</sup>. The good and bad members of the flock: Jahveh will judge between them, vv.<sup>17-22</sup>, and will raise up a David to be shepherd and prince, vv.<sup>23-24</sup>, and will render the land secure and fruitful for the sheep of His pasture, vv.<sup>25-31</sup>. Usually the ch. has been regarded as a unity, but recent opinion inclines to treat vv.<sup>17-31</sup> as a later supplement to vv.<sup>1-16</sup>, and for the following reasons: there is a falling-off in style, marked by the repetitions in vv.<sup>17b-20-22</sup> and <sup>18-19</sup>; the figure changes unexpectedly, the 'shepherds' are no longer the kings of vv.<sup>1-16</sup>, but leading members of the community; a judgement on Israel itself, designed to separate the good from the bad is alien to the temper and plan of chs. 34-37; the 'one shepherd . . . my servant David' is mentioned in vv.<sup>23f.</sup> only to disappear until 37<sup>15ff.</sup>; the transformation of the land, vv.<sup>26-30</sup>, comes again in 36<sup>8-12</sup>. The dependence of vv.<sup>17ff.</sup> on other literature is particularly noticeable; thus v.<sup>25</sup> adapts the 'covenant' of Hos. 2<sup>20</sup>; vv.<sup>25-27a</sup> are almost identical in thought and language with Lev. 26<sup>4-6</sup>. These considerations, put forward by Steuernagel (in part), Jahn and Hölscher, must affect our estimate of the chapter.

**V. 2. Prophecy against the shepherds of Israel]** The prophecy is cast into an allegorical form, suggested, like other allegories in Ez. (cp. pp. 159f. 249), by Jeremiah, in this case by Jer. 23<sup>1-4</sup>. The *shepherds* are native kings and rulers, as often in ancient literature, both Eastern and Western, e.g. the Akk. *rēu* = 'shepherd, regent' (a ptcp., as in Hebr.), Homer *Od.* iv. 532 Ἀγαμέμνονα ποιμένα λαῶν, and often, Dante *Par.* xxvii. 55 f., Milton *Lycidas* 114 ff.; so Moses Is. 63<sup>11</sup>, David Ps. 78<sup>71f.</sup>, Cyrus Is. 44<sup>28</sup>, the Davidic prince infr. v.<sup>23</sup> 37<sup>24</sup>. In Jeremiah the figure is used most frequently of cruel and selfish rulers, e.g. Jer. 2<sup>8</sup> 10<sup>21</sup> 22<sup>22</sup> 23<sup>1-2</sup> 25<sup>34-36</sup>, though also of those who are faithful to their charge, Jer. 3<sup>15</sup> 23<sup>4</sup>; in Ez. the usage is similar, vv.<sup>2-10</sup> and v.<sup>23</sup> 37<sup>24</sup>. Zech. 11<sup>4ff.</sup> 15-17 13<sup>7</sup> owes much to both prophets. See further on v.<sup>15</sup>.—*say unto them, to the shepherds]* The double direction can hardly be right; omit either *unto them* with <sup>6b</sup>, or *to (concerning) the shepherds* with <sup>6a</sup>; the latter was perhaps the heading of the chapter, cp. Jer. 23<sup>9</sup>.—*Ah! the shepherds of Isr. who have been feeding themselves]* For the exclamation cp. 13<sup>3-18</sup>, Jer. 23<sup>1</sup>. Ezekiel had no respect for the contemporary kings, see 17<sup>1-21</sup> 19<sup>10-14</sup> 21<sup>30-32</sup> [25-27], though he betrays some sympathy with the fate of Jehoahaz and Jehoiachin, 19<sup>2-9</sup>. He shared Jeremiah's opinion of Zedekiah's immediate predecessors, Jer. 22<sup>10-30</sup>.—*3. Ye eat the fat]* <sup>6v</sup> pronounce *the milk* i.e. curd or cheese, cp. 1 S. 17<sup>18</sup>, which suits the context better; the eating of fat



animals is mentioned in the next clause but one.—*ye slaughter*] The word generally means *to sacrifice, to slaughter for sacrifice*, here *to slaughter for food*, as in 1 S. 28<sup>24</sup>, 2 C. 18<sup>2</sup>. Animals slain for food used to be presented at the altar, so that all eating of flesh had something of a religious character. In the course of time it became no longer possible to identify slaughter with sacrifice, as appears from Dt. 12<sup>20-28</sup>, where a modification of the primitive custom is sanctioned; and the word for *sacrifice* could be used simply for *slaughter*. See W. R. Smith *R. of S.*<sup>3</sup> 238.—4. *The sickened ye have not cured, and the sick ye have not healed*] The first sentence is regarded as merely a variant of the second by Co. Hö.; it is not repeated in v.<sup>16</sup> with the other epithets; but see crit. n.—*the lost ye have not sought*] Cp. Jer. 50<sup>6</sup>; and ct. vv.<sup>11, 12</sup> below. In the N.T. cp. Mt. 18<sup>12-14</sup>, Lk. 15<sup>4</sup> 19<sup>10</sup>.—*but with strength ye ruled them, and with rigour*] In Lev. 25<sup>43, 46, 53</sup> *with rigour* is connected with the harsh treatment of slaves, which may be alluded to here; in Ex. 1<sup>13, 14</sup> P with the oppression of Isr. in Egypt. Ⓞ understood the sentence differently, 'and the strong ye overpowered with labour'; but Ⓜ gives a better sense.—5. *And they were scattered because there was no shepherd*] For the idea cp. 1 K. 22<sup>17</sup>, Num. 27<sup>17</sup> P, Mt. 9<sup>36</sup>, Mk. 6<sup>34</sup>. ⓄⓄⓈ give *my sheep* as the subject, perhaps rightly.—*and became food for all beasts of the field*] So vv.<sup>8, 10</sup>; see 15<sup>4</sup> n. 29<sup>5</sup> n.—At the end of the v. Ⓜ repeats *and they were scattered*, which Ⓞ carries over to the next v.; it may be part of a marginal note.—6. *My sheep wandered*] The vb. is hardly correct in form, and Ⓞ omits it; *my sheep* ought to go with *were scattered* at the end of v.<sup>5</sup>. Looking at the text of vv.<sup>5, 6</sup> as represented by Ⓞ, it will be seen that *my sheep were scattered* occurs three times, twice in identical words, and once with the same verb in a different stem (v.<sup>6b</sup>). The redundancy is best explained as due to a marginal note which has been incorporated into the text; probably the two vv. should be read, 'and my sheep (ⓄⓄⓈ) were scattered because there was no shepherd . . . the field;<sup>6</sup> on all the mountains . . . my sheep were scattered, with none to search and none to seek.'—*on every high hill*] See 6<sup>13</sup> n. 20<sup>28</sup>.—7. *Therefore, shepherds, hear ye the word of Jahveh*] So v.<sup>9</sup>, cp. 16<sup>35</sup> 36<sup>4</sup>, Jer. 42<sup>15</sup> 44<sup>26</sup>.—8. *As I live*] See 5<sup>11</sup> n.—*became a spoil*] vv.<sup>22, 28</sup> 26<sup>5</sup> 36<sup>4</sup>, Jer. 2<sup>14</sup> 49<sup>32</sup>.—*became food*] See v.<sup>5</sup> n.—*and my shepherds did not search for my sheep*] The kings of Isr., however selfish and neglectful, were nevertheless Jahveh's shepherds, responsible to Him (v.<sup>10</sup>), and ruling by His sanction. ⓄⓄⓈ *the shepherds*, a weaker reading. Some (Co. Kr. Hö.) would cancel the whole sentence, and it certainly overloads the v.; but Ⓜ may well be original.—9. Repeats v.<sup>7</sup>; Ⓞ<sup>B</sup> om. *hear ye the word of Jahveh*.—

10. *Behold, I am against the shepherds*] See 5<sup>8</sup> n.—*I will search for . . . at their hand*] See 33<sup>6</sup> n.; the meaning, 'require an equivalent for,' is not quite the same as *seek out* in v.<sup>11</sup>.—*make them cease*] See 23<sup>27</sup> n.—*deliver my sheep from their mouth*] The human oppressors are pictured as ravenous beasts, cp. Ps. 22<sup>22</sup> [21], Lam. 2<sup>16</sup> 3<sup>46</sup>.—*food*] Cp. v.<sup>5</sup>.—11. *Behold, I even I*] So v.<sup>20</sup>; cp. 5<sup>8</sup> 6<sup>3</sup>.—*will search for my sheep and seek them out*] Jahveh Himself will assume the functions of the neglectful shepherds. The ideal of a Theocracy, which Ez. cherishes, arose out of the unhappy experiences of the people under the monarchy; as far back as the 8th cent. the conception rose before the mind of Hosea, e.g. Hos. 8<sup>4</sup>.<sup>10</sup> 10<sup>3</sup> 13<sup>10r</sup>; it is definitely expressed in Jud. 8<sup>23</sup>, 1 S. 8<sup>7</sup> 10<sup>19</sup> 12<sup>12</sup>.<sup>17</sup> E<sup>2</sup> (later than Hos.). The kings were felt to be responsible for most of the evils in the national life, even for the destruction of the state; and religious minds took refuge in the belief that Jahveh was the true King of Israel. Zeph. 3<sup>15n</sup>. should be noted in this connexion.—12. *in the day when he is in the midst of his sheep which are dispersed*] 1. *in the day when his sheep are dispersed*; see crit. n.—*from all the places where they are scattered*] Not only Babylonia, but Egypt must be meant (cp. Jer. 24<sup>8</sup> 43<sup>5-7</sup> 44<sup>15</sup>.<sup>26</sup>, Is. 27<sup>13</sup>), perhaps also Phoenicia and S. Arabia. There is an echo of Jeremiah in the phrase, Jer. 8<sup>3</sup> 24<sup>9</sup> 29<sup>14</sup> (? Jer.) 40<sup>12</sup> (? Jer.), though he writes *driven* for *scattered*.—*in the day of cloud and thick darkness*] Prob. from Zeph. 1<sup>15</sup> (temp. Josiah), the source also of Joel 2<sup>2</sup>; cp. Dt. 4<sup>11</sup>, Ps. 97<sup>2</sup>.—13. *I will bring them forth . . . gather them . . . bring them into their own country*] The promise of restoration is specially emphasized in this part of the Book; see the passages collected in the note on 11<sup>17</sup>. No doubt the language suggests a wider dispersion than existed in Ez.'s time, and Torrey believes that it points to the circumstances of the Jews in the 3rd cent. B.C. (l.c. 33. 106). But the Second Isaiah supports Ez., e.g. Is. 43<sup>5r</sup>. 49<sup>12</sup>, and such passages as Is. 11<sup>12</sup> (? exilic), Jer. 23<sup>3</sup> 32<sup>37</sup>: a certain imaginative freedom must be allowed to the prophets.—*on the mountains of Isr., etc.*] See 6<sup>2</sup>. 3. 6 n.; the prophet speaks of them now in an altered tone; cp. 36<sup>1n</sup>.—14. *on the mountain-heights of Isr.*] Cp. 17<sup>23</sup> n. (sing., of Zion).—*shall be their abode*] Especially the abode of shepherds or flocks, 2 S. 7<sup>8</sup>, Is. 65<sup>10</sup>, also of camels ch. 25<sup>5</sup>. The pastoral and agricultural tradition was never lost throughout Israel's history, and coloured the national ideals of the future, e.g. Is. 32<sup>18</sup> 33<sup>20</sup>, Jer. 31<sup>12</sup>.<sup>24</sup> 33<sup>13</sup>.—*upon a fat pasture they shall feed*] See v.<sup>18</sup> n., 1 C. 4<sup>40</sup>.—15. *I will feed my flock, and I will make them lie down*] The first pers. pron. each time is emphatic: Jahveh Himself will act as the Shepherd of His people—a profound and moving thought, cp. v.<sup>11</sup> n., Is. 40<sup>11</sup>, Jer. 31<sup>9</sup>,



Ps. 23<sup>1</sup> 74<sup>1</sup> 78<sup>52</sup> 79<sup>13</sup> 80<sup>2</sup> [1] 95<sup>7</sup> 100<sup>3</sup>. Like much else in these chs., it leads up directly to the N.T., e.g. Jn. 10<sup>11</sup>, Heb. 13<sup>20</sup>, 1 Pet. 2<sup>25</sup> 5<sup>4</sup>, Rev. 7<sup>17</sup>. A Rabbinic comment is worth quoting: 'he who is on the watch for (the Messianic) salvation, the Holy One, blessed be He, will make him to lie down in the Garden of Eden, as it is said in Ez. 34<sup>15</sup>,' *Pesikta* R. xxxiv.—16. The divine Shepherd will care for precisely those who have no one else to care for them (cp. v. 4). This again receives fuller illustration and point in the Gospels, Mt. 18<sup>12-14</sup>=Lk. 15<sup>3-7</sup> 19<sup>10</sup>, Jn. 10<sup>10-15</sup>. For the rescue of the *lost* and the *driven out* cp. Is. 11<sup>12</sup> 27<sup>13</sup>.—*but the fat and the strong I will destroy*] Some prefer the reading of ~~GLSD~~ *I will keep*, on the ground that it is more appropriate to the Shepherd; but ~~ML~~ agrees better with the next sentence.—*I will feed them with judgement*] rather than 'as is fitting,' Herrm., who adopts ~~G~~'s reading *keep*. The divine Shepherd, if merciful, is also just and can be stern; for this use of *feed* cp. Mic. 5<sup>5</sup>, Zech. 11<sup>4-7</sup>, Ps. 2<sup>9</sup>. Again the N.T. gives expression to the same thought, Rev. 2<sup>27</sup> 12<sup>5</sup> 19<sup>15</sup>; and cp. 6<sup>16</sup> 'the wrath of the Lamb.'—Vv. 17-22. The figure changes: instead of the bad shepherds and the flock, vv. 1-16, we have the bad sheep among the flock; kings and princes give place to powerful, oppressive members of the community; the Shepherd of vv. 11<sup>n</sup>. is now the Judge, vv. 20-22. This change in the application of the figure goes along with a difference in style which seems to betray another hand; the matters dealt with also give the impression that vv. 17<sup>n</sup>. are not the sequel of vv. 1-16, but an appendix partly based upon the prophecies in chs. 36. 37. See above p. 373.—17. Here the *sheep* are addressed; the *shepherds* have had their warning. The *rams and he-goats* mean the leading men among the people, named together as in 39<sup>18</sup>, Is. 34<sup>6</sup>, Jer. 51<sup>40</sup>; cp. *ch.* 17<sup>13</sup> (*rams*), Is. 14<sup>9</sup>, Zech. 10<sup>3</sup> (*he-goats*); acts of violence committed by the strong against the weak are mentioned in 22<sup>24-29</sup> (? Ezek.). The threat of a divine judgement upon the community itself does not occur again in these chs., which picture an age of reformation and peace for Israel; and this is an additional reason for the view that vv. 17<sup>n</sup>. have been added to the original prophecy (Hö.). The judgement which divides the sheep from the goats anticipates the parable in Mt. 25<sup>31<sup>n</sup></sup>.—18. The people's natural leaders are charged with appropriating the best for themselves and damaging the means of life for others: it is the old prophetic protest, e.g. Is. 1<sup>23</sup> 3<sup>14<sup>f</sup></sup>. 5<sup>8</sup>, Hos. 4<sup>7-11</sup> 7<sup>1-6</sup>, Am. 3<sup>9<sup>f</sup></sup>. 4<sup>1-6</sup>, Mic. 3<sup>1-3</sup>.—*ye feed upon the good pasture*] Ct. v. 14<sup>a</sup>. Hitherto, vv. 2-16, the word has been used in the sense *cause to feed, tend, pascere*; here it is used in the sense *feed upon, pasci* (so v. 14<sup>b</sup>).—*ye trample . . ye foul*] The images describe the

callous wrongs inflicted by the powerful classes, cp. v.<sup>19</sup> 32<sup>2</sup>. 13 n. —19. *And my sheep—that which your feet have trampled they feed upon*] Jahveh's sheep are the helpless and weak, as distinguished from the fat and the strong. The common rights of humanity are invaded by these selfish oppressors.—20. *Behold, I even I*] See v.<sup>11</sup> n.—21. *thrust all the sickly with your horns*] Cp. v.<sup>4</sup>, and Dt. 33<sup>17</sup>, 1 K. 22<sup>11</sup>, Dan. 8<sup>4</sup>.—22. *And I will save*] Only again in this part of the Book, 36<sup>29</sup> 37<sup>23</sup>. In Ez. the emphasis lies upon restoration rather than *salvation*, which 2 Isaiah mentions so often. One chief difference between the Old Testament and the New is this: in the O.T. Jahveh is always the Saviour of His people (Is. 63<sup>8</sup>), in the N.T. the Messiah is Saviour (Mt. 1<sup>21</sup>).—Vv. 23-31. At this point the prospect widens out. After the sheep have been saved, and the good separated from the bad, a fresh epoch begins: the flock is united and secure under the charge of one shepherd, a David, ruling over a land supernaturally transformed; and then the consummation—it will be known that Israel is Jahveh's flock, and Jahveh Israel's God! The figure in vv.<sup>17-21</sup> is developed further, and thus forms a link between the two passages; but Hölscher may be right in regarding vv.<sup>23-31</sup> as a still later expansion, the work, perhaps, of more than one hand.—23. *And I will set over them one shepherd*] A significant phrase, associated in Am. 9<sup>11</sup> with *setting up* the fallen booth of David, and in 2 S. 7<sup>12</sup> with *setting up* the seed of David. Taken in conjunction with 37<sup>24</sup>, the *one shepherd* implies a single flock, the union of the kingdoms; cp. the *μία ποιμνὴ, εἰς ποιμήν* of Jn. 10<sup>16</sup>. A contradiction has been detected between this and v.<sup>15</sup>: with Jahveh as the divine Shepherd, what room is there for a human shepherd? But the latter is not set up until the restoration has taken place (vv.<sup>11-16</sup>); and if vv.<sup>23ff.</sup> were subsequently attached, the inconsistency, such as it is, can easily be accounted for.—*even my servant David*] Not David brought to life again, nor 'a king from his seed' (Rashi), for in 37<sup>25</sup> *David* is to be prince *for ever*; but an ideal ruler such as David was (He. *Ezechielst.* 123). The conception is treated more fully in 37<sup>22-25</sup>, and goes back to Jer. 23<sup>5f.</sup> 30<sup>9</sup>; Zech. 11<sup>16</sup> is founded upon both. Kimhi agrees: *David*, he says, is 'the Messiah who shall arise from his seed in the time of salvation.' The hope of a new and better type of king seems to have sprung up in the closing days of the monarchy, when in despair of the present men looked to the future for relief; prophecies of the ideal king belong to the time just before, during, or after the exile, e.g. Is. 9<sup>6</sup> 11<sup>1</sup> (Gray *Isaiah* 214), 32<sup>1</sup>, Hos. 3<sup>5</sup>, Jer., Ez., Hag. 2<sup>23</sup>, Zech. 3<sup>8</sup> 6<sup>12f.</sup> 9<sup>9</sup>, Ps. Sol. 17<sup>23</sup>. *David* is given the title of *my servant*, v.<sup>24</sup> 37<sup>24f.</sup>, like Jacob 37<sup>25</sup>, just as the historic David, a



man after Jahveh's heart, came to be so styled, 2 K. 8<sup>19</sup>, Ps. 89<sup>4</sup>. 21 [3. 20], and in the headings of Pss. 18. 36.—*he shall shepherd them, and he shall be a shepherd to them*] & om. the former of these synonymous phrases, of which only one can be original.—24. *And I Jahveh will become God to them*] Cp. v. 31 and 11<sup>20</sup> n.—*and my servant David prince among them*] There was no desire for a restoration of the monarchy as hitherto understood; but the nation must have a head, and in 37<sup>25</sup> Ezekiel calls him *prince*, *nāsi'*, and *king*, *mēlek*, only in 37<sup>22</sup>. 24. In the community of the new age the title is never *mēlek*, and the *nāsi'* has a less prominent position than is assigned to him here, e.g. 44<sup>3</sup> etc.; see 7<sup>27</sup> n. The ideal of the future has advanced in clearness from the vague hints in 16<sup>60</sup> 21<sup>32</sup> [27]; cp. 17<sup>22-24</sup> n.—25. *a covenant of peace*] ensured by the extermination of *hurtful beasts* (cp. v. 28), one of the plagues to which the country was liable, 14<sup>15</sup>. 21, Am. 3<sup>12</sup>, Jer. 2<sup>15</sup> 4<sup>7</sup>, Is. 31<sup>4</sup>. The promise, which is identical with Lev. 26<sup>6</sup>, may have been suggested by Hos. 2<sup>20</sup>, where, however, the *covenant* is to render wild beasts harmless, cp. Is. 11<sup>6-8</sup> 35<sup>9</sup> 65<sup>25</sup>, Job 5<sup>22</sup>. 23. A wider scope is given to the *covenant* in ch. 37<sup>26</sup>.—*dwelt in the wilderness securely*] The emphasis on *securely*, vv. 25. 27. 28, shews how constant were the perils of life in early days.—*and sleep in the forests*] In ordinary times this would be dangerous, Jer. 5<sup>6</sup>, Ps. 104<sup>20f</sup>.—26. *And I will make them and the places round about my hill a blessing*] A doubtful sentence. The context refers to the enhanced fruitfulness of the whole country; it is therefore out of place to mention the people and mount Zion in particular. The Vrs. recognize *round about my hill*, but & om. *a blessing*; the latter may have been taken up by mistake from the line below. The most probable emendation is *And I will give to them showers in their season*, parallel to the next clause. The *showers* (cp. Jer. 3<sup>3</sup>) will be what is sometimes called the *former rain*, which in Palestine falls in Oct.—Nov.—*and I will cause the rain to come down in its season*] i.e. the winter rain (*gésheh*, sometimes called the *latter rain*) from mid-December to March; it soaks the soil and fills the springs and cisterns before the dry season (May—Oct.); see Dt. 11<sup>14</sup> 28<sup>12</sup>, Zech. 10<sup>1</sup>, Job 38<sup>26f</sup>. The language resembles that of Lev. 26<sup>4a</sup>.—*rains of blessing there shall be*] & better (*even*) *a rain of blessing*.—27. *the trees of the field . . . increase*] So Lev. 26<sup>4</sup> cp. 20, Zech. 8<sup>12</sup>, Ps. 67<sup>7</sup> [6] 85<sup>13</sup> [12]. The increased fertility of the land became a feature in Ez.'s descriptions of the new age, e.g. 36<sup>34f</sup>. 47<sup>1-12</sup>.—*and in their country they shall be secure*] Similarly Lev. 26<sup>5</sup>; see v. 25 n.—*when I break the bars of their yoke*] See 30<sup>18</sup> n., and cp. Lev. 26<sup>13</sup>, Jer. 2<sup>20</sup> 28<sup>10ff</sup>. 30<sup>8</sup>.—*from the hand of those who made bondsmen of them*] This expression, lit. *to work by means of another*, is applied

to slavery, Ex. 1<sup>14</sup> P, Lev. 25<sup>39. 46</sup>, Jer. 22<sup>13</sup>, and to the forced payment of tribute, as here, Jer. 25<sup>14</sup> 27<sup>7</sup> 30<sup>8</sup>.—28. *become a spoil to the nations*] Cp. v.<sup>8</sup>.—*they shall dwell securely, with none to make them afraid*] See 28<sup>28</sup> n., and the similar expressions in Lev. 26<sup>5. 6</sup>; the second occurs in Jer. 30<sup>10</sup>=46<sup>27</sup>, describing the future peace of Israel.—The close parallel between vv.<sup>25-28</sup> and Lev. 26<sup>4-6. 13</sup> raises questions which hardly admit of an answer: Was Ez. the author of both passages? or do both come from a common source? Quite possibly Lev. was the original; and there are other grounds for questioning Ez.'s authorship of vv.<sup>17-31</sup> (p. 373).—29. *And I will set for them plantations for renown*] i.e. which shall be so productive as to be famous; cp. Dt. 26<sup>19</sup>, Jer. 13<sup>11</sup>, Zeph. 3<sup>19†</sup>. We might render a *plant* Is. 61<sup>3</sup>, or a *place of planting* 17<sup>7</sup> 31<sup>4</sup> n.; in either case the sing. is probably intended to have a collective sense. If with **Ⓢ** we read *peace* instead of *for renown*, the meaning *peaceful planting-places, plantations*, will follow suitably the description in v.<sup>28</sup>.—*carried off by famine*] No more plagues, like those mentioned in 14<sup>13†</sup>.—*the shame of the nations*] Cp. 36<sup>6. 15</sup> and 16<sup>52</sup> n.; the shame of being despised by other peoples, 22<sup>4</sup>.—30. *that I . . . am with them*] The wording has no parallel in Ez.; when the idea is to be expressed fuller terms are used, e.g. 37<sup>26-28</sup>. Probably *with them* has been copied wrongly from *ye* (the same consonants in Hebr.) in v.<sup>31</sup>.—*and they are my people*] Cp. Hos. 2<sup>25</sup>, Is. 51<sup>16</sup> 63<sup>8</sup>, taken up in Zech. 13<sup>9</sup>. See 11<sup>20</sup> n.—31. *And ye are my sheep, sheep of my pasture*] The ideal relation between Jahveh and Israel, vv.<sup>11. 15</sup>, is established in the blessed future; cp. 37<sup>24. 27</sup>. **Ⓜ** has an addition, which requires the rendering *And ye my sheep . . . are men*; then the meaning will be, in Kimhi's words, 'Inasmuch as ye are the sheep of my pasture, because I fed you with knowledge and understanding and intelligence, so ye are called men, and not sheep or cattle.' But this reads too much into the language, and *men* is om. by **Ⓢ<sup>BI</sup>**; the word may have crept in from below, 35<sup>2</sup> *son of man*. For *the sheep of my pasture* cp. Jer. 23<sup>1</sup>, Ps 74<sup>1</sup> 79<sup>13</sup> 95<sup>7</sup> 100<sup>3</sup>.—*I am your God*] Without the conjunction, as often in H, e.g. Lev. 18<sup>4-6</sup>; but **ⓈⓈ** supply it, and, with several MSS, give the full formula *Jahveh your God*.

Ch. 34, 2. יְרֵעֵי יִשְׂרָאֵל For the Akk. *re'u*, *re'utu* 'government,' see KB. ii. 36. 82 (Sargon, Sennacherib); iii. 2, 32. 54 (Nebuchadr.).—אֱלֹהִים [לְרַעֲיָם] For the prep. with suff. anticipating the word following cp. 14<sup>4</sup> 41<sup>25</sup> דְּלִחֻת אֱלֹהִים; both textually uncertain, as are the instances given in Kön. iii. § 340 n.—הָיָו רְעִים אֹתָם Cp. 43<sup>8</sup>; Dr. § 135 (5). **Ⓢ** wrongly μη βόσκεισιν ποιμένες εαυτούς; for רְעִים אֹתָם cp. vv.<sup>8. 10</sup>, Ex. 5<sup>19</sup>, Jer. 7<sup>19</sup>. Occasionally, instead of the reflexive stem of the vb., the active is used with the objective אֹת and a suff. to express *themselves*; here אֹתָם is opposed to הַצֹּאן.—3. הָעֵלֶב **Ⓢ** γάλα **Ⓢ** lac=הֶלֶב.—הַבְּרִיאָה **ⓈⓈ** imply





am Jahveh.—16. [אֲחֻזֵּי הַסֵּבֶה] om. [אֲשֵׁרִי]—*φύλαξω*—[אֲרִנְנָה] The Vrs. insert *and*; but see v. 3 n. [בְּמִשְׁפָּט] = 'in a right manner' Jer. 17<sup>11</sup>, Ps. 112<sup>6</sup>; but hardly here. 17. [אֲתֵנָה צִאֲנִי] *καὶ ὑμεῖς [τὰ] πρόβατα* = בעלי אנדופים. In apposition to לשד. Rashi expls. אנדופים i.e. the violent, lit. 'owners of fists.'—18. חָרַע . . חָרַע As a rule after חָרַע the vb. is preceded by כי, e.g. Num. 16<sup>9</sup>, 13, Is. 7<sup>13</sup>, and the Vrs. supply it here.; the asyndeta are rather frequent in this ch., vv. 3. 10. After חָרַע adds הרעים.—[מִשְׁקַע] the clear water, lit. 'that which is settled, clarified'; cp. the vb. in 32<sup>14</sup>, and סָרַם v. 19.—19. [וְנִמְאָן] The athnah marks a cas. pend., here without a personal pron. resuming the subject, cp. 40<sup>7</sup> 43<sup>16</sup>, 17, Neh. 13<sup>24</sup>.—[מִרְסָם] lit. 'a place of trampling,' Is. 7<sup>25</sup>; synon. with סָרַפֶּשׁ, cp. 32<sup>3</sup>.—20. [אֲלֵיהֶם] om.—[וּשְׁפַחְתִּי] Cp. v. 11 n.—[וְבִין . . וְבִין] Ct. 5<sup>1</sup> . . 5<sup>17</sup>, 22 44<sup>23</sup>.—[וְשָׁה בְרִיָּה] lit *sheep, fatness*; but l. חָרַע v. 3, with some MSS; Dr. § 188 (1) note.—[וְרָה] Only again Num. 13<sup>20</sup> JE.—21. [יַעַן] om.—[כִּל הַנְחִלָה עַד אֲשֶׁר הָפֵךְ] has only the equivalent of 'translating freely.—[אֲמֹנָה] So Ex. 35<sup>26</sup>; ct. עליהם, אחת, אחס, להן. 23.—23. [וְהָיָה] See Dr. § 123 (γ).—[וְהָיָה לְבֹנֵי] For החוצה cp. 81<sup>4</sup> n.—22. [וְהָיָה] See Dr. § 123 (γ).—[וְהָיָה לְבֹנֵי] See v. 8 n.—[לִשְׁחָרְתִּי] from v. 17.—23. [וְהָיָה] The genders vary with the image before the writer's mind, now the people, now the sheep; cp. v. 11 n. 1<sup>6</sup> n.—[וְרָה] *ποιμένα ἕνα*, but *ἕνα* π. ἕτερον an attempt at reconciliation with v. 15.—[וְרָה] Plenē in Hos. Am. 1 K. 3<sup>14</sup> 11<sup>4</sup>, 38 (ct. 9<sup>4</sup>), Ezr. Neh. Chr.; ct. v. 24 37<sup>24</sup>, 26; the difference is due to caprice.—[וְהָיָה יִרְעָה אֲחֵם] om., 'AΘ supply a rendering; prob. a marginal variant. For [וְהָיָה] many MSS give [וְהָיָה].—24. [וְהָיָה] For [וְהָיָה] *δραχων*, as in 7<sup>27</sup> 12<sup>10</sup>, 12 37<sup>22</sup>—[וְהָיָה] om.—25. [וְהָיָה] *grow old* (שָׁנָה); *g* generally adopts the more prosaic sense of a word when possible.—[וְהָיָה] Kt., an incorrect form of [וְהָיָה] Q.—26. [וְהָיָה] וְהָיָה וְהָיָה וְהָיָה The construction of 'וְהָיָה after וְהָיָה is questionable; it should be 'וְהָיָה. All the Vrs. om. the conjunction [וְהָיָה], and *καὶ δώσω αὐτοὺς περικύκλω τοῦ οἴκου μου*, 'AΘ add *εὐλογίαν*, Σ *εὐλογητοὺς*. *g* paraphrases as 'the house of my sanctuary.' Read prob. וְהָיָה להם ריבים בעת, or בעת as Lev. 26<sup>4</sup>, but וְהָיָה is nearer to וְהָיָה; for the sg. after ריבים collect. cp. Mic. 5<sup>6</sup>; so Co. (partly) Be. (partly) Kr. Ro.—[וְהָיָה] *ὑπερόν* *εὐλογίας*.—27. [וְהָיָה] *κατοικήσουσιν . . ἐν ἐλπίδι εἰρήνης*, an exegetical rendering.—[וְהָיָה] *τὸν ζυγόν*, *τ. ζ. τοῦ κλοιού*.—29. [וְהָיָה] *deströy* cp. 1 S. 15<sup>6</sup>.—31. [וְהָיָה] With *ḫērē, ḫīm. Mikhhlol 190 a*; the 2 fem. pl. pron. is attracted to the gender of צִאֲנִי; the form occurs only here, ct. אֲמֹנָה v. 17 13<sup>11</sup>, 20; Stade § 281 c. Two MSS l. אֲמֹנָה. *g* *πρόβατά μου καὶ πρόβατα ποιμνίου μου ἔστε*, i.e. om. ואֲנִי, reading וְנִמְאָן, and om. אֲמֹנָה.

Ch. 35. Edom denounced.—Two questions arise: Why should Edom be denounced a second time, when an oracle against it already stands in 25<sup>12-14</sup>, among the prophecies on foreign nations? And, How comes it that an oracle of this severe character appears in Part III., which is concerned with Israel's restoration? It may be answered (1) that the present oracle goes more into detail, and is marked by greater bitterness of feeling than 25<sup>12-14</sup>, as though in the interval Edom had aggravated its offences; and (2) that, while Part III. is mainly devoted to reconstruction, yet it lays down as a preliminary that the land must be cleared of all the hostile neighbours,



Edom among the rest, 36<sup>1-7</sup>. On such grounds as these the position of ch. 35 before 36 can be accounted for; and there is point in the contrast between the different future in store for *mount Se'ir* 35<sup>3, 7, 15</sup> and *the mountains of Israel* 36<sup>1, 4, 8ff.</sup>. On the other hand, ch. 36 speaks of all the neighbouring nations as hostile, but ch. 35 singles out Edom; hence it has been suggested (by Jahn, *Herrm. Ezechielst.* 35 f., Hö.) that ch. 35 was inserted after Ez.'s time to give the Edomites a more drastic treatment than they receive in 36<sup>5</sup>. We can hardly do more than balance probabilities; Ez. himself may have introduced the chapter to add emphasis to the threats in ch. 36. Herrmann in his *Commentary* has abandoned his earlier view, which Steuernagel also rejects (*Einkl.* 589 f.).

V. 2. *Set thy face against*] Cp. 25<sup>2</sup> 6<sup>2</sup> n.—*mount Se'ir*] The mountain range E. of the 'Arābā, from the S. of the Dead Sea to the Gulf of 'Akāba, the home of Esau, Gen. 32<sup>4</sup> [3] J 36<sup>8</sup> P, Dt. 2<sup>4f.</sup>, Josh. 24<sup>4</sup> E. *Se'ir* (lit. *hairy* i.e. covered with brushwood) is sometimes used in a wider sense for the territory of Edom, which extended westwards from the 'Arābā to the S. of Judah; Dt. 33<sup>2</sup>, Judg. 5<sup>4</sup>, Num. 20<sup>23</sup> 34<sup>8f.</sup> P. See Buhl *Gesch. d. Edomiter* 22 ff.—3. For the expressions in this v. see 5<sup>8</sup> n. 6<sup>14</sup> n.—4. *Thy cities . . . Jahveh*] Similarly 12<sup>20</sup>.—5. *a perpetual enmity*] Cp. 25<sup>15</sup>. Edom's enmity was of long standing; tribal legends carry it back to the jealousy aroused in Esau, Gen. 27<sup>41</sup> J; see also ch. 25<sup>12</sup> n. For the rendering *perpetual*, in the sense of continuous existence, cp. v. 9, 1 S. 27<sup>12</sup>, Is. 56<sup>5</sup>, Ps. 78<sup>66</sup>.—*deliver . . . to the sword*] lit. *pour into the hands of the sword*, cp. Jer. 18<sup>21</sup>, Ps. 63<sup>11</sup> [10] and 75<sup>9</sup> [8]. Perhaps the Edomites joined forces with the Chaldeans in the final attack on Judah; this seems to be implied by the words which follow: *the time of their calamity*, cp. Jer. 18<sup>17</sup>, Ob. 13, *the time of the iniquity of the end*, cp. 21<sup>30, 34</sup> [25, 29].—6. *As I live, saith Jahveh, 'Because thou art 'become guilty through' blood, so blood shall pursue thee*] For the form of the sentence cp. 11<sup>8</sup>. The blood-guiltiness of Edom was all the more unnatural because Edom was a brother-nation, Gen. 25<sup>23</sup> J, Dt. 23<sup>8</sup> [7]. *Al* reads *because thou hast hated blood*, for which *Σ* gives *thy blood* i.e. thy blood-relationship, a meaning which is contrary to Hebr. usage. There can be little doubt that *Σ* points to a better form of the text, *through blood thou art become guilty*, as 22<sup>4</sup>. The end of the v. refers to pursuit by murderers, so Rashi. After *says Jahveh* *Al* has surely *I will make thee blood, and blood shall pursue thee*, an incorrect version of the words which follow, and om. by *Σ*; cp. the duplication in vv. 14, 15.—7. *and I will cut off from it [mt. Se'ir] him who passes to and fro*] A variation of the phrase 'cut off from it

man and beast' 14<sup>13. 17. 19. 21</sup> 25<sup>13</sup> 20<sup>8</sup>, and 'cut off from thee righteous and wicked' 21<sup>8[3]</sup>; *the comer and goer* was evidently a familiar term, cp. Ex. 32<sup>27</sup> E, Zech. 7<sup>14</sup> 9<sup>8</sup>.—8. *And I will fill ' ' with ' ' slain thy hills]* **MI** *I will fill his mountains with his slain, thy hills . . .*; but Edom is addressed, and the 3rd pers. pron. is out of keeping with the rest of the verse; follow therefore **G** in omitting *his mountains* and reading *slain* or *thy slain*. For *hills, valleys, ravines* see 6<sup>3</sup> n.; and for *slain by the sword* cp. 31<sup>171</sup>. 32<sup>20-32</sup>.—9. *perpetual devastations]* Cp. Jer. 25<sup>12</sup> 51<sup>26. 62</sup>.—*shall not be inhabited]* So Hebr. text, lit. *shall not sit*, see 26<sup>20</sup> n.; Hebr. margin *shall not return*, cp. 16<sup>55</sup>.—10. After the disaster of 586 B.C. Edom laid claim to the surviving population and territory, an act which the prophet regards as insulting to Jahveh, the real Owner of the land. If the future possession of Israel will not lie with the Jewish survivors, 33<sup>23ff.</sup>, still less will it lie with the Edomites. The *two nations* are Israel and Judah (Ra. Kim.).—*we will possess it]* Sing., because the *two lands* are really one (Kim.).—*although Jahveh was there]* According to traditional belief, the land of Israel belonged to Jahveh, 2 K. 5<sup>17</sup>, Hos. 9<sup>3</sup>, Joel 2<sup>18</sup> 4 [3]<sup>2</sup>, Lev. 25<sup>23</sup>, Ps. 85<sup>2</sup> [1]; and Zion in particular was His seat, 43<sup>7</sup>, Jer. 3<sup>17</sup>, Joel 4 [3]<sup>17. 21</sup>. Though Jahveh had forsaken His land, 11<sup>23</sup>, it was only till a purified Israel should return and occupy it; then Jerusalem will be given a new name, reaffirming the ancient belief, 48<sup>35</sup>.—11. The punishment of Edom's spite. Indignant readers seem to have filled out the text; at any rate **G**'s 'and I will do to thee according to thy hatred' is an improvement on the overloaded reading of **MI** *and I will do according to thine anger and thy jealousy which thou hast done out of thy hatred against them.—and I will let myself be known against 'thee']* So of Jahveh revealing Himself to the nations, e.g. 38<sup>23</sup>, Is. 19<sup>21</sup>; but also to Israel, 20<sup>5. 9</sup> n. For **MI**'s *against them* **G** has the 2 pers. sing.—12. *all thy blasphemies]* as here or *revilings*, but similarly Is. 37<sup>3</sup>=2 K. 19<sup>3</sup>, Neh. 9<sup>18. 26</sup>; with *I have heard* cp. Is. 37<sup>29</sup>=2 K. 19<sup>28</sup>.—*saying, It is devastated!]* So Hebr. text and **T**; *They are devastated* Hebr. margin and **S**. **G** *The mountains of Israel are a devastation*, but **MI** may be kept.—*to us they are given to devour]* Cp. 15<sup>4</sup> n. The Jewish survivors made a similar claim, 33<sup>24</sup>.—13. *And ye magnified yourselves against me with your mouth]* Cp. Ob. 12, Zeph. 2<sup>8. 10</sup>, Jer. 48<sup>26. 42</sup>, Ps. 35<sup>26</sup>. **G** reads the sing., *thou hast magnified* etc., which agrees better with the context.—*and ye multiplied your words against me]* lit. *made excessive*, an Aramaic, not a Hebr. word; the sentence is probably the gloss of an Aramaic scribe, and **G** omits it.—14. **MI** reads *as all the land rejoices a devastation will I make thee*. This corrupt text was emended on the margin,





nominative, see 17<sup>21</sup> n. ⲉ τὰ δύο ἔσθῃ καὶ αὐτὰ δύο χάραι, 155. The Vrs. do not recognize אַ; but how could they reproduce it?—האיהנה [ארשהו]—349 t. § 349 t. For the construction cp. 25<sup>12, 13</sup>; Kōn. iii. § 415 g; and for the pf. c.w.c. after an oath cp. 17<sup>22</sup> n., Ex. 6<sup>a</sup>, Josh. 2<sup>14</sup> etc.; Kōn. iii. § 367 x. After וְעִשָּׂה ⲛⲓ add דָּךְ, rightly. כְּשֵׁנְחֹרֶךְ בִּם . . . כְּנֹאכָן ⲙⲏ karā tē χεῖρας σου = כְּשֵׁנְחֹרֶךְ; ⲉⲑ = 𐤀. The form כְּשֵׁנְחֹרֶךְ is prob. a scribal error for כְּשֵׁנְחֹרֶךְ; cp. 6<sup>a</sup> n. ⲉⲑ om. בִּם . . . נֹדַעְתִּי l. כִּן ׳ n. —12. ⲛⲓ ⲛⲓ ⲛⲓ A noun of katal form, like בְּקָשָׁה, with a guttural as second radical, cp. וְקָשָׁה, G-K. § 84<sup>b</sup> e. ⲛⲓ = אַת קול י', possibly due to dictation, see 6<sup>a</sup> n. לאמר—ה' יש' [אמרת על ה' יש'] See 33<sup>10</sup> n. ⲉⲗⲧⲁⲥ. Tā δὲ ὅρη [סρ. ἔρημα = סֻפְּקָה—קְרִי יֵשׁ] Kt., sing. referring to ישראל, cp. 26<sup>11</sup> n. ⲛⲓ; Q., plur. agreeing with וְרִי, cp. the following וְגַט; one of the fourteen places in which the Qerê alters ה' to י'; in Ez. see 23<sup>43</sup> 37<sup>22</sup>; Ochlakh No. 113. The word might also be read as a noun, שֻׁפְּקָה.—13. ⲛⲓ ⲛⲓ ⲛⲓ [וְעִתְרוֹתָם עַל רִבְרִים—וְתוּגֵל . . . בְּפִיד=] [וְתוּגֵל . . . בְּפִיד=] The Aram. עַתְר = Hebr. עֵשׂר cannot be found for certain elsewhere in the O.T.; the text of Jer. 38<sup>1</sup>, Prov. 27<sup>8</sup> is doubtful. ⲛⲓ 'and ye multiply,' so Ra. וְרִבְרִים. θ κ. ἐβόησατε ἐπ' ἐμὲ λόγους ὑμῶν = וְרִבְרִיתֵם. The pf. with weak waw makes it additionally probable that the words are a late gloss (Toy, Torrey, al.).—14. ⲛⲓ ἐν τῇ εὐφροσύνῃ πάσης τῆς γῆς ἐρημον ποιήσω σε. ⲛⲓ . . . to mt. Se'ir, which is situated in the joy of the whole earth.' Both imply the text of 𐤀. —15. ⲛⲓ ⲛⲓ ⲛⲓ The vb. is to be taken as 3rd fem., attracted to the gender of שִׁמְחָה; Kōn. iii. § 350 b. ⲛⲓ ἐρημον ἔσθῃ, ὅπως Σ.—[כָּל אִרּוֹם כֹּה—] For the idiom see 11<sup>16</sup> n. ⲛⲓ ⲛⲓ read בְּלָא = בְּלָא. ⲛⲓ ⲛⲓ [וְרִיעָה—וְאִרּוֹם]. ⲛⲓ consistently וְרִיעָה אִרּוֹם. ⲛⲓ adds ó θεός αὐτῶν.

Ch. 36. Restoration : outward and inward.—The first half of the ch. (a) contains an address to the mountains of Israel, vv.<sup>1-15</sup> ; the second half (b), an address to the people, vv.<sup>16-38</sup>. In the earlier days of his ministry Ez. had set his face against the mountains of Israel, to denounce their idolatrous associations, 61<sup>-7</sup> ; now he turns to them with a promise of fertility and repopulation and deliverance from the heathen. Section (a) has been much expanded. In vv.<sup>2-7</sup> the formula *thus saith Adonai Jahveh* occurs no less than six times ; originally no doubt the passage formed a single sentence, constructed on the usual lines : *Thus saith Jahveh, Because . . . Therefore . . . hear ye the word of Jahveh, Thus saith Jahveh . . . Behold, I . . .*, followed by the words of the divine oath. There are various ways in which a text of this kind may be selected out of vv.<sup>1-7</sup> ; Hölscher's suggestion is as good as any, namely, that vv.<sup>1, 2, 4ab, 6b, 7</sup> represent the primary form of the section. (b) The land thus restored will be occupied by a regenerated race ; Israel, purified as by a rite of lustration and quickened by a gift of spiritual power, will then enter upon the ideal relation with Jahveh (vv.<sup>24-28</sup>). The awful holiness of Jahveh had been profaned both by Israel and by the heathen (vv.<sup>16-23</sup>) ; it will be reasserted in a manner which cannot fail to compel



attention; Israel's restoration will produce such an effect upon the heathen that they will acknowledge the supremacy of Jahveh (vv. 33-36); the land will be re-peopled with men as numerous as the sheep offered in Jerusalem at the great festivals (vv. 37, 38). These last two passages, vv. 33-36 and 37, 38, appear to be supplementary. In section (b) Ez. is feeling his way, as he had done previously in ch. 18, towards a general statement of principle; his conception of the process by which Israel is to be regenerated foreshadows the fuller doctrine of the New Testament, especially that of St. Paul; see Davidson 266.

V. 1. *Prophecy unto the mountains of Isr.*] i.e. the land of Isr., of which mountains are the characteristic feature; cp. 'the mountain of Seir' i.e. the land of Edom, 35<sup>2</sup>. The language reproduces that of 62<sup>3</sup>, in an altered tone.—2. *the enemy*] In particular the Edomites, who greedily claimed the deserted country, 25<sup>12</sup> 35<sup>10</sup>; but so did Ammon, Moab, the Philistines, Tyre, 25<sup>3. 8. 15</sup> 26<sup>2</sup>: these, the rest of the surrounding nations, are mentioned below, vv. 3-5, 7.—*has said Aha! against you*] See 6<sup>11</sup> n. 25<sup>3</sup>; the spiteful exultation of Edom contributed to *the shame* v. 6, which the land had to bear.—*and the ancient heights have become our possession*] If the text is correct, *heights* must refer to the high level of the country, so Ra., Kim. 'higher than all lands'; for *bâmôth* in this sense (ct. 63 n.), cp. Dt. 32<sup>13</sup>, Am. 4<sup>13</sup>. But 6 suggests a more probable reading: *the perpetual devastation has become our possession*, cp. 35<sup>9</sup>; in the Hebr. the verb is sing. For *possession* cp. 11<sup>15</sup> n., Ps. 83<sup>13</sup> [12].—3. The opening words, *Prophecy . . . Because*, repeat vv. 1, 2; the whole v. may be secondary.—*Because, yea because*] See 13<sup>10</sup> n.—*they devastated and crushed you*] An uncertain translation; 6 'because you were dishonoured and hated' may be nothing more than a guess. As rendered, the first verb, which elsewhere is intrans., has been given a trans. sense; for *crushed* cp. Am. 8<sup>4</sup>, Ps. 56<sup>2</sup> 57<sup>4</sup> [3]. Another rendering, which involves an emendation of the first verb, is *they gasped and panted after you*, as in Is. 42<sup>14</sup>; for *panted* cp. Job 5<sup>5</sup> 7<sup>2</sup>. Possibly we should transl. *they treated you spitefully and crushed you*. See crit. note.—*that you should become a possession*] repeats the end of v. 2.—*and you have been slandered and abused by people*] lit. *you have been raised on the lip of the tongue, and an (evil) report of people*; the first phrase occurs only here, but it is quite intelligible, for *lip* came to have the meaning of *speech*, e.g. Is. 19<sup>18</sup>, and *tongue* is used figuratively for *slander*, e.g. Jer. 18<sup>18</sup>, Ps. 57<sup>6</sup> [5] 140<sup>12</sup> [11]; with *(evil) report* cp. Jer. 20<sup>10</sup> = Ps. 31<sup>14</sup> [13], Num. 13<sup>32</sup> 14<sup>36</sup> P.—4. *Therefore . . . hear ye the word of Adonai Jahveh, Thus saith Jahveh to the mountains . . . and the valleys*] See 63 n.; the original continuation comes,

perhaps, in v.<sup>6bβ</sup>, *Behold I will speak . . .*; the rest of this v. seems to be a later expansion (Hö.).—*the devastated ruins and the forsaken cities* hardly belong to a discourse addressed to the mountains.—*which became a spoil*] See 34<sup>8</sup> n.—*the nations which are round about*] Cp. v.<sup>7</sup> and 5<sup>7</sup> n.—5. *Surely I will speak . . . against the other nations*] A strong asseveration of Jahveh's resolve. This and most of the next v. are made up of repetitions and enlargements, which have not been woven into the texture of the speech; it is best to regard them as structurally independent.—*in the fire of my jealousy*] So Zeph. 1<sup>18</sup> 3<sup>8</sup>. Jahveh's jealousy flashes out because the neighbouring nations have dared to seize His land (cl. b), and put His people to shame (v.<sup>6</sup>). In 5<sup>13</sup> 23<sup>25</sup> Jahveh's jealousy leads Him to punish His people, in 38<sup>19</sup> to vindicate His sovereign holiness before the world, in 39<sup>25</sup> to bring about the restoration of Israel.—*and against Edom all of it*] The context speaks of *the other* lit. *the rest of the nations*; some later hand has specified Edom in particular.—*who assigned* (lit. *gave*) *to themselves my land as a possession*] Toy's rendering; *give* is used by Ez. in a great variety of senses. Cp. 35<sup>10</sup>, Ps. 83<sup>13</sup> [12].—*with joy of (the) whole heart, with despite of soul*] Cp. 16<sup>57</sup> 25<sup>6, 15</sup>.—*in order to drive it out for a spoil*] *it* i.e. the land, meaning the inhabitants of the land; but the text is suspicious, though the Vrs. imply something like it. See crit. n.—6. The v. down to *thus saith Adonai Jahveh* repeats much of vv.<sup>3, 4</sup>, with *the country of Isr.* in place of *the mountains of Isr.* which are the objects of the present address.—*Behold, I will speak in my jealousy and in my fury* formed perhaps the original continuation of . . . *to the ravines and to the valleys*, v.<sup>4abβ</sup> (Hö.). With *speak in my jealousy* cp. v.<sup>5</sup> 5<sup>13</sup> 38<sup>19</sup>; the verb (pf.) must be taken as expressing a resolution.—*ye have borne the shame of nations*] i.e. the shame of occupation by foreigners and of their contempt, v.<sup>2</sup> 16<sup>52</sup> 34<sup>29</sup>; *ye* are the mountains.—7. *Therefore . . . I lift up my hand*] Jahveh vows (cp. 20<sup>5</sup> n.) to treat the nations as they have treated Israel. 6 om. *thus saith Adonai Jahveh*, perhaps rightly; the formula stands in its proper place in v.<sup>4b</sup>; here it may have come in with the insertions vv.<sup>5, 6</sup>.—Vv. 8-15. The address to the mountains (vv.<sup>1, 2, 4a, 6bβ, 7</sup>) is continued with promises of fertility and repopulation; contrast the future of Edom, 35<sup>3, 7, 15</sup>.—*ye shall put forth your foliage*] Cp. 17<sup>8, 23</sup> 19<sup>10</sup> 31<sup>3</sup>.—*for they shall soon come in*] lit. *for they have brought near* (proph. pf.) *coming in*; the subj. is *my people Isr.* A promise of return from the exile (cp. v.<sup>24</sup>), apparently in the near future. Ez. seems to have thought that the exile of Judah would last forty years, 4<sup>5, 6</sup>; the prophets were apt to fore-shorten the time when their hopes would be fulfilled, so sure



were they of the fulfilment.—9. *Behold, I am to you-ward*] Elsewhere in a hostile sense, 5<sup>8</sup> n.; but here Jahveh turns towards (similarly Lev. 26<sup>9</sup>) the mountains with a promise that they shall be tilled and sown, cp. v. 34, Dt. 21<sup>4</sup>, Koh. 5<sup>8</sup> and the combination of metaphors in Jer. 18<sup>9</sup> 24<sup>6</sup>, 1 Cor. 3<sup>9</sup>.—10. The v. begins in the same way as v. 11; cl. b is inappropriate to the mountains, cp. v. 4b; as a whole the v. appears to be a secondary addition (He. Hō.).—*the entire house of Israel*] See 11<sup>15</sup> n.; the restoration of the Northern and Southern Kingdoms comes in 37<sup>16n</sup>.—With cl. b cp. v. 33, Is. 58<sup>12</sup> 61<sup>4</sup>, Mal. 1<sup>4</sup>, Job 3<sup>14</sup> (?).—11. *And I will multiply upon you* follows v. 9, where the mountains are addressed; an increase of population is promised again in the second appendix, vv. 37. 38.—*and they shall be multiplied and fruitful*] An insertion, betrayed by the sudden change of person, and om. by 6; the two words are characteristic of P, e.g. Gen. 1<sup>22</sup>. 28 and eight times; cp. also Lev. 26<sup>9</sup>.—*cause you to be inhabited as in your former time*] Cp. 16<sup>55</sup>, and Jer. 30<sup>18</sup>; the reference might be 'to your former state,' were it not for the parallel term in the next cl.—*and do more good (to you) than in your past*] The reference is temporal; cp. Is. 40<sup>31</sup> etc.—12. The mountains are still before the prophet's mind, *upon you*, but in cl. b they are referred to in the singular, as forming a range or hill-country. When ravaged by famine or wild beasts, they could be said to make the inhabitants childless, cp. vv. 13. 15 5<sup>17</sup> 14<sup>15</sup>.—13. *Because 'they' say to 'thee' ]* The land is now addressed as if it were a beast of prey which devoured its people, by not producing the necessities of life, cp. Lev. 26<sup>38</sup> H, Num. 13<sup>32</sup> P. It was liable to drought, mildew, and visitations of locusts, Am. 4<sup>7</sup>. 9, Joel 1, Hag. 1<sup>10r</sup>. 2<sup>17</sup>, 1 K. 17<sup>1n</sup>, Jer. 14<sup>1-6</sup>. The nations round despised the country for its liability to famine, v. 30. Slight corrections are needed in the Hebr.—*thou dost make thy nation childless*] The word *nation* (*gôî*) is rarely applied to Israel and Judah in exilic and post-exilic prophecy; it is found again in v. 14 2<sup>3</sup> (?) 35<sup>10</sup> (spoken by enemies), 37<sup>22</sup>; it carries a tone of reprobation in Jer. 5<sup>9</sup>. 29 7<sup>28</sup> 9<sup>8</sup> 12<sup>17</sup>, though not in ib. 31<sup>35</sup> 33<sup>24</sup>, Is. 26<sup>2</sup>. 15.—14. *thou shalt not 'make childless' ]* So Hebr. marg. and Vrs., cp. v. 13; Hebr. text *thou shalt not cause to stumble*; the mistake is repeated in v. 15.—15. *The shame of the nations* was the occupation of the land by hostile neighbours, v. 6, as well as its destitution and impoverishment, v. 30.—*and thy nation . . . 'make childless'* has probably been copied from v. 14 by an oversight; 6 om.—Vv. 16–32; 33–36; 37–38; the coming salvation. Once again Ez. lays down the principle that Israel's disloyalty was bound to be punished by exile. But Jahveh cannot allow the exile to be permanent, because it leads to the profaning of His Name;

for His own sake, therefore, not for Israel's, He will restore them; moreover, He will so purify and change them inwardly that they will become loyal to Him henceforward. The transformation of the land and the return of Israel will have a profound effect upon the world at large and upon the nation itself. The Appendices emphasize the prosperity which is in store, the impression which it makes upon observers, vv.<sup>33-36</sup>, and the increase of the population, vv.<sup>37-38</sup>. In the Synagogue vv.<sup>16-38</sup> are read as the prophetic lesson, the *haphṭarah*, to Num. 19<sup>1-22</sup> (the rite of purification) on the Sabbath called *Pārah*, the *Red Cow*, in the last month of the ecclesiastical year; TB. *Megilah* iv. 4.—17. *they have defiled it*] Cp. Lev. 18<sup>25-27</sup>. The connexion between the present passage and the Law of Holiness is noticeable, see on vv.<sup>19-20-28</sup>.—*by their way and by their doings*] Cp. v.<sup>19</sup> 14<sup>22</sup> n.—*like the defilement of a menstruous woman*] A figure for idolatry; see 7<sup>19</sup> n. 18<sup>6</sup>.—18. *I poured out my fury*] See 20<sup>8</sup> n.—*because of the blood which they had shed*] See 22<sup>3</sup> n.—*they have defiled it*] For the defilement by idols, *gillūlim*, see 20<sup>7</sup> n. **Ⓞ** **Ⓛ** om. from *because of the blood* to the end of the v.; these sentences may be a late addition, enlarging on the figure used in v.<sup>17</sup>.—19. *dispersed . . . scattered*] For the formula see 20<sup>23</sup> n., Lev. 26<sup>35</sup>.—20. *And 'they' came to the nations whither they came*] i.e. to whatever nations they came; for the idiom see 12<sup>25</sup> n. In the Hebr. the first vb. is in the sing., probably by a slip, the second is in the plur. The Rabbis find this significant; they make the sing. *came* refer to God, in the sense that God went into exile with Israel; thus Kim. quotes in illustration 'In all their affliction He was afflicted'; and Rashi refers to Midrash R. *Lam.* (Introd. 15, fol. 38), which gives this imaginative comment, 'When Israel was in exile, God used to go round the houses of the nations to hear what they were saying. And what were they saying? "The God of this people punished Pharaoh and Siserā and Sennacherib and the like." The retort to this is, "But He is always young!" The words [i.e. of the heathen] made Him too old (to do wonders in the present), so Ez. 36<sup>20</sup>.' Cp. Abelson *Immanence of God*, 130. 134.—*and they profaned my holy name*] Here it is the heathen who were guilty, ct. vv.<sup>21-22</sup>; they declared that Jahveh was unable to protect His people; cp. 20<sup>9</sup> n. <sup>39</sup> n., Lev. 18<sup>21</sup>.—21. Here, and in vv.<sup>22</sup>, it is Israel who profaned the Name, by coming among the nations as exiles punished for rebellion against Jahveh. He will vindicate, *pity*, Himself by taking action. **Ⓞ** **Ⓛ** and *I had compassion upon them*; but **Ⓜ** is preferable, as the next v. shews.—22. *Not for your sake am I about to act . . . but for my holy name's sake*] *Act* is here used absolutely, without an



object, in the sense of *acting effectively*; cp. vv.<sup>32. 37 20<sup>9</sup>. 14. 22</sup>. The Godhead of Jahveh will be revealed in the coming deliverance. Both by the nations and by Israel His Name had been dishonoured. Israel had suffered dispersion, and the nations attributed the calamity to weakness on the part of Jahveh. Now Israel is to be gathered and brought home; and this act of power will convince the nations that Jahveh is no mere tribal deity, but the only supreme and holy God. Underlying the argument are the great conceptions that the revelation of the true God is conveyed through the history of Israel, and that God's ultimate purpose is to reveal Himself to all the world. In the N.T. these ideas are carried still further; e.g. Eph. 1<sup>3-10</sup>.—23. *And I will sanctify my great name*] i.e. Jahveh will assert His holiness by a revelation of Himself in power. For *my great name* see Mal. 1<sup>11</sup>, Ps. 76<sup>2</sup> [1] 99<sup>3</sup>, Is. 33<sup>21</sup> &.—*profaned among the nations*] See on v.<sup>21</sup>.—*and the nations shall know that I am Jahveh*] Cp. v.<sup>36</sup> 29<sup>6</sup> n. 37<sup>28</sup> 39<sup>7</sup>, Is. 37<sup>20</sup> 49<sup>26</sup>.—*when I sanctify myself in you before their eyes*] So 38<sup>16</sup>; see 20<sup>41</sup> n.—24. *And I will take you . . . gather you . . . bring you in*] See 11<sup>17</sup> n. 34<sup>13</sup> n. 37<sup>12. 21</sup>. Ez. conceives of Israel's return as from first to last the act of Jahveh alone. Not by the overthrow of Babylon, nor by leave of the dominant State, are the exiles to go free, but by the operation of Jahveh's will upon the heathen, moving them to acknowledge His claim and carry out His purpose. Cp. Meinhold *Einführung i. d. A.T.*<sup>3</sup> 269. The liturgical use of vv.<sup>24-28</sup> is of interest, and goes back to early times. Thackeray has shewn that in & these verses are distinguished from the rest of the Gk. translation of Ez. by marked peculiarities of language and style; and he suggests, with much probability, that the passage was incorporated from a lectionary of Jewish origin, and the work of the Palestinian-Asiatic school; *Sept. and Jewish Worship* 124. 129. Cp. v.<sup>16</sup> n., and the T renderings of vv.<sup>25</sup> and 38 notes. In the Coptic Church vv.<sup>25-29</sup> form the seventh lesson for the Blessing of the Waters on the eve of the Epiphany\*; in the Greek Church, vv.<sup>24-28</sup> are assigned to the vigil of Pentecost; in the English lectionary vv.<sup>22-36</sup> stand as an alternative lesson for evensong on Whit Sunday (see v.<sup>27</sup>).—25. *And I will sprinkle clean water upon you*] The language, of course, is figurative; the cleansing is the work of Jahveh Himself, as in Ps. 51<sup>4. 9</sup> [2. 7], an inward, spiritual purification of the entire people from the defilements of idolatry. R. 'Aḳibā gives the right interpretation: 'Happy are ye, Israel! Before whom do you cleanse yourselves, and who cleanses you? Your Father who is in heaven, as it is written, I will sprinkle etc,' TB. *Yômā* viii. 9. There can be

\* *The Blessing of Waters*, Ld. Bute ac<sup>1</sup> Dr. Budge (1901), III f.

no allusion to any rite, such as those mentioned in Ex. 30<sup>17-21</sup>, Lev. 14<sup>52</sup>, Num. 5<sup>17</sup> 19<sup>9, 17</sup>, which were confined to special persons and occasions; **¶**, however, interprets the prophecy by the law in Num. 19: 'and I will forgive your sins, even as they are cleansed with the water of sprinkling and with the ashes of the cow of the sin-offering.' But though Ez. does not imply any ceremonial act, he remembered the priestly lustrations; he was priest as well as prophet, and in that joint capacity gave utterance to some of the deepest things in the O.T. (see He. in loc.). The nearest parallel to the present v. is 'the fountain opened for sin and impurity' of Zech. 13<sup>1</sup>; cp. also Is. 4<sup>4</sup>. The N.T. application of the symbol may be found in Heb. 10<sup>22</sup>, Jn. 3<sup>5</sup>.—*I will cleanse you*] Cp. v. 33 37<sup>23</sup>; and Jer. 33<sup>8</sup>, which perhaps suggested the idea. On the use of this v. as a lesson in the Synagogue see 45<sup>12</sup> etc.—26. I will give you a new heart and a new spirit] See 11<sup>19</sup> n.; in both passages it is Jahveh who bestows the change; in 18<sup>31</sup> His people are told to make it for themselves; the full truth is arrived at by combining the two statements, as in Phil. 2<sup>12, 13</sup>, on which St. Augustine remarks, 'Nos ergo volumus, sed Deus in nobis operatur et velle; nos ergo operamur, sed Deus in nobis operatur et operari' (*de Don. Persev.* (tom. x. 838 ed. Ben.).—and I will remove the heart of stone . . . and give you a heart of flesh] Incidentally it may be noticed (with Dav. in loc.) that the O.T. does not regard the flesh as something evil, or as the peculiar haunt of sin. This verse holds an important place in Rabbinic discussions on the *yēšer hā-ra'*; it is the proof text for the belief that the evil inclination or tendency of human nature will ultimately be expelled by God. Two points are emphasized: (a) the process will be gradual, for the *yēšer hā-ra'* is like a high rock standing at the cross-roads, which caused men to stumble, until a king had it broken up by degrees, and cleared away, Midr. *Pesikta* fol. 165a (ed. Buber); and (b) this rooting out of the evil impulse will take place, not in the present world, but in the world to come, Midr. R. *Exod.* § 41, *Num.* § 17, *Cant.* § 2; Midr. *Tanhuma Exod.* p. 114, *Lev.* p. 8 (ed. Buber). This passage also suggested the stone as one of the seven names of the *yēšer hā-ra'*, because the feet of Israel stumbled at it, TB. *Berākoth* fol. 32a, *Sukkah* fol. 52a and b. In each of these references the present v. is quoted. For the Rabbinic treatment of the subject see Bacher *Tannaiten* ii. (1890), 273 f., 546; Porter in *Yale Bibl. and Sem. Studies* (1901), 130 ff.; Schechter *Aspects of Rabb. Theol.* (1909) chs. 15 and 16; Moore *Judaism* i. (1927), 493. Ezekiel's conception corresponds to Jeremiah's *new covenant*, in which Jahveh's law is bestowed inwardly, and written on the heart;



as some of the Rabbis perceived, e.g. in Midr. R. Cant. § 2 and Midr. Tanhuma Exod. fol. 114 (in some MSS). Jer. 31<sup>33</sup> is referred to along with Ez. 36<sup>26</sup>.—27. *And my spirit I will put within you*] The new spirit in man is to be supplemented by a gift of Jahveh's spirit, the divine energy which acts on human lives; cp. Ps. 51<sup>12-14</sup> [10-12]. The gift or pouring out of God's spirit was a principal feature in the hopes of the coming age, e.g. 37<sup>14</sup> 39<sup>29</sup>, Is. 42<sup>1</sup> 44<sup>3</sup> 59<sup>21</sup>, Hag. 2<sup>5</sup>, Joel 3<sup>1. 2</sup> [2<sup>28. 29</sup>]; and in later times it was associated with the coming of the Messiah, Mk. 1<sup>71</sup>. The N.T. records the first stage in the fulfilment of the prophetic hope, Acts 2<sup>16-21</sup>; and St. Paul insists upon its continuance in the Christian Church, Rom. 8<sup>23</sup>, Eph. 1<sup>131</sup>. 4<sup>30</sup>.—*and I will bring it about that ye walk in my statutes and do them*] The opening expression is hardly paralleled in the Hebr. of the O.T.; the rest of the sentence recalls the language of H and D, e.g. Lev. 18<sup>4</sup> 19<sup>37</sup> 20<sup>8</sup> 25<sup>18</sup> 26<sup>3</sup> etc., Dt. 4<sup>6</sup> (*keep and do them*) 7<sup>12</sup> 16<sup>12</sup> etc., Josh. 23<sup>6</sup>; see further ch. 5<sup>6</sup> n., 37<sup>24</sup>.—28. *ye shall dwell in the land*] See 28<sup>25</sup> n. The condition of the Jews' return to inhabit Canaan is faith and obedience to Jahveh's commandments, v.<sup>27</sup>.—*which I gave to your fathers*] Cp. 20<sup>28. 42</sup> 47<sup>14</sup>; so in Jer. 7<sup>7</sup> 11<sup>5</sup>, going back to Dt. 1<sup>8. 35</sup> 11<sup>9. 21</sup>.—*become to me a people . . . become to them a God*] See 11<sup>20</sup> n., Lev. 26<sup>12</sup>: the ideal relation between Jahveh and Israel will be established.—29. *save you out of all your uncleanness*] A pregnant expression, 'save by purifying you from'; cp. v.<sup>25</sup>.—*I will call for the corn*] For Jahveh's command and the earth's response cp. Hos. 2<sup>231</sup>; also Jer. 31<sup>12</sup>. For the form of phrase, cp. 2 K. 8<sup>1</sup>. Similarly in Gen. 1, plants and animals are called into existence at the divine bidding; the earth was thought of as endowed with productive powers, Skinner Gen. 23; R. of S.<sup>3</sup> 518.—30. The supernatural fertility of the soil is one of the tokens of the coming age; see 34<sup>27</sup> n.—*the reproach concerning famine*] The nations derided the barrenness of Canaan, cp. v.<sup>15</sup>.—31. The v. is repeated from 20<sup>43</sup>; see 6<sup>9</sup> n. 16<sup>63</sup> n.—32. *Not for your sake*] See v.<sup>22</sup> n.; *let it be known to you* is parenthetical.—*be ashamed and confounded*] A phrase of Jeremiah; e.g. Jer. 14<sup>3</sup> 22<sup>22</sup> 31<sup>19</sup>, though also in Is. 41<sup>11</sup> 45<sup>16. 17</sup> etc.—Vv. 33-36 seem to be an addition, for the section which begins at v.<sup>16</sup> is brought to an end by v.<sup>32</sup>; *in the day when I cleanse you* v.<sup>33</sup> serves as a link between the two passages. This appendix describes the effect produced upon outsiders by the repopulation and fertility of Canaan, a proof of Jahveh's power and Godhead: thus it repeats the substance of vv.<sup>8-15</sup>.—33. Cp. v.<sup>10</sup>. Here and in v.<sup>37</sup> 6<sup>B</sup> renders *Adonai Jahveh* by *ἀδωναι κύριος* (see also v.<sup>32</sup> crit. n.); the only other place where 6<sup>B</sup> has this transliteration is 1 Reigns [=1 Sam.] 1<sup>11</sup>; in Ez. 28-39 the

usual equivalent is κύριος Κύριος, rarely Κύριος; see further the notes on 2<sup>4</sup> 4<sup>13, 14</sup>. This remarkable appearance of the title ἄδωναί Κύριος points to a special source; and Thackeray has shewn other reasons, mentioned in the critical notes below, for his view that the Gk. translation of vv.<sup>24-38</sup> was originally a version made for lectionary use (l.c. 125).—34. *shall be tilled*] Cp. v.<sup>9</sup>.—*in the eyes of every passer-by*] See 5<sup>14</sup> n.; the travellers come from the heathen nations, v.<sup>36</sup>.—35. *as the garden of Eden*] See 28<sup>13</sup> n. 31<sup>8</sup> n.—*cities ruined, and thrown down, and laid waste*] Cp. v.<sup>38</sup>; and illustrate from 30<sup>4</sup>, Am. 9<sup>14</sup>, Jer. 33<sup>10</sup>, Is. 54<sup>3</sup>.—*as fortified (cities) shall be inhabited*] See 26<sup>20</sup> n. and 2 K. 18<sup>13</sup> 19<sup>25</sup>, Is. 25<sup>2</sup> 27<sup>10</sup>. It is worth noticing that in the apocalyptic description of Israel in 38<sup>11</sup> the villages are not fortified.—36. *the nations shall know*] See on v.<sup>23</sup>.—*have spoken (it) and will do (it)*] See on 17<sup>24</sup>.—Vv. 37. 38. An appendix; like vv.<sup>33-38</sup>, perhaps added by Ez. himself (He.); the future increase of population, cp. the vision 37<sup>1-14</sup>. V.<sup>37</sup> forms a link with the section vv.<sup>8-15</sup>.—37. *still in respect of this will I let myself be enquired of by them*] this refers to what follows, and the reflexive stem of the verb implies that Jahveh will respond to the people's petition; cp. 14<sup>3</sup> 20<sup>3, 31</sup>.—*to act for them*] Cp. v.<sup>22</sup> n.—*I will multiply them with men like sheep*] Cp. v.<sup>11</sup> 37<sup>26</sup>.—38. *Like sheep for the sacrifices*] lit. *sheep of holinesses*; the latter word is applied to sacrificial animals in Num. 18<sup>17</sup> P, 2 C. 29<sup>33</sup>. Again, as in v.<sup>25</sup>, the prophet's priestly training calls up the symbol. He remembered the flocks of sheep driven on the way to the temple for sacrifice: as numerous will be the inhabitants of Canaan in the new age.—*like the sheep of Jerusalem in her set feasts*] Illustrate from 1 C. 29<sup>21</sup> (David), 2 C. 7<sup>4</sup> (Solomon), 29<sup>33</sup> (Hezekiah), 36<sup>7-9</sup> (Josiah); the Chronicler may be transferring to the past the custom of his own day, but in pre-exilic Jerusalem the numbers of animals sacrificed on the great festivals were probably very large. ¶ paraphrases, 'As the holy people, as the people who are purified and come to Jerusalem at the time of the set feasts of Passover, so shall the cities of the land of Israel which were ruined become full of men.' Ez. specifies no particular feast; but ¶ thinks of a lustration at the opening of the year in preparation for the Passover, and, as in v.<sup>25</sup>, interprets this section by the Pentateuchal lesson. Thackeray l.c. 128 f.—*full of sheep (that is) men*] *sheep* consisting of *men*; in Engl. 'men as numerous as sheep.' ¶ imitates the Hebr., πλήρεις προβάτων ανθρώπων. The expression repeats with emphasis what has been said at the end of v.<sup>37</sup>; probably we ought not to read into it the ideas of Ps. 40<sup>7</sup> [6] 51<sup>19</sup> [17], Rom. 12<sup>1</sup>.



Ch. 36, 1. [הרי יש'—על.  $\text{ἐπὶ τὰ ὅρη Ἰσρ.}$  אל הרי יש']  $\text{τοὺς ὄρεσιν τοῦ Ἰσρ.}$  = להרי, so  $\text{אֲדַנִּי יְהוָה}$  is rendered κύριος Κύριος by  $\text{על}$  in this ch., as normally in chs. 28–39, also Κύριος four times, and twice ἀδωαλός Κύριος vv. 33, 37; see further on v. 33.—After  $\text{הָאָח}$   $\text{אָחִי}$  inserts 'and has said,' cp. 30<sup>2</sup> n. [נבמה עולם.— $\text{ἐκπαλαῖ αἰώνιον}$  שְׁמֹחַ ע' 1. שְׁמֹחַ ע' agree with  $\text{הָאָח}$ ,  $\text{ἐκπαλαῖ αἰώνιον}$ , 35<sup>9</sup>.  $\text{על}$  om. the conjn.—3. יען ביען 1. יען רבי. as in 13<sup>10</sup>;  $\text{אֲדַנִּי טוֹט}$ ,  $\text{Σ ἀντὶ τοῦ καὶ ἀντὶ τοῦ}$ .] [שְׂמֹחַ וְשָׂחָף אָחִיךָ.— $\text{ἀντὶ τοῦ καὶ ἀντὶ τοῦ}$ ] The first word must be inf. constr., because it is governed by יען, the second, released from the immediate presence of the prep., becomes an inf. abs., cp. 21<sup>20</sup>, Ex. 32<sup>6</sup> etc.; G-K. § 113 e. (a) שְׂמֹחַ is explained as Kal inf. constr. from שָׂחַ conjugated as שָׂחָה, cp. חָלָה, חָלָה Ps. 77<sup>10, 11</sup>; G-K. § 67 r, B-L. 439; in this case שָׂחַ=be devastated must be given the meaning devastate. (b) In form שְׂמֹחַ is Piel inf. constr. of שָׂחַ, an unknown verb assumed to=throb with eagerness, related to נָשַׁח=gasp; so Hitz., Sm., Barth Wurzelunters. 21; if such is the meaning, it would be better to read נָשַׁח; then נָשַׁח וְנָשַׁח would have the support of Is. 42<sup>14</sup> וְנָשַׁח וְנָשַׁח, in the figure of a travailing woman; Dav., Toy, Kr. Apparently נָשַׁח represents two distinct roots, (i.) gasp, long after, (ii.) trample on, crush; the former suits (b), the latter suits (a). A third and better explanation (c) is suggested by Perles JQR. 1911, 110, who takes שְׂמֹחַ as Pi. inf. constr. of שָׂחַ=have malicious joy in Jewish Aram. and Arab. (shamita); in Jew. Aram. the Pa.=treat with malice, put to the ban. Dhorme Livre de Job 210 adopts this explanation for Job 16<sup>7</sup> [וְשָׂחָה הָאָחִיךָ 'the malevolent,' cp. the form שָׂחָה].  $\text{ἀντὶ τοῦ καὶ ἀντὶ τοῦ}$  gives ἀντὶ τοῦ καὶ ἀντὶ τοῦ, which suits (c).  $\text{אָחִיךָ}$  ye were dishonoured and burned and reviled,' a double rendering of שָׂחַ+שָׂחָה, Co. 155.—[וְשָׂחָה] The pointing gives a mixed form, partly Niph. וְשָׂחָה, partly Kal וְשָׂחָה; B-L. 425.—4. [לְאִפְסִיקִים]  $\text{אָחִיךָ}$ ; but as in 6<sup>8</sup> the words go in pairs.—[לְאִפְסִיקִים] Some l. לְאִפְסִיקִים, as a better parallel to לען, cp. Ps. 123<sup>4</sup>; but no does not occur in Ez.—5. [וְרָבִי] The pf. is rare after לא, cf. Jer. 15<sup>11</sup>; Dr. § 14 (a); usually, the impf. e.g. v. 7 5<sup>11b</sup> 35<sup>6</sup>, or pf. c.w.c. e.g. 17<sup>19</sup>.—[וְרָבִי] 19 MSS Q.<sup>or</sup> קָלָה. The Mass. note, however, keeps to the text, with the remark that א is in the place of ה, as Kim. also maintains, Mikhl. 82b. But קָלָה is prob. merely a slip for כָּלָה, cp. 31<sup>6</sup> n.; B-L. 252. For כָּלָה after the word it qualifies see 14<sup>6</sup> n. שָׂחַ.—See 16<sup>57</sup> n. [בְּשִׂמְחָה כָּל לֵב.— $\text{ἀντὶ τοῦ ἀφαιλίσαι ἐν προνομίᾳ}$  ( $\text{?}$  =  $\text{לֵב}$  השֶׁמֶח לֵב),  $\text{τὸ ἐν ὁρμῇ}$  in order to drive it out, to plunder it, 'whom (i.e. souls) they take captive and despoil,'  $\text{ἔτε ἐτεκερυντὺν ἐν τὴν ἀντὶ}$ . Co. conj. is, למען מורשה, Gr. Toy ולבן cp. v. 4. Possibly מורשה is a miswritten form of למורשה in the line above, and לבן of the next word.—לְאִפְסִיקִים 6.—[לְאִפְסִיקִים]  $\text{אָחִיךָ}$ , as in v. 4.—[לְאִפְסִיקִים]  $\text{ταῖς ψαῖταις}$ , in v. 4  $\text{ταῖς χειμάρροις} + \text{ταῖς ψαῖταις}$  A, only again 6<sup>8</sup> in Ez.  $\text{אָחִיךָ}$  6.—[וְרָבִי] 3<sup>22</sup>. The pf. after הָאָחִי is most unusual, cp. 25<sup>7</sup>, Jer. 44<sup>26</sup> (? 3<sup>22</sup>). As a rule הָאָחִי is followed by a ptc. ; the pf. therefore must express an intention with special emphasis.—7. [אָחִיךָ]  $\text{ἐπὶ}$   $\text{על}$ , as though לא were abbreviated 'א and read as the prep. אל; possibly יושע לא 2 K. 6<sup>27</sup> may=י' אָחִיךָ; cp. 12<sup>23</sup> n. 46<sup>10</sup> n. Thackeray Sept. and Jew. Worsh. 123.—[אָחִיךָ]  $\text{אָחִיךָ}$ , Co. 133.—[אָחִיךָ] Cp. 23<sup>46</sup> n.—8. [עוֹפִיכָם חָתוּ וְפִרְכֵּי חֲשׂוֹן יִשְׂרָאֵל] Some MSS עוֹפִיכָם, but the pl. occurs only in Ps. 80<sup>11</sup>; the form עוֹפִיכָם from עוֹפִיכָם shews a tendency to follow the analogy of segholate nouns; Kōn. ii. 74, B-L. 557.  $\text{ἀντὶ τοῦ ἀφαιλίσαι καὶ τὸν καρπὸν ὑμῶν καταφάγεται ὁ λαὸς μου}$ , reading עוֹפִיכָם,

and om. ותנו and ישרא.  $\mathfrak{A}$  thus gives one vb. for  $\mathfrak{M}$ 's two; but the parallel 17<sup>a</sup> וְהָאֵלֹהִים makes  $\mathfrak{M}$ 's text preferable.—[קרבן] P<sup>rel</sup>, cp. the Hiph. Gen. 12<sup>11</sup>  $\mathfrak{A}$  ἐλπίζουσιν, a corruption of ἐγγίζουσιν (*Tyc.*); Burkitt *Rules of Tyconius* cx. f. —9. 'כי הנני אליכם פ' For כי with a friendly sense cp. 2 K. 6<sup>11</sup>, Hos. 3<sup>3b</sup>, Jer. 15<sup>1b</sup>.  $\mathfrak{B}$   $\delta\tau\iota$  ἰδοὺ ἐγὼ ἐφ' ὑμᾶς, καὶ ἐπιβλέψω  $\mathfrak{A}$  ἰδοὺ ἐπιβλέψω  $\mathfrak{I}$  quia ecce ego super vos, et respiciam  $\mathfrak{S}$  = ותני  $\mathfrak{H}$  quia ecce ego ad vos, et convertar.—10. כל ביה יש' ביה See 11<sup>18</sup> n.  $\mathfrak{S}$  πᾶν οἶκον Ἰσρ. εἰς τέλος, ct. συντετέλεσται 11<sup>15</sup>. For πᾶν οἶκον cp. Jer. 13<sup>11</sup>, Judith 4<sup>15</sup>; Thackeray *Gram.* 175.—11. [וְהָיָה]  $\mathfrak{T}$  = ותהיה.—[קדמותכם] Pl. of extension over time, like ראשונים etc.; Kōn. iii. § 260 k. The pl. of קדמ only here, but cp. קדמ Pr. 8<sup>23</sup>.—[וְהָיָה] Hiph. of פ' vb. treated as ו'ע, an isolated anomaly; G-K. § 70 c.  $\mathfrak{S}$  supply to you, Hebr. idiomatically leaves it out.—[מראשונים] Only here.  $\mathfrak{S}$  ὥσπερ τὰ ἐμπροσθεν ὑμῶν.—12. [וְהוֹלֵךְ]  $\mathfrak{B}$  κ. γεννησάω  $\mathfrak{I}$  = והולך, which cannot be right;  $\mathfrak{A}$  κ. δώσω.  $\mathfrak{T}$  ואפי, perhaps under the influence of ורביח v. 11 (Co. 135).—[אדם אה עמי יש'] The second acc. in apposition to the first; as אדם is indef. it does not take אה, otherwise the expression corresponds with Josh. 24<sup>3</sup>, 2 S. 5<sup>2</sup>, Jer. 32<sup>11</sup>.—[וְהָיָה] From ור, Ar. *waritha*, a by-form of ור; G-K. § 69 s. There is no need to change the sings. into plur.;  $\mathfrak{S}$  render κατὰ σύνεσιν.—13. [וְיֵן אֲמִירִים לכן] The ptc., because of (men) saying, can hardly be defended, cp. 8<sup>12</sup> n.; l. וְיֵן אֲמִירִים לכן, the inf. constr. after וְיֵן as in v. 3 21<sup>29</sup> etc.; Dr. § 135 (6) Obs. 2.  $\mathfrak{S}$  ἀνθ' ὧν εἶπαν σοι,  $\mathfrak{S}$ , referring to ארן understood; for אקלה l. לקם אקלה.  $\mathfrak{Q}$ , אקלה Kt. retaining the original of the 2 f. pron., as in Syr., Ar., Eth.; so six times in O.T. Cp. אקלה Kt. 16<sup>13</sup> n. —[וְהָיָה] Kt. sing., so Vrs., אקלה Q. pl., so in vv. 14<sup>15</sup>.—14. [וְהָיָה] Kt., a scribal slip for וְהָיָה Q.—15. [אֲשַׁמְעֶיךָ] Cp. Jer. 49<sup>2</sup>.  $\mathfrak{S}$  ἀκούσθησεται . . . ἐφ' ὑμᾶς l. עוֹדֵךְ . . . עוֹדֵךְ . . .  $\mathfrak{Q}$ \* supplies a rendering.—[תכשיל] See v. 14.—17. [וְהָיָה] . . . וְהָיָה . . .  $\mathfrak{S}$  supplies a rendering.—[בית יש' שבים] The impf. c.w.c. introduces the predicate, the subj. preceding, cp. Ps. 107<sup>10-13</sup>; Dr. § 127 (a).  $\mathfrak{S}$  שבים is a circl. cl., expressed by a ptc., while dwelling; Dr. § 161 (2).—[וְהָיָה]  $\mathfrak{S}$  καὶ ἐν τοῦς εἰδωλοῖς αὐτῶν καὶ ταῖς ἀκαθαρσίαις αὐτῶν, a double rend., cp. 23<sup>29</sup> n. In v. 19  $\mathfrak{B}$  ἀμαρτία  $\mathfrak{A}$  ἀνομίαι, some MSS ἐπιτηδεύματα.—18. [על הדם . . . ובנ' טמא] The clause introduced by על is completed by a perf., cp. Jer. 30<sup>14</sup>; Dr. § 118; the awkwardness of the construction is accounted for if the words are an addition.  $\mathfrak{A}$  'Aθ supply a rendering.—19. [וְהָיָה] . . . באו . . .  $\mathfrak{S}$  Some MSS and the Vrs. omit, which is required. [אשר באו שם]  $\mathfrak{S}$  om.; Co. 150.—[באשר]  $\mathfrak{S}$  ἐν τῷ λέγεσθαι αὐτοὺς=באשר;  $\mathfrak{S}$  'and the peoples were saying'.—22. [למענכם] [לשם ק']  $\mathfrak{S}$  οὐχ ὑμῖν ἐγὼ ποιῶ.  $\mathfrak{S}$  352 m.  $\mathfrak{S}$  152 d; Kōn. iii. § 352 m.  $\mathfrak{S}$  152 d; Kōn. iii. § 352 m. For this use of ל, parallel in sense to למען (Is. 43<sup>25</sup> 48<sup>11</sup>), cp. Josh. 9<sup>9</sup> and 1 K. 8<sup>41</sup>; also ל in Is. 60<sup>9</sup>, Jer. 31<sup>17</sup>.—23. [נאם ארני יהוה]  $\mathfrak{S}$  om.; so Co.—[בנכם לעניהם] So Mass.; but some MSS and edns. and eds. some לעניהם; Strack *Proleg. Crit.* 18. 115. The Vrs. follow  $\mathfrak{M}$ , which is certainly more expressive.—24. [מכל הא'] 13 MSS and  $\mathfrak{S}$  כן הא' as 11<sup>17</sup> 34<sup>13</sup>.—25. [מִמֶּנּוּ מְהוּרִים וְהָיָה] For the effective combination of different forms of the same root, cp. אחרי הבל ויהבל Jer. 2<sup>5</sup>, 2 K. 17<sup>15</sup>; and Pr. 9<sup>9</sup>.  $\mathfrak{S}$  reads מְהוּרִים as וְהָיָה, and om. אַחֲרֵי; cp. v. 20 n.—26. [בקרנכם]  $\mathfrak{S}$  ἐν ὑμῖν, so v. 27.—27. [עשיתי אה אשר] The only parallel for עשה=to cause followed by the relative is Koh. 3<sup>14</sup>, where, however, the rel. occurs alone, without the sign of the accus. The use of אה אשר after עשה is similar, e.g. Num. 22<sup>6</sup>, Dt. 29<sup>15</sup>, Josh. 2<sup>10</sup> 5<sup>1</sup>, 1 S. 2<sup>22</sup>, 2 K. 8<sup>5</sup>, Est. 5<sup>11</sup>. Some would strike out אה, but for no sufficient reason.  $\mathfrak{S}$  reads. ποιήσω ἵνα . . . πορεύσῃ, cp. Rev. 3<sup>9</sup> ποιήσω αὐτοὺς ἵνα ἤξουσιν, which may be illustrated by  $\mathfrak{S}$  ch. 20<sup>9</sup>. 14 ἐποίησα ὅπως . . . μή, Is. 42<sup>16</sup> ἵνα . . . πατήσῃ ποιήσω αὐτοὺς.—[עשיתי]  $\mathfrak{S}$  +אומם, against Hebr. idiom.—28. [ואני אהיה] Here אני instead of Ez.'s usual אני (138 times *Oxf. Lex.*),





is supernaturally brought into a remote and solitary region, the plain of Babylonia, cp. 3<sup>22</sup>; and there, in a state of trance, he sees the vision. Under the weird imagery of dry bones re-animated into living men is described a mighty act of Jahveh, who alone can do what to human eyes looks impossible, and bring to life a people which seemed to itself and others as good as dead. If Israel's restoration will be due solely to Jahveh's action (36<sup>22, 24</sup>), so will be Israel's life in the coming age. The vision was intended to combat the despair which had settled upon the exiles, v.<sup>11</sup> 33<sup>10ff.</sup>; Israel must learn that the present state is not the final one; life, not death, is God's will for His people (cp. 18<sup>32</sup>). And the message is for the nation as a whole, v.<sup>11</sup>. True, the Judæan exiles only are addressed; but they were the persons immediately concerned, and they must be roused from hopelessness if they were ever to take the lead in building up the future of the entire nation. Such inconsistency as there is can easily be understood; and the same may be said of the change in the symbolism of dry bones on the plain to dead bodies in the grave, vv.<sup>12-14</sup> (so He.).

Two further points call for notice. The first is the curious mingling of the real with the imaginary. Before the physical eyes of the prophet lay visibly the familiar surface of the plain; but before the eyes of his mind, and just as visibly though, of course, not really there, lay the dry bones. This interchange of fact and phantasy is characteristic of visions of the kind; see Hölscher *Die Profeten* 47 f. Secondly, the vision refers to the present state of the living, not to the future state of the dead. Belief in a general resurrection had not yet arisen in Israel. At the same time the narrative must have produced a powerful effect on men's minds, and contributed towards the growth of such a belief as we meet with in Is. 26<sup>19</sup> and Dan. 12; but even then the resurrection is confined to Israel, and regarded, not so much as an event in the future world, as the prelude to a new life in this.

(b) It is to be a life in which the old divisions will have passed away. The prophecy of the two sticks follows the same lines as 12<sup>3ff. 9ff.</sup> 21<sup>11, 12</sup> [5. 7] 24<sup>16ff. 19, 21f.</sup>; there is the symbolic act, the enquiry as to its meaning, and the explanation. Hitherto Ez. had addressed himself to *Israel* or *the house of I.*, with his eye chiefly on Judah; but now he contemplates *the sons of Israel* as a whole, v.<sup>21</sup>. He had included Israel with Judah in his symbol of the exile, 4<sup>4-6</sup>, now he foretells that they will be united in the restoration: he must have known of exiles from the N. Kingdom, who had been carried to Assyria after 722 B.C. Jahveh will gather them, v.<sup>21</sup>, with their Judæan kinsfolk, into one nation on the mountains of Israel;



'and one king shall be king to them all.' Ez. uses the title, vv.<sup>22, 24</sup>, which he deliberately avoids elsewhere, though in v.<sup>25</sup> the David of the future is called *nāsi*?, as in 34<sup>24</sup>; this ideal *prince* will be a true *shepherd*, who will lead his people into ways of loyal, obedient conduct. Then the true relation between Jahveh and Israel will be brought about (cp. 36<sup>28</sup>) and secured by a perpetual covenant; and Jahveh will return once more to His ancient dwelling-place (cp. 11<sup>22-25</sup>). The chapter is thus connected closely with the preceding prophecies; it brings to a fine conclusion the hopes and promises of Part III.

On the whole the text is well preserved, except at v.<sup>16</sup> and at vv.<sup>19, 20</sup>, where glosses have introduced confusion. An early Latin version of vv.<sup>1-14</sup> (not that of **L**) is quoted in full by Tertullian *De Carn. Res.* § 29 (*Opera*, Pars iii. 66 f., Vienna Corp.); the text shews a noteworthy dependence on Theodotion.

The liturgical use of the chapter is ancient. In the Synagogue vv.<sup>1-14</sup> provide the *haphṭarā* for Passover and its Sabbath, corresponding to the Sidroth Ex. 33<sup>12-34</sup><sup>26</sup> and Num. 28<sup>19-25</sup>; vv.<sup>15-28</sup> are the prophetic lesson on the Sabbath 'Wayyigash,' read with Gen. 44<sup>18-47</sup><sup>27</sup>. In the services of the Church the passage vv.<sup>1-14</sup> ('omnium Ecclesiarum Christi lectione celebrata,' as Jerome says of it) was specially associated with Baptism at Lent and Easter; thus in all the Latin rituals it formed one of the lessons read at the baptism of catechumens on Easter Eve (Duchesne *Christ. Worsh.* 308; see also Conybeare and Maclean *Rit. Armenorum* 518. 523); in the Typicons of Jerusalem and Constantinople it is the prophetic lesson after mattins on Holy Saturday (Rahlf's *Die A. T. Lectionen der Griechischen Kirche* 133 in Mittheil. des Septuaginta-Unternehmens der k. Ges. d. Wiss. zu Göttingen, 1915); in some Syriac lectionaries it is a lesson for Easter Day itself, vv.<sup>15-28</sup> for Easter Eve (Burkitt *Early Syr. Lectionary System* 10. 30, Proc. of Brit. Acad., 1923). In some parts of the Church vv.<sup>1-14</sup> have been used at the commemoration and burial of the dead, e.g. on Friday of the Departed among the Nestorians (Maclean *E. Syrian Daily Offices* 269), and formerly in Russia at the burial of a priest. In the Church of England (Lectionary 1922) they are read on Whit Tuesday at mattins. For the representations of Ez.'s vision in early Christian art see the ref. to Neuss *Das Buch Ez. in Theol. u. Kunst* given on p. 30 above. A remarkable painting of the scene, dated 556 Seleucid era (= A.D. 244-5), has lately been found on the walls of a ruined synagogue at Dura-Europos on the Euphrates; *RB.* xliii. (1934) 117 f.

V. 1. *There came upon me the hand of Jahveh*] The opening is strangely abrupt; probably the date has fallen out; ct. 40<sup>1</sup>. For the *hand* see 1<sup>3</sup> n.—and he brought me out in the *spirit of Jahveh*] For the *spirit* see 8<sup>3</sup> n. 11<sup>5, 24</sup>; the prophet felt himself to be impelled by a divine agency. Some would omit the second of *Jahveh*, but the repetition is in accord with usage, e.g. Gen. 19<sup>24</sup>, Ex. 20<sup>7</sup>, 2 S. 7<sup>11</sup>, Hag. 1<sup>13</sup>.—he caused me to alight,

lit. *to rest*] So 40<sup>2</sup>, cp. 44<sup>30</sup>; or, with a slight change, *set me down* cp. v.<sup>14</sup>. The place was the *wide plain* (*biḳ'ā*) where an earlier vision had been granted, 3<sup>22</sup>: he must be alone, far from human habitations. To his mental sight *the plain* looked like an ancient battlefield strewn with bones of the slain (v.<sup>9</sup>).—2. The description is intended to shew how many they were, and how long they had been lying. If death had only just taken place, or if the soul had not altogether departed from the body, a revival might conceivably happen, 1 K. 17<sup>17a</sup>, 2 K. 4<sup>18a</sup>, Acts 20<sup>9a</sup>. (Kr.). Ct. John 11<sup>23, 24, 39</sup>.—3. The question and answer are calculated to heighten the wonder about to be related; cp. Gen. 18<sup>13</sup>, Rev. 7<sup>13f</sup>. It is obvious that the possibility of a revival did not occur to the prophet; at the time there was no established belief in a resurrection of the dead. The v. is quoted in 4 Macc. 18<sup>17</sup> (just before or after the Christian era) where the context shews that belief in a future resurrection had become accepted by Judaism.—4. *ye dry bones hear*] Inanimate objects are spoken to dramatically as though they were able to respond; so the *wind* v.<sup>9</sup>, cp. 6<sup>3</sup> 21<sup>3</sup> [20<sup>47</sup>] 36<sup>1, 4, 8</sup>, Mic. 6<sup>2</sup>, Mk. 4<sup>39</sup> 11<sup>14, 23</sup>.—5. *I will bring a breath into you, and ye shall live*] anticipates, by a summary statement, what really belongs to the end. Cp. *the breath of life* Gen. 6<sup>17</sup> 7<sup>22</sup> P.—6. *spread skin over you*] The verb only here and v.<sup>8</sup>. Sir. 43<sup>20</sup> (Hebr.).—*breath* as in vv.<sup>5, 8-10</sup> is *rûah*, cp. Gen. 2<sup>7</sup> *neshâmâ*, Ps. 104<sup>30</sup> *rûah*.—7. *as I was commanded*] See 12<sup>7</sup> n.; *as he commanded me*, so v.<sup>10</sup>.—*and there was a noise as I prophesied*] One Hebr. MS and *om.* *noise*, and many moderns; then tr. *and it came to pass as I prophesied*. Perhaps *noise* was introduced as a gloss on *shaking*, suggested by 3<sup>12, 13</sup>, where the two words occur together.—*that lo! a shaking*] The word may mean *an earthquake* (see 3<sup>12</sup> n. and 38<sup>19</sup>), sent by God to accompany the prophet's speech, so *σείσμος*, Co. Kr., *Lex.*, or, as the words which follow seem to imply, the *rushing noise* made by the bones when they met and joined, Sm. Dav. Ro., cp. the *shaking* of the earth by a marching army Is. 9<sup>4</sup> [5], Jer. 10<sup>22</sup>, or by chariots Jer. 47<sup>3</sup>, Nah. 3<sup>2</sup>. The realism of the detail is characteristic of Ez.'s visions, e.g. chs. 1<sup>4, 8</sup>.—8. *and skin was spread over them*] lit. *and one spread over them with skin*; the subj. is indefinite. But perhaps the passive should be read.—9. The bodies were complete but still prostrate: the final act of power, needed to make them live and rise, is introduced with special solemnity.—*Prophesy unto the breath*] i.e. the *rûah* of life (note the article), which comes ultimately from God, Gen. 2<sup>7</sup>. It is summoned from *the four quarters* of the globe *to breathe into* the bodies, and thus to animate the whole people. The phrase *four quarters* or *sides*, lit. *winds*,



had become an established expression in post-exilic Hebr., cp. 42<sup>20</sup>, Zech. 2<sup>10</sup> 6<sup>5</sup>, 1 C. 9<sup>24</sup>, Dan. 8<sup>8</sup> 11<sup>4</sup>, 4 Ezra 13<sup>5</sup>, though it goes back to an Akkadian idiom; this accounts for the use of the same word *rûah* in two such different senses. An alternative expression is *the four wings of the earth*, 7<sup>2</sup> phil. n. See the application of this passage in the *Odes of Solomon* No. 22, ll. 8-10. —and breathe into these slain] It was a battlefield, not a cemetery, that the prophet saw (Hö.); cp. v.<sup>10</sup> army.—10. The breath] See vv.<sup>9</sup>. 14.—an exceeding great army] See v.<sup>9</sup> and 9<sup>9</sup> n. —‘They stood upon their feet, uttered a song (1 S. 2<sup>6</sup>), and died’ is the Rabbinic comment, Talm. B. Sanhedrin 92b.—Vv. 11-14. The Vision explained.—the whole house of Israel] The entire nation, not merely the Judaeans. The latter, however, must be referred to in the next cl.—the exiles whose saying reached the prophet’s ears.—Lo! they are saying] Cp. 8<sup>12</sup> n.—our bones are dried up] The metaphor as in Ps. 22<sup>16</sup> [15] 102<sup>5</sup> [4], Pr. 17<sup>22</sup>. —and our hope is perished] Cp. 19<sup>5</sup> and the language of Job 7<sup>6</sup> 11<sup>20</sup> 14<sup>19</sup> 17<sup>15</sup>; also Pr. 10<sup>28</sup> 11<sup>7</sup>, Ps. 9<sup>19</sup> [18]. The omission of and with **ET** makes the three short sentences effectively abrupt.—we are quite cut off] Cp. Lam. 3<sup>54</sup>; there is a touch of emotion in the Hebr. which cannot be reproduced.—12. I will open your graves] The application is not strictly consistent, for the bones in the vision are unburied, v.<sup>2</sup>. The graves are meant figuratively, as the last cl. of the v. shews, ‘I will bring you into the country of I.’ Though an actual resurrection of the dead is not implied, the language may have influenced Job 14<sup>11-14</sup> 19<sup>25</sup>. For the restoration to the land of Israel cp. vv.<sup>14</sup>. 21 36<sup>24</sup> n.—my people] **SS** om.; the word may be a gloss here (Co.) and in v.<sup>13</sup> (Toy Kr. Ro. He.).—14. I will put my spirit within you] The divine energy first bestows the gift of life; then, when the nation is at home again, a further gift, enabling it to live in accordance with God’s will, is promised 36<sup>27</sup>. Of course my spirit is not the same as the breath (or spirit) of v.<sup>9</sup>.—I will settle you in your own country] So Jer. 27<sup>11</sup>, Is. 14<sup>1</sup> (exilic or post-exilic).—I have spoken, and I will do (it)] Cp. 17<sup>24</sup> n.—Vv. 15-28. Israel’s restoration and unity. This is the chief passage in which Ez. re-affirms the social ideal characteristic of the prophets: an age of peace under the government of a righteous ruler. Cp. Is. 1<sup>26</sup> 2<sup>4b</sup> 9<sup>1-6</sup> 11<sup>1-8</sup>. 13 16<sup>5</sup> 32<sup>1</sup>, Hos. 2<sup>20</sup> [18] 14<sup>5-8</sup>, Jer. 23<sup>5f</sup>. 31<sup>4-6</sup> 33<sup>15</sup>. The prophecies in Mic. 5<sup>1ff</sup>, Zech. 3<sup>8</sup> 6<sup>12</sup> 9<sup>9</sup>. 10 are later than Ez.—16. The prophet is told to enact a symbol with two sticks, and to inscribe one with the name *Judah*, and the other with the name *Joseph*. The v. seems to have been filled out with explanatory notes which spoil the balance and harmony of the clauses, namely, and the sons of Israel his companions, the stick of

*Ephraim, and the whole house of I. his companions*; so Hölscher, who suggests that the annotator understood by *Judah* and *Joseph* the two tribes so named, not the two kingdoms; the other tribes associated with *Judah* and *Joseph* must therefore be inserted. At any rate, *the stick of E.* is generally recognized as a gloss. When freed from additions the v. will run *And thou son of man take thee one stick, and write on it 'Judah,' and take thee another stick, and write on it 'Joseph.'* The symbol evidently made a lasting impression, for it is imitated in Zech. 11<sup>7</sup>, where, however, the two *staves* (a different word) are given names but not inscribed.—17. The two sticks are to be joined lengthwise in the hand. The Hebr. writes *bring thee them together, one to the other, into one stick, and they shall become one.* Some follow ~~S~~ and om. *into one stick*; but the tautology, such as it is, makes the action all the more explicit. ~~S~~ om. the last *one*; in the Hebr. the word is plural (!), which denotes either a few Gen. 27<sup>44</sup> 29<sup>20</sup>, Dan. 11<sup>20</sup>, or as here *one and the same* Gen. 11<sup>1</sup>.—18. *And 'it shall come to pass,' when the sons of thy people say unto thee, saying]* The Hebr. requires a slight correction which ~~S~~ implies. For the language cp. 33<sup>10. 24</sup> n.—*Wilt thou not tell us . . . ?* So 24<sup>19</sup>, and cp. 21<sup>5. 12</sup> [20<sup>49</sup> 21<sup>7</sup>].—19. Jahveh explains the symbol: He is determined to bring about the union of the two kingdoms. Several additions have overloaded the text, which may be translated as follows, with the glosses in brackets: *Behold, I am about to take the stick of Joseph [which is in the hand of Ephraim, and the tribes of I. his companions], and I will join them [unto it] 'unto' the stick of Judah, and will make them one stick, and they shall become one in my hand.* The annotator, as in v.<sup>16</sup>, wishes to make it clear that *Joseph* represents *Ephraim*, and that the other northern tribes are to be included. In the next sentence *them* is written for *it*, because the people symbolized by *the stick* are meant, cp. v.<sup>22</sup>; *unto it* is om. by ~~S~~, and does not cohere with the words which follow. The end of the v. repeats the end of v.<sup>17</sup>, with the change of *in thy hand* to *in my hand*, i.e. Jahveh will Himself repeat the symbolic act which Ez. has performed; it sounds surprising, yet it is no more than what the preceding part of the v. affirms. The prophet still clings to figurative language, though he is now giving the interpretation of the figure. ~~S~~ reads in *the hand of Judah*, which Co. Ro. prefer to ~~M~~; another variant is *in his hand* one Hebr. MS ~~Y~~ ~~Ew.~~ Be. Toy; but ~~S~~'s reading looks suspiciously like *in the hand of Ephraim* above, and may also be an explanatory addition. Sm. Kr. He. Hö. keep to ~~M~~.—20. This v. seems to be out of place; it belongs to the symbolic action, note *before their eyes* cp. 4<sup>12</sup> n., rather than to the explanation. It may have been an alternative version of v.<sup>17</sup> written



on the margin (Hö.).—21. The divine promise to take and gather the dispersed, and bring them into their own country, is renewed, v.<sup>12</sup> 36<sup>24</sup>.—*the sons of Israel*] See 2<sup>3</sup> n. This expression, instead of the usual *house of I.*, becomes frequent in the last division of the Book; it occurs five times in chs. 43–48.

—22. The hereditary division between the kingdoms is to be done away and the nation united; cp. Zech. 8<sup>13</sup>. This had long been a hope of the prophets, e.g. Is. 11<sup>13</sup>, Hos. 2<sup>2</sup> [1<sup>11</sup>], Jer. 3<sup>18</sup>.—*I will make them into one nation in the land*] Cp. 11.cc. 61 in my land cp. 36<sup>5</sup> 38<sup>16</sup>; but 31 is more suitable; *on the mountains of I.*, a phrase charged with sentiment, gives all the definition required; cp. 34<sup>13f.</sup> 36<sup>4. 8</sup>.—*and one king shall be king to them all*] as in the early days of the monarchy. Only here and in v.<sup>24</sup> does Ez. give the title of *king* to the ideal ruler of the coming age; even in v.<sup>25</sup> he substitutes *prince*, the title which he generally uses, hence 6 ἀρχων vv.<sup>22. 24</sup>, see 7<sup>27</sup> n.; but here, when contemplating the united kingdom he naturally speaks of its *king*. As a matter of fact the prophecy was never fulfilled in the way which Ez. imagined; the visible head of a united people never set up his throne in David's place. Centuries after Ez. the Hasmonean family succeeded in winning national independence (Simon, 141 B.C.) and establishing a dynasty (Aristobulus assumed the title *king*, 105 B.C.); their rule lasted a little over a hundred years, from 165 to 63 B.C.; it was a brief and disappointing copy of Israel's monarchy in the old days. The fulfilment of Ez.'s prophecy must be looked for in something larger than the literal fulfilment of his language.

—23. *make themselves unclean by their idols*] See 14<sup>11</sup> n.—*and by their detestable things and by all their transgressions*] See 5<sup>11</sup> n.; 61 om. the clause, which may well be an insertion.—*I will save them from all their 'backslidings'*] Cp. 36<sup>29</sup>. 31 has *their dwellings*, a copyist's slip; the word *backsliding* does not occur again in Ez., but Jer. uses it, e.g. Jer. 2<sup>19</sup> 3<sup>22</sup>.—*I will cleanse them*] See 36<sup>25</sup> n.—*a people . . . God*] So v.<sup>27</sup>, see 36<sup>28</sup> n.

—24. *my servant David (shall be) king over them*] The ideal ruler is called David here and in v.<sup>25</sup>, as in 34<sup>23</sup>. Kim. in loc. writes: 'the King Messiah's name is called David, because he shall be of the seed of David . . .; or he alludes to the resurrection' (i.e. to David redivivus).—*and they shall all have one shepherd*] As the *one king* is to rule over a united kingdom, so the *one shepherd* will have a single flock, 34<sup>23</sup>; cp. Jn. 10<sup>16</sup>. The pastoral office was specially associated with David, both in the literal and in the figurative sense, 1 S. 16<sup>11</sup> 17<sup>34</sup>, 2 S. 7<sup>8</sup>, Ps. 78<sup>72</sup>; similarly the David of the future will have a pastoral charge, to watch over the morals and religion of his people. The ideas put forward in ch. 34 are more fully developed in the

present passage; at the same time it is noticeable that in Ez.'s sketch of the new community the prince holds a less exalted place than the *king* and *shepherd* here; he is overshadowed by the ministry of worship; his function amounts to little more than providing and attending the sacrifices on sabbaths and festivals, 44<sup>3</sup> 46<sup>1-12</sup>. 16-18. Perhaps the prophet was led to modify his conception of the chief office in the state. With the language of cl. b cp. 5<sup>6f</sup>. 11<sup>20</sup> 20<sup>11</sup>. 19 36<sup>27</sup>.—25. *dwelling in the land . . . my servant Jacob*] See 28<sup>25</sup> n. 36<sup>28</sup>. For *your fathers* ~~SS~~ read *their fathers*, more in accordance with the context; with *their sons* etc. cp. 2 K. 17<sup>41</sup>.—*my servant David (shall be) their prince for ever*] See vv.<sup>22</sup>. 24. Emphasis is laid on the permanence of the coming age. This passage is probably one of those alluded to in Jn. 12<sup>34</sup>; cp. also Is. 9<sup>6</sup> [7], 2 S. 7<sup>13</sup>, Ps. 89<sup>4f</sup>. [3f.], Dan. 2<sup>44</sup>, 7<sup>14</sup>. 27.—26. *And I will make a covenant of peace for them*] There is to be no covenant with Israel; the ancient covenant had been broken again and again (cp. 16<sup>59</sup>); but Jahveh promises to renew His intimate relations, and to grant a covenant for Israel, a gracious dispensation ensuring peace and security (16<sup>62</sup> 34<sup>25</sup> cp. Num. 25<sup>12</sup> P, Is. 54<sup>10</sup>, Mal. 2<sup>5</sup>), when the nation is restored and the sanctuary established at the centre of the national life. See Torrey *Enc. Bibl.* col. 933.—*an everlasting covenant shall it be*] See 16<sup>60</sup> n. Then follows *with them and I will set them*, a marginal note which has been copied wrongly into the text; freed from this intrusion the v. continues *and I will multiply them* etc., cp. 36<sup>10f</sup>. 37<sup>1</sup>, Jer. 30<sup>19</sup>.—*and I will set my sanctuary in the midst of them*] So v.<sup>28</sup>, varied by *my dwelling-place shall be above them* v.<sup>27</sup>, and *I will dwell in the midst of them* 43<sup>9</sup>. The latter term finds a close parallel in H, Lev. 26<sup>11</sup>; and then the establishment of Jahveh's *sanctuary* or *dwelling-place* in the midst of Israel becomes a leading principle in P, e.g. Ex. 25<sup>8</sup> 29<sup>45</sup>, Lev. 15<sup>31</sup>, Num. 5<sup>3</sup>. In the last part of the Book an attempt is made to carry into effect this announcement of the divine Will; the territory of Israel is mapped out in such a way that the temple occupies the centre of the land, and thence radiates holiness throughout the nation, 43<sup>9</sup> 48<sup>8</sup>. 10. 21; cp. Jn. 1<sup>14</sup>, Rev. 21<sup>3</sup>.—27. *And my dwelling-place shall be above them*] is probably to be understood of the physical elevation of the temple above the surrounding country, as Ez. saw it in vision 40<sup>2</sup>, and other prophets too Is. 2<sup>2</sup>=Mic. 4<sup>1</sup>. To interpret the words of Jahveh's dwelling in heaven above the earthly sanctuary is to go against the general sense of the passage. The prep. is certainly remarkable; no wonder that ~~SS~~ alter it into the easier *in them*.—*and I will become God to them*] Cp. Ex. 29<sup>45</sup> P, following 'and I will dwell in the midst of the sons of I.'—28. *do sanctify Israel*] See



20<sup>12</sup> n. The nations will recognize the Godhead of Jahveh by the effects of His special providence over Israel.

According to O.T. ideas of the blessed future, man is not translated to dwell with God, but God comes down to dwell with man, and His Presence transforms earth into heaven; cp. on 47<sup>1-12</sup> p. 517.

Ch. 37, 1. היתה [The pf. alone at the start of a narrative is so unusual that  $\text{סס}$  instinctively render היתה as though it were ותהי. The tense is the same as in 40<sup>1</sup>, but there it is introduced by the date.—כרור יהיה  $\text{ס}$  = ברוחו. Some om. יהיה as explanatory, and read קרר Co. Toy Kr., but the Name is generally supported by the Vrs.;  $\text{ס}$  κ. ἐξήγαγέν με ἐν πνεύματι Κύριος.—וַיִּנְחֵנִי If the sense is rather *set me down*, the form וַיִּנְחֵנִי would be more usual; the same change should perhaps be made in 40<sup>2</sup>.—'והיא מ' ע' Dr. § 160.  $\text{ס}$  ὁστέων ἀνθρωπίνων, so  $\text{IT}$ , a needless explanation.—2. [עליהם] Pf. with weak waw, as in vv. 7. 8. 10; see 13<sup>6</sup> n.—אליהם, mas. suff. though referring to עצמות; 161<sup>8</sup> n.—In 40<sup>6-43</sup><sup>12</sup> twenty-four times; see 81<sup>10</sup>.  $\text{ס}$  κυκλόθεν κύκλω. [על פני הבקעה.—בבקעה.  $\text{ס}$  = על פני הבקעה.—והנה . . . והנה]  $\text{ס}$  om. the second והנה,  $\text{V}$  om. both; for the first  $\text{ס}$  gives ואני, and om. the second. For והנה<sup>2</sup> Ro. suggests ותנה, like והוא Zech. 1<sup>8</sup>; but the repetition is characteristic, cp. 2<sup>9</sup> 87<sup>1</sup>. 47<sup>11</sup>, Am. 7<sup>1</sup>.—3. עצמות [התחייה] is usually treated as fem. in vv. 3-5a (ct. 24<sup>10b</sup>); in vv. 8b-8 the related suffs. are mas., because the bones are viewed as persons; see 11<sup>6</sup> n.—אני אתה ידעת— $\text{ס}$  Κύριε, σὺ ἐπίστη ταῦτα.—4. [ויאמר אלי] 6 MSS Kenn.,  $\text{ס}$  + וסס.—5. [ורח וחיים]  $\text{ס}$  πνεῦμα ζωῆς, perhaps an interpretation, but adopted by Co. Be. Ro. (*Die Nachtgesichte d. Sach.* 200). In the present context  $\text{ס}$  gives רוח the sense of God's spirit, v. 6 ὁσώω πνεῦμά μου, v. 10 ἂ τὸ πνεῦμα ζωῆς. In  $\text{M}$  this meaning does not come till v. 14 רוח.—6. [וקרסתי] In Mishn. = 'form a crust,' applied to wine, e.g. TB. B. Bathr. 95b וקרסין  $\text{ס}$  in Aram. = 'overlay.'—7. [ונבאתי] See v. 3 n.—כאשר צויתי— $\text{ס}$  καθὼς ἐνετείλατο μοι (so  $\text{ס}$  127) = צויתי 3 Hebr. MSS  $\text{ITST}$ .—[יהי קול] If קול is om., the construction becomes like that in Gen. 15<sup>17</sup> 29<sup>28</sup>, 2 K. 2<sup>11</sup>; Dr. § 78 (2). For כהנבאי many MSS קבאי, but cp. 11<sup>13</sup>.—[ותקרבנו עצמות] 1. ויתקרבנו or ויתקרבו. Perhaps the original reading was ויתקרבו mas. agreeing with עצמות mas. vv. 6. 8; this may have been altered to ותקרבנו to suggest ויתקרבנו fem. agreeing with עצמות fem. vv. 3. 4. Such artificial adaptation of the vb. to the varying gender of עצמות was no doubt due to a reader or scribe, Kön. i. 170 note; G-K. § 60 a note. A similar irregularity occurs in Jer. 49<sup>11</sup> תבסחו 2 pl. mas. for 3 pl. fem.; Kim. *Mikhl.* 19b. 20a. 2 Hebr. MSS  $\text{ס}$  l. העצמות.  $\text{ס}$  render ותקרבנו as transitive.—[עצם אל עצמות] On the analogy of רעהו, denoting reciprocity; Kön. iii. § 34.—8. [ותקרב אליהם עז]  $\text{ס}$  קל with indef. subj., and עז in accus. But Niph. ויתקרב gives an easier construction,  $\text{ס}$  extenta est in eis cutis. The Mass. requires the punctuation with k. haṭuph and ויתקרב, although there is only a conjunctive accent, and not a maḳkeph (as קל); Kim *Mikhl.* 17a; perhaps to avoid — before the initial guttural in עליהם, G-K. § 29 i note.—9. [אל הרוח] Cp. עליהעצמות v. 4.  $\text{ס}$  ἐπὶ τὸ πν.—[כארבע רוחות] So in Akk. *šari irbitti* = 'the four winds,' e.g. KB. ii. 76 l. 164 of the four sides of a palace; ib. iii. 2, 80 l. 52; 90 l. 11 the four winds that bring floods and rain. Del. *AHWB.* 635.—[באי הרוח]  $\text{ס}$  om. הרוח,  $\text{Q}$  + τὸ πνεῦμα.—[פחי] From נפח = Akk. *napāhu* 'inflamm, kindle,' used in connexion with the חיים Gen. 27.  $\text{ס}$  renders by ἐμφυσᾶν 21<sup>31</sup> 22<sup>20</sup>, Gen. 27, 3 R. 17<sup>21</sup>, Tob. 11<sup>11</sup> [cod. א], Wisd. 15<sup>11</sup>; in the N.T. Jn. 20<sup>22</sup>.—[ותקיי] 8 MSS Kenn. וקיי; Dr. § 112.—10. [ותנבאתי]

cp. v.<sup>2</sup> n; the Hithp. with n assimilated, cp. Jer. לגמא Jer. 23<sup>13</sup>, חקתה ch. 5<sup>13</sup>; G-K. § 54 c; B-L. 440. Usually the Hithp. of נבא = 'to prophesy with ecstatic gestures' Num. יי<sup>26-27</sup>, 1 K. 18<sup>29</sup>, or 'to play the prophet' ch. 13<sup>17</sup>; but sometimes 'to prophesy' without such accompaniments, 1 K. 22<sup>8, 18</sup> (?), Jer. 26<sup>30</sup>; see further Jepsen *Nabi* 5 ff. In vv.<sup>4, 7, 9</sup> the Niph. is used; but it is unnecessary to read נבאתי here. Yellin *Journ. Pal. Or.* Soc. iv. 91 argues in favour of a *Hippelä* stem, והנבית, an interesting suggestion, though the alleged instances can be explained as cases of ה being assimilated, or due to textual corruption. —ל] wrongly συναγωγῇ, which=קה 32<sup>22</sup> 38<sup>15</sup> etc.—והל כמד כמד—<sup>B</sup> πολλὰ σφόδρα <sup>A</sup> μεγάλη σφόδρα ἈΣΘ σφόδρα σφόδρα. <sup>C</sup> 'very many' ? רב כאר—11. הכה יש ב' ו' For the pron. following the predicate of Gen. 34<sup>21</sup> 41<sup>28</sup>; Dr. p. 198. The gender of the pron. is affected by that of the nearest word, cp. 45<sup>1</sup> קדש הוא . . תרום.—[ונה אמרים] Ptcp. with indef. subj.; see 81<sup>2</sup> n. Perhaps correct to ונהם א'. The Vrs. all supply a subj. [ואברה] Dr. p. 132; but ἀπόλωλεν i.e. אברה. [וננונו לנו—אברה. For the reflexive or ethic dat. see G-K. § 119 s, Lex. 516 col. a. <sup>C</sup> διασπερυνήκαμεν, om. the dat., as G-K. Gen. 12<sup>1</sup>, Num. 22<sup>34</sup>, Josh. 7<sup>10</sup>.—12. [להן] <sup>B</sup> om.—13. עמי . . . [וכנהעות] <sup>C</sup> τοῦ ἀναγαγεῖν με ἐκ τῶν τάφων τὸν λαόν μου.—16. אחד ען אחד . . . [ען אחד] Two identical words repeated form a contrast, one . . . another; Am. 4<sup>1</sup>, Jer. 24<sup>2</sup>, Zech. 11<sup>7</sup> ('without the article); Ex. 18<sup>21</sup>, 1 S. 14<sup>4</sup>, 1 K. 12<sup>29</sup> ('with the art.). <sup>C</sup> om. אחד<sup>1</sup>, and renders אחד<sup>2</sup> by δεύτερος i.e. אחד (so Ex. 18<sup>4</sup>); <sup>D</sup> אחד . . . אחד. But the Hebr. idiom should not be altered.—ליחה . . . ליהדה] Hebr. uses ל (lit. belonging to) where in Engl. we write the simple name, cp. Is. 8<sup>1</sup>, and frequently on old Hebr. or Can. seals, e.g. Driver *Schw. Lects.* 1908, 91, and on Phoen. coins NSI. 360 f. See Lex. 513 col. b.—קרהו Kt. sing. coll., so v.<sup>19</sup>; but קרייו is more suitable; for the plur. cp. Jud. 20<sup>11</sup> (adj.), Cant. 8<sup>13</sup>.—[ולחך] Ct. לחך in cl. a; so l. here לחך with <sup>C</sup>. The ל in לחך could easily have arisen by mistake from לך.—[וכל בית יש'] MS and <sup>F</sup> יש' כל ב' ו' for ב' ו' MS and <sup>G</sup> בני.—17. קרב Pl. imperat. with owing to the ו; Kim. *Mikhl.* 59b quotes פל Ps. 55<sup>10</sup> and פתר Job 36<sup>2</sup>.—[לך לעץ אחד] <sup>C</sup> om., and places the words at the end of the v., as the equivalent of לאקרס; follows <sup>A</sup>, but adds τοῦ δῆσαι αὐτοῖς = לקרס, which suggests confusion with לאחרים.—[והיו לאחרים] The pl. of אחד need not be questioned. <sup>C</sup>'s text καὶ ἔσσονται ἐν τῇ χειρὶ σου is rightly suspected by Co.—18. דבר . . . [כאשר יאמר] A sentence beginning with *and when* of the future is contrary to Hebr. idiom; l. היה כאשר יא', with καὶ ἔσται όταν λέγωσιν. Further, it is usual to continue ναί with a pf. c.w.c., not an imperat. (Dr. p. 121 note); again <sup>C</sup>'s text implies the correct form, καὶ ἐπεὶ = והפך. See 33<sup>10</sup> n. <sup>C</sup> om. <sup>E</sup> om. —[מה אלה לך] <sup>F</sup> om. after מה in an indirect question cp. Is. 47<sup>22</sup> and Num. 13<sup>18</sup>, Ps. 39<sup>6</sup> = what meanest thou? as in 18<sup>2</sup>, Is. 52<sup>1</sup> etc. <sup>C</sup> om. —[לך] 19. עליו את עין יהודה = <sup>C</sup> על עין יהודה = <sup>C</sup>; this was miswritten <sup>C</sup>, and then <sup>C</sup> was inserted to make <sup>C</sup> explanatory of עלי, cp. <sup>C</sup> in Jer. 9<sup>14</sup> 27<sup>8</sup> etc. In this v. <sup>C</sup> renders <sup>C</sup> by φυλῇ, except in the last cl.—[ביד] <sup>B</sup> [ἐν ᾧ] τῇ χειρὶ Ἰουδα, ביד being read, or taken as an abbreviation of ביד יהודה —20. קר ביד לע' . . . [ועתה אחז לנו אחד] <sup>B</sup> κύριος Κύριος Ἀδάμ αὐτῷ αὐτῷ.—22. ועתה אחז לנו אחד . . . [ומה] <sup>C</sup> om., so Co. Be. Ro.; but the repetition gives an emphasis which is not out of place.—[יהיה Q. and Vrs.] <sup>C</sup> is rightly om. by <sup>F</sup>; <sup>C</sup> transfers it to the beginning of v.<sup>23</sup>, and om. the <sup>C</sup> after ומה.—23. [ובכל מ'] <sup>A</sup> renders the words, with ταῖς βασιλείαις αὐτῶν, a corruption of ἀσβελαῖς, for <sup>B</sup>; <sup>C</sup> supplies a rendering from Θ.—For משהוניהם l. משהוניהם.



ἀνομιῶν αὐτῶν Σ (in Co.) ἀποστροφῶν αὐτῶν. One Hebr. MS de Rossi om.—24. [מלך] = יסלך, but cp. v. 22.—[אחד] = om.—25. [אבותיהם] 1. לעולם.—אבותיהם. [המה ובניהם] <sup>B</sup> transls. המה, and om. the rest of the sentence, which, however, is guaranteed by המה. <sup>A</sup> 'Aθ supply a rendering of the whole.—26. [אחם ונתחם] <sup>μετ'</sup> αὐτῶν = עם, against the general sense of the passage, and with <sup>Σ</sup> om. ונתחם. Herrm. accounts for the present text as follows: אותם ונתחם is a dittograph of the subsequent נתחם ונתחם; by accident ודריבתי had fallen out, and it was written on the margin along with אותם, and from there copied into the text; by an oversight ונתחם ונתחם was written twice, and became corrupted into ונתחם ונתחם. For ונתחם = וברקבים, but the insecurity of <sup>Σ</sup>’s reading makes it doubtful whether such a word ever stood in the text, Co. 135.

### PART III.—c. AN APOCALYPSE, CHS. 38. 39.

#### The invasion and defeat of Gog: a final act of Jahveh.

(a) The previous chapter closes with the promise that Jahveh’s sanctuary shall be in the midst of Israel for ever. All danger from outside is past, for the surrounding nations have been put out of action (chs. 25–32); not a hint is given that any future crisis will occur when once the new age has dawned. Wholly unexpected, therefore, is the terrible invasion described in these two chapters. It takes place *after* God’s people have been restored, 38<sup>8</sup>. 11f. 14. In other prophecies the overthrow of hostile powers is accompanied or followed by Israel’s deliverance, which manifests the Godhead of Jahveh\*; but here the order is reversed; and Jahveh shews Himself to be truly God by a vast defeat of heathendom. This conception of a final assault upon Israel in its state of blessedness came to have a profound influence upon later thought, e.g. Enoch 56<sup>5-8</sup>, 2 [4] Esdr. 13<sup>5</sup>. 8f. 33f. The idea is taken over by the Christian Apocalypse, Rev. 20<sup>7-9</sup>, which foretells a last outbreak of hostility against the Church whensoever the thousand years shall end. With Ez. 39<sup>2</sup>. 4. 17-20 cp. Rev. 16<sup>16</sup> 19<sup>17</sup>. 18; and see further Charles *Rev.* ii. 187 ff.

(b) The invasion is to descend into Palestine from the far North, the immemorial home of mystery and peril. The countries named in 38<sup>2</sup> 39<sup>1</sup> lay to the E. and S.E. of the Black Sea, while Gog, the leader, seems to have connexions with Asia Minor. None of the historical nations take part in the attack; the invaders are remote barbarians, outside the civilized world, and known only by hearsay or tradition. What suggested the idea that they should one day join forces to sweep down upon Israel? It is significant that 38<sup>17</sup> 39<sup>8</sup> allude to words spoken in former days by *my servants the prophets*.

\* E.g. the deliverance from Assyria Is. 10<sup>24-27</sup> 14<sup>24f.</sup>, Nah. 2<sup>1</sup>. 3 [1<sup>18</sup> 2<sup>2</sup>] 3<sup>19</sup>; from Babylon Is. 13<sup>19</sup> 14<sup>1</sup> 43<sup>14-21</sup> 45<sup>1</sup>. 2. 13, Jer. 50<sup>33-40</sup> 51<sup>8-10</sup>, Hab. 3<sup>12f.</sup>; from the nations Is. 66<sup>19f.</sup>, Ob. 15<sup>21</sup>, Mic. 7<sup>14-17</sup>, Zeph. 2<sup>9-11</sup>, Hag. 2<sup>22f.</sup>, Zech. 14<sup>16-21</sup>; cp. also Ex. 15<sup>4-7</sup>.

Isaiah had announced the destruction of the Assyrian host at the very gates of Jerusalem (10<sup>28-34</sup>, chs. 29-31 in part); Zephaniah (1<sup>14-18</sup>) and Jeremiah (1<sup>13f.</sup> chs. 4-6) not only foresaw but narrated an invasion by wild hordes from the North, Scythians, Herodotus calls them (i. 103. 106), on their way to Egypt; and these, though they do not seem to have made any direct attack upon Judah, left behind them a memory of terror, and in a later age came to be known darkly as *the Northern One*. At the time when Joel 2<sup>20</sup> was written, prophecy had begun to forecast a great and final conflict in the neighbourhood of Jerusalem, Joel 4 [3]<sup>9-21</sup>, Zech. 12<sup>3ff.</sup> 14<sup>2. 3</sup>. These predictions had not been fulfilled, but some fulfilment there was bound to be, and it is set out in the present chapters. They have a marked character of their own. The scale of the events, the vague outlines, the loosely-strung sequence of ideas, recall at once the features which belong to apocalyptic writings. And the language points in the same direction; it is modelled upon foregoing prophecies, here naturally those of Ezekiel (e.g. 38<sup>4-6</sup>. 8. 12f. 15f. 19. 22 39<sup>4. 7-9</sup>); it reproduces some of Jeremiah's expressions (e.g. Jer. 4<sup>6f.</sup> 13. 24-26 5<sup>15</sup> 6<sup>1. 22f.</sup> 10<sup>22</sup>); noticeable, too, is the prophetic idiom *in the latter years or days* (38<sup>8. 16</sup>), *in that day* (38<sup>14. 18</sup> 39<sup>8. 11</sup>), not found elsewhere in this Book. The two chapters, in fact, form an apocalypse, taking its rise from unfulfilled prophecy. Ezekiel was probably not their author, for, as noticed above, they do not fit into his plan for the coming age; and the order—restoration, attack, overthrow—finds its analogies in a later class of writings rather than in the prophets. If room had to be made for this insertion, a place between the promises of restoration (chs. 36-37) and the vision of the new community (chs. 40 ff.) seemed to be the most appropriate. At the close, 39<sup>25-29</sup> may be a stray fragment of Ezekiel, or a later summary of his teaching; it has nothing to do with Gog, and implies that Israel is still in exile.

(c) The tendency of modern criticism has been to regard chs. 38 and 39 as the result of a combination of sources, parallel but distinct (so Toy, Kr., Gressmann *Eschat.* 181 ff., Steuernagel *Eint.* 591, Ro., He., Schmidt). It is pointed out that there are two accounts of Gog's invasion, 38<sup>2-4</sup> and 39<sup>1-2</sup>; in 38<sup>4-9</sup> Jahveh instigates the campaign, while in 38<sup>10-13</sup> Gog comes of his own accord, simply to plunder; in 38<sup>18-22</sup> he is overthrown by earthquake and storm, in 39<sup>1-6</sup> he and his troops are still alive, and meet with disaster upon the mountains of Israel; in 39<sup>11-16</sup> the corpses are buried, in 39<sup>17-20</sup> they are devoured by birds and beasts of prey. The incongruities are obvious, but no reconstruction of the separate sources, or of a common background, has been carried out with success;



Rothst., Herrm., Schm., for example, all differ from each other ; the hypothesis, in a word, has turned out to be unsatisfactory. The view that the chs. form a unity (with some additions) and describe the stages of a single drama, is now maintained by Hölscher, who sets these contradictions and prolixities in the right light ; they are just what we find in other apocalyptic writings ; the final catastrophe is looked at from various angles, without any attempt to trace a logical order in the sequence of events.

(d) Some scholars hold that in these chs. Ezekiel himself foretells the overthrow of *Babylon*, re-echoing the threats of Jer. 50 and 51 (so Ro. He.) ; stress is laid on the word *I will bring again or turn back* in 38<sup>4</sup> 39<sup>2</sup>, which is thought to imply that Jahveh means to send Gog in the first place against Babylon, before turning him to attack Israel : a large conclusion to draw from a slight hint, even if the word really means to *turn back*. Another form of the same interpretation, suggested by Ewald (*Die Proph. d. Alten Bundes* 1868, ii. 531) has been revived by Meinhold (*Einf. in d. A.T.*<sup>3</sup>. 1932, 268), namely, that Gog and his host represent Babylon itself under a disguise ; cp. Enoch 56 and 57, where the Parthians and Medes assume the rôle of Gog and Magog. It is indeed remarkable that Ez. nowhere utters a direct prophecy against Babylon ; on the analogy noted above under (a), we should expect the chief enemy of the time to be overthrown before Israel could be released ; but Ez. probably had grounds of his own for keeping silence (see pp. 281. 372). As for another and final invasion by Babylon, after that of 584-6 B.C., there is no hint in the rest of the Book that Ez. ever contemplated such a thing. For the reasons which have been stated, these two chs. are best explained as an apocalypse composed after Ezekiel's day.

In the Synagogue 38<sup>18</sup>-39<sup>16</sup> form the prophetic lesson read with Ex. 33<sup>12</sup>-34<sup>26</sup>, Num. 29<sup>26</sup>-31 on the Sabbath which falls within the festival of Sukkoth.

2. *Set thy face against*] See 35<sup>2</sup> n.—*Gog, land of the Magog*] Gôg is mentioned only in these chs. and in Num. 24<sup>7</sup> ⚙ (= *Agag* ⚙) <sup>23</sup> ⚙ Lucian. The name of the leader may have been taken from that of Gyges, a powerful king of Lydia c. 660 B.C., who is called *Gûgu* by Asshurbanipal (*KB.* ii. 173) ; another possibility is that *Gôg*, and *Gûgu* too, may go back to the ancient *Gagaia*, alluded to in one of the Amarna Letters (no. 1, line 38), as a land of barbarians (Knudtzon *El-Amarna Taf.* 1015). It has been thought that the author of these chs. came across the name in some myth or legend (Winckler *Altor. Forsch.* ii. 160 ff. ; Gressmann *Êschat.* 182. 191) ; but, as Herrmann and Hölscher contend, Gog is too substantial a figure to be derived

from an incidental reference in a myth, even if such were known. The name was probably taken from tradition, and current at the writer's time. In *Al Gog* is followed by *land of the Magog* in loose apposition, which should be read *toward the land of Magog*, if a direction was intended; a pr. n. ought not to have the article. Here Magog is the name of a land, but in 39<sup>6</sup> (prob.), Gen. 10<sup>2</sup> P=1 C. 1<sup>5</sup>, the name of a people, northern barbarians, so Jubilees 7<sup>19</sup> 9<sup>8</sup>, Scythians according to Jos. *Ant.* i. 6, 1 and Jerome in loc.; *Θ* seems to have thought of a people, ἐπὶ Γὼγ καὶ τὴν γῆν τοῦ Μαγώγ, so *Σ* 'toward G. and toward the land of M.'; in any case *Θ*'s rendering prepared the way for the later view, which took Gog and Magog to be the names of two persons; and this is what they have become in Rev. 20<sup>8</sup>. With *Θ* agrees Or. Sibyll. iii. lines 319 f., 512 'Woe to thee, land of G. and M.!' Rabbinic literature mentions Gog and Magog several times as leaders of the enemy destined to attack the faithful in the Messianic age, e.g. TB. *Abōda Zāra* 3b 'they march against the Lord and against His Anointed,' so *Berākoth* 7b; Targum Jerus. on Num. 11<sup>26</sup> 'Eldad and Medad prophesied that, in the end of the days, Gog and Magog will come up against Jerusalem with their army, and will fall by the hand of king Messiah'; the Apoc. of Baruch 70<sup>7-10</sup> speaks in similar terms. For further reff. see Bousset *Rel. d. Judentums* 206; and for the general subject of a last invasion, Moore *Judaism* ii. 344. 348. As noted above, the words *land of the Magog* are not fitted into the structure of the sentence; they look like a gloss, added by a reader who thought of Gen. 10<sup>2</sup> and was struck by the resemblance of *Magog* to *Gog*. Such is the prevailing view at present (Jahn, Ro. He. Hö. Schm.). If the words are a gloss, it is an ancient one, for all the Vrs. found it in the text. Outside the Bible *Magog* has not been discovered; in 39<sup>6</sup> *Θ* substitutes *Gog*.—*chief of Rosh, Meshek and Tubal*] So *ΘΣΘ*, v.<sup>3</sup> 39<sup>1</sup>; this is the most natural way of rendering the Hebr.; but (a) the name of a people or country called Rosh is not known, and the identifications so far suggested are not convincing; (b) elsewhere in Hebr., Akk. and Gk. *Meshek and Tubal* are coupled together, 27<sup>13</sup> 32<sup>26</sup>, Gen. 10<sup>2</sup>; both countries were in the E. of Asia Minor, perhaps Phrygia and Cappadocia (Winckler l.c. 103 ff.). The Mass. text by its accents intends *rōsh* to be taken as = *head*, and the phrase to be rendered *chief-head of M. and T.*, so *ⲓ* 'Α ἄρχοντα κεφαλῆς *ΣϠ* principem capitis; Kim. and many moderns adopt this translation. The objection to it is a grammatical one; *chief leader of M. and T.* would be differently expressed in normal Hebr. Probably, then, *chief* is best regarded as an explanation of *rōsh* = 'head'; originally the text ran



head of Meshek and Tubal.—3. Behold, I am against thee] See 5<sup>8</sup> n.—4. I will turn thee about] So 39<sup>2</sup>, implying some degree of force. In 39<sup>27</sup>, Is. 49<sup>5</sup> the meaning is to bring or turn back, which does not suit the present context (see above p. 408 (d)) ; to lead enticingly Is. 47<sup>10</sup> is equally unsuitable.—I will put hooks in thy jaws, and bring thee forth] Cp. 29<sup>4</sup> and 19<sup>4.9</sup> ; hooks in a figurative sense here. Jahveh will compel Gog to set out on the raid ; cp. Is. 43<sup>17</sup>. ¶ om. the whole sentence.—horses and cavalry clothed in gorgeous attire all of them] lit. clothed in perfection, i.e. either well-equipped or in panoply, cp. 23<sup>12</sup> 27<sup>24</sup> ; ¶ in breast-plates. With the phrase which comes next cp. 17<sup>17</sup>.—shield and buckler, grasping swords all of them] The first two words have no grammatical construction ; ¶ reads shields and helmets and swords ; the whole seems to be a gloss on gorgeous attire, which has incorporated the catch-word all of them. In v. 5<sup>a</sup> the same thing occurs again (so He.). The long shield, 26<sup>8</sup> n., would be unsuitable for horsemen.—5. Pâras, Kûsh and Pât with them all of them buckler and helmet] i.e. the Persians, Ethiopians and East Africans. Persians might be expected in the northern host, but the others belong to an entirely different part of the world. The names were no doubt borrowed from the groups mentioned in 27<sup>10</sup> 30<sup>5</sup> ; all of them betrays another gloss on v. 4<sup>a</sup>. The last two words, like the similar ones in v. 4<sup>b</sup>, have no grammatical connexion with the rest of the sentence. The entire verse, therefore, has found its way into the text from the margin (Winckler, Jahn, Ro. He. Hô.).—6. Gomer] One of Gog's auxiliaries ; in Gen. 10<sup>2</sup>=I C. 1<sup>5</sup> side by side with Magog. It was the name of a people called *Gimirrai* by the Assyrians, and Cimmerians, *Κιμμέριοι*, by the Greeks (e.g. Homer *Od.* xi. 14), who came originally from the N. of the Black Sea. Together with the Mannaeans and the Asguza (?=the Scythians, *KB.* ii. 147), they formed an element in the Aryan immigration which descended by way of the Caucasus into Asia Minor (Herod. i. 15. 16 ; iv. 11. 12 ; Strabo iii. 2, 12 ; vii. 2, 2). The Gimirrai first appear in the time of Sargon, when they attacked the kingdom of Urartû (Arâraţ, Armenia) ; thence they seem to have moved westward, and, in the time of Sennacherib, overran Phrygia, and later, c. 657 B.C., the Lydian kingdom of Gyges (*KB.* ii. 173). It was during the 7th cent. B.C. that their power was at its height, and the Assyrian kings made great efforts to check their advance and drive them westwards (*KB.* ii. 129. 147. 175 ff.). Soon after this they disappear ; but they left behind them a memorial in *Gamir* ; the Armenian name for Cappadocia (Euseb. *Chron.* tom. i. p. 95 ; tom. ii. p. 12 Γόμερ, ἐξ οὗ Καππάδοκες, edn. 1818). Josephus identified them, wrongly, with the Galatians (*Ant.* i.

6, 1); classical historians connected them with Cilicia (Strabo i. 3, 21), the Rabbis with Germania (? = Karmania, TB. *Yôma* 10a), other Jewish writers regarded the name as equivalent to Magog or Tôgarmâ. See further Winckler *Altor. Forsch.* i. 484 ff.; KAT.<sup>3</sup> 101 ff.; Skinner *Gen.* 196; Kittel *Gesch.*<sup>7</sup> ii. 403 n. Jeremias *OTAE.* i. 276 quotes the letter to Sargon which first mentions the Gimirrai.—and all her troops] Vv.<sup>9. 22</sup> 39<sup>4</sup>; see 12<sup>14</sup> n.—Beth-Tôgarmâ] Probably in the N.E. of Asia Minor, the country corresponding to Armenia; 27<sup>14</sup> n.—in the recesses of the north] Cp. v.<sup>15</sup> 39<sup>2</sup>, Ps. 48<sup>3</sup> [2], Is. 14<sup>13</sup>; Jeremias's phrase is *the recesses of the earth*, 6<sup>22</sup> 25<sup>32</sup> 31<sup>8</sup> 50<sup>41</sup>; cp. Ps. Sol. 8<sup>16</sup>, Pompey is he who comes 'from the uttermost part of the earth.' Esarhaddon mentions the Gimirrai as 'hordes whose dwelling-place is far off,' KB. ii. 129.—7. *Be ready and make thee ready*] Cp. Am. 4<sup>12</sup>, Jer. 46<sup>14</sup>; and for the type of sentence cp. 14<sup>6</sup> 18<sup>30</sup>, Jer. 17<sup>14</sup>, Ps. 102<sup>27</sup> [26].—and be thou to them a guard] Does this mean that Gog is to keep guard over his allies, lest they be taken by surprise (so Rashi), & 'as an advance-guard'; or can we render, with an alteration supported by &, 'and be thou to me kept in reserve' i.e. in my service and under my orders? The word certainly means *a guard* in the active sense, e.g. Neh. 4<sup>3. 101</sup>.; it may have here a passive sense, 'a force kept in reserve,' so Hi. Co. and many, though such a meaning is not found in use.—8. *After many days thou shalt be mustered*] Cp. Is. 13<sup>4</sup>. In the previous v. Gog and his host are told to be ready, as it seems; this v. declares that the order to advance will not be given till the distant future. The apocalyptic idiom appears: *after many days*, cp. Is. 24<sup>22</sup>; *in the latter years*, elsewhere *days*, e.g. v.<sup>16</sup>, Is. 2<sup>2</sup>, Jer. 23<sup>20</sup> 30<sup>24</sup> etc.—*the land brought back from the sword* (i.e. the ravages of the sword), *gathered from many nations*] The allusion is vague, in keeping with the air of mystery which invests the great peril of the future, cp. vv.<sup>11. 12</sup>. Israel's restoration has taken place long ago. For *gathered* see 36<sup>24</sup> n.—*upon the mountains of I.*] Cp. v.<sup>21</sup> 39<sup>2. 4. 17</sup>; 6<sup>2</sup> n. The expression is inconsistent with the deliberate vagueness of the previous clause (He.).—*a continual ruin*] See 5<sup>14</sup> 33<sup>24</sup>.—*and it was brought out from (the) peoples*] See 34<sup>13</sup> n.; the subj. is the land i.e. the nation.—*and dwelling securely all of them*] Continuing *brought back*, *gathered* in cl. a; cp. v.<sup>11</sup> 39<sup>26</sup>; 28<sup>26</sup> n. The text of this v. is overloaded and awkward in style; see crit. note.—9. *And thou shalt ascend, like a storm thou shalt come*] A figure of the invading host, as in Is. 10<sup>3</sup>; cp. Is. 21<sup>1</sup> 28<sup>2</sup>.—*like a cloud covering the land thou shalt be*] Repeated in v.<sup>16</sup>; this figure seems to be taken from Jer. 4<sup>13</sup> (& *like a cloud*), which describes the advance of the foe from the north.—10. *And it shall come to pass in that*



day] V.<sup>18</sup> 39<sup>11</sup>; this prophetic formula does not occur again in the Book. *day* is that of Gog's invasion, announced in vv.<sup>3-9</sup>.—*matters shall rise in thy mind*] lit. *heart*, as Jer. 3<sup>16</sup> 7<sup>31</sup> 44<sup>21</sup>, Is. 65<sup>17</sup>; Ez. uses *spirit*, 11<sup>5</sup> 20<sup>32</sup>.—*devise an evil device*] Cp. 2 S. 14<sup>14</sup>, Est. 8<sup>3</sup> 9<sup>25</sup>, Dan. 11<sup>24f.</sup>; the combination is frequent in Jer. 11<sup>19</sup> 18<sup>11</sup> 49<sup>20. 30</sup> 50<sup>45</sup>.—11. In this and the next v. Gog's destination is mentioned in veiled terms; in vv.<sup>14-16</sup> the veil is removed. *a land of unvalled villages*] The meaning of the word is clear from Zech. 2<sup>8</sup> [4], Est. 9<sup>19</sup>; cp. Jud. 5<sup>7</sup>. In the ideal age Israel would be living in unfortified towns, without fear of being attacked, cp. v.<sup>8</sup>; 36<sup>35</sup> gives a different picture.—*dwelling securely . . . having no bars and doors*] Imitated from Jer. 49<sup>31</sup>; in a fuller form, Dt. 3<sup>5</sup>, 2 C. 8<sup>5</sup> 14<sup>6</sup>; cp. Sir. 49<sup>13</sup>.—12. The *evil device* is a campaign of plunder, v.<sup>13</sup>; cp. 29<sup>19</sup> n. Like Sennacherib and Nebuchadrezzar, Gog has only self-interest in view; but, like them, he is the unconscious agent of Jahveh's purpose; cp. Is. 10<sup>5-11</sup>. 15. 24-26, Jer. 25<sup>9-12</sup> 27<sup>6-8</sup> 43<sup>10</sup>.—*to bring back thy hand upon*] & *my hand*, more consistent, but not necessarily right: the writer forgets for the moment that Gog is speaking. The hand reached out to the spoil will reach out again to gather what is left: such is the meaning of the verb, cp. Jer. 6<sup>9</sup>.—*inhabited ruins*] i.e. the ruined sites now occupied once more; cp. 12<sup>20</sup> 26<sup>19</sup> 36<sup>10</sup>.—*a people collected from (the) nations*] Cp. v.<sup>8</sup>.—*who have gotten cattle and goods*] V.<sup>13</sup>. For *gotten* lit. *made* see 22<sup>13</sup> n.; *cattle and goods* together as in Gen. 31<sup>18</sup> 34<sup>23</sup> 36<sup>6</sup>, Josh. 14<sup>4</sup> P. Israel once again at home is regarded as an agricultural people and self-supporting.—*the navel of the earth*] Hebr. *ṭabbûr ha-āreš*, only again in Jud. 9<sup>37</sup>. There, as the context shews, *ṭabbûr* denotes a *height*; but the meaning *navel*, given by & and Ṭ, *ὀμφαλὸς τῆς γῆς* umbilicus terrae, and well established in post-biblical Hebrew and in Aramaic, indicates the idea of centrality; the *height* was regarded as *central* in the land, i.e. the Canaanite hill-country. Here the people of Israel are said to *dwell on the navel of the earth*, just as, in 5<sup>5</sup>, Jerusalem is *set in the midst of the nations*; prominence may also be implied, for the ideal elevation of the land and temple was a cherished belief, see 37<sup>27</sup> n. and cp. 20<sup>6</sup>. The expression must have been a familiar one, since it is introduced here without preface or remark. It represents an idea which was in no way peculiar to Israel. Several of the great nations were accustomed to think of their most famous shrine as standing at the centre of the world: among the Babylonians the clearest evidence of this is the ancient map, in which the centre of the universe is marked at a spot to the S.E. of Babylon, probably Nippur (see the illustration in Jeremias *Altor. Geisteskultur*<sup>2</sup>, 1929, Abb. 89. 90

Langdon *Sem. Mythology* 1931, 217); among the Greeks and Romans the conical stone in the temple of Delphi was 'called the mid-navel of the well-wooded mother (earth)' Pindar *Pyth.* iv. 131 f.; Aeschylus *Eum.* 40. 160; Livy xxxviii. 48 quondam commune humani generis oraculum, umbilicum orbis terrarum. On the strength, no doubt, of the present passage, the Jews regarded the land of Israel and Jerusalem in the same way. Besides the quotations from Rabbinic literature given in the note on 5<sup>5</sup>, the following may be added: 'as the navel is set in the centre of the human body, so is the land of Israel the navel of the world . . . situated in the centre of the world, and Jerusalem in the centre of the land of Israel, and the sanctuary in the centre of Jerusalem, and the holy place in the centre of the sanctuary, and the ark in the centre of the holy place, and the foundation stone before the holy place, because from it the world was founded' Midr. Tanhuma *Kedôshîm* § 10 p. 78 ed. Buber; Jellinek *Bet ha-Midr.* v. p. 63 'Jerusalem as the navel (of the world).' A similar expression might be expected to occur in Babylonian sources, but so far none has been found. Some authorities indeed hold that the designation 'bond (*markasu* or *riksu*) of heaven and earth,' used of the seat or temple of a god (e.g. *KB.* i. 52. 174), denotes a middle point, and thus offers an equivalent of the Hebr. term; so Jeremias *Altor. Geisteskultur*<sup>2</sup> 109. 141 f.; Gressmann *T. u. B.*<sup>2</sup> i. 135; Fr. Burrows *The Labyrinth* (1935) 46-59. This interpretation, however, is disputed. It seems that the sacred city or temple was regarded as a 'bond' (*markasu*) uniting heaven and earth in a theological rather than a topographical sense, as a miniature of heaven and earth in one; Langdon *JRAS.* 1918, 441 ff.—13. 'Gog's campaign seems to set in motion the furthest ends of the world' (Jahn). Hope of plunder is the motive. For *Shēbhā', Dēdhân, merchants of Tarshish*, see the notes on 27<sup>22</sup>. 20. 12. There is no need to treat the v. as a gloss, although it repeats phrases of v.<sup>12</sup>; the exaggeration may be put down to the phantasy of the writer (Hö.).—*the merchants of Tarshish and all her villages (?)*] *M* reads *and all her young lions (kephîrîm)*, for which *G* gives *and all her villages (kephârîm)*; but *villages* in connexion with Tarshish are out of place; the word was probably corrupted before the time of *G*, and *traders* (as 27<sup>13</sup>) should be read, or *travellers* (as 27<sup>25</sup>).—14. *in that day . . . shalt thou not know (it) ?*] The question is rhetorical, and, in a speech of Jahveh, amounts to an affirmation; cp. Is. 40<sup>21</sup> 43<sup>19</sup>. 'In that day' connects the invasion with a final crisis, which will occur after Israel's restoration, vv.<sup>10-12</sup>. *T* adds to *know* an object, 'the deliverance of my might'; by itself the word gives a poor sense, and *G* suggests



the more forcible *be stirred up*, the verb used by Jeremiah in this connexion, e.g. Jer. 6<sup>22</sup> 50<sup>41</sup>; cp. Is. 41<sup>2</sup>. 25 45<sup>13</sup>, Joel 4 [3]<sup>12</sup>.—15. The description of Gog's army is repeated from vv. 4. 6.—16. Parallel to v. 9.—*it shall happen*] The expression is most unusual, but not necessarily incorrect. Gog comes up of his own accord; at the same time Jahveh says *I will bring thee*; a divine purpose overrules, while it makes use of, the base human motive; see on v. 12. The overthrow of Gog on Jahveh's own land will lead the heathen to recognize the holiness of the true God; for the idea cp. v. 23 39<sup>27</sup> 20<sup>41</sup> n. At the end of the v. **GL** cod. Wire. **S** omit *O Gog*, which comes in awkwardly where it stands. **S** inserts the name in v. 17, where **M** does not have it.—Vv. 17–23. The overthrow of Gog on the land of Israel by earthquake, mutual slaughter and dire calamities. '*Thou art, he of whom I spake . . . by my servants the prophets*' **M** reads *Art thou he?*, but the interrogative is om. by **GLV**, as the context requires. The allusion is to the prophecies of *former days* which had foretold an invasion on this fearful scale, such as Jer. 3–6, Zeph. 1<sup>14ff.</sup> 3<sup>8</sup>. It is implied that a considerable time had passed meanwhile; Ez. himself would not have alluded to the prophecies of Jeremiah in this way. For the reference to earlier prophets cp. Zech. 1<sup>4</sup>, Dan. 9<sup>2</sup>; and for *my servants the prophets* cp. Am. 3<sup>7</sup>, Jer. 7<sup>25</sup> (+five times) and the compiler of Kings (2 K. 17<sup>13</sup>+three times), apparently a post-exilic designation; Jepsen *Nabi* (1934), 222.—*who prophesied in those days years (ago)*] i.e. the 7th cent. Apparently *years* is intended to express 'long years ago.'—*to bring thee upon them*] i.e. upon the sons of Israel.—18. *And it shall come to pass etc.*] See on v. 10.—*my fury shall come up*] Cp. 24<sup>8</sup>, 2 S. 11<sup>20</sup>, 2 C. 36<sup>16</sup>. **S** om. *in my nostril*, **TS** paraphrase, to avoid the anthropomorphism.—19. *in my jealousy and in the fire of my wrath*] Cp. 21<sup>36</sup> 36<sup>5</sup> n.—*a great earthquake*] Cp. the eschatological description in Zech. 14<sup>4f.</sup>.—20. The earthquake follows upon the *Presence* of Jahveh; cp. the theophany in 1 K. 19<sup>11</sup>, Ps. 18<sup>16</sup> [15], Is. 2<sup>19</sup>; animate and inanimate nature are alike involved. The writer may have been thinking of Jer. 4<sup>24–26</sup> and Zeph. 1<sup>3</sup>. The language recalls that of P, both in the four-fold division of the animal kingdom, Gen. 9<sup>2</sup> (cp. 1 K. 5<sup>13</sup>, Job 12<sup>7–8</sup>, Zeph. 1<sup>3</sup>), and in the phrases *creeping thing that creeps*, and *all mankind, which is upon the face of the ground*, Gen. 1<sup>26</sup> 7<sup>14</sup>. 21. 23 8<sup>17</sup>. The description of the final catastrophe in Orac. Sibyll. iii. 675 ff. is based upon the present passage. How Israel is to escape in the general overthrow is not considered; Gog and his army occupy the writer's thought.—*the steep places*] Only again Cant. 2<sup>14</sup> (sing.); **S** αἱ φάραγγες, **TS** = 'the towers.'—21. It is not clear how the opening sentence

is to be rendered: lit. perhaps, 'and I will summon against him to (or, in respect of) all my mountains a sword,' the object coming last for emphasis; the nearest parallel is then Jer. 25<sup>29</sup>. Another, but improbable, rendering is, 'and I will cry against him, For all my mountains a sword!' then cp. Jud. 7<sup>20</sup>. The text may well be corrupt; on the basis  $\text{Ⓢ}^b$  some would read 'And I will proclaim against him every (kind of) trembling,' cp. 1 S. 14<sup>16</sup>, a dubious expression, and, as a correction, not altogether convincing.—*every man's sword shall be against his brother*] As in a panic; illustrate from Jud. 7<sup>22</sup>, 1 S. 14<sup>20</sup>; cp. Hag. 2<sup>22</sup>, Zech. 14<sup>13</sup> and Enoch 56<sup>7</sup> 'they shall begin to fight among themselves,' of the last attack by the heathen, and 100<sup>1</sup> 'brothers one with another shall fall in death,' suggested by this v.—22. *I will hold judgement with him*] See 17<sup>20</sup> n.—For *pestilence and blood, rain and hail-stones, fire and brimstone* see 5<sup>17</sup> n.; 13<sup>13</sup> n., Gen. 7<sup>12</sup> J, Ps. 105<sup>32</sup>; Gen. 19<sup>24</sup> J, Ps. 11<sup>6</sup>. The final overthrow of Gog is described in language borrowed not only from Ez., but from other prophetic writings (add Is. 28<sup>18</sup>, Joel 3<sup>3</sup> to the passages already quoted), and such narratives as Ex. 9<sup>13ff.</sup> 18<sup>ff.</sup>. It is implied that God's people will be preserved as at the Exodus.—23. *I will shew myself great and holy, and make myself known in the eyes of the nations*] Cp. v.<sup>16</sup> 5<sup>8</sup> n.; Jahveh will reveal Himself to the world by acts of power, as He had done of old; see Ex. 7<sup>5</sup> 14<sup>4</sup>. 18 P 15<sup>11</sup>. 14-16 J.

Ch. 38, 2. אל נט [The usual prep. after שם פ', six times in Ez., על 29<sup>3</sup> 35<sup>2</sup>;  $\text{Ⓢ}$  always ἐπὶ, but  $\text{Ⓢ}$  should not be altered to על.—[אין הכונן] To make grammar l. מ' ארצה, and treat the words as a gloss.—[נשיא ראש משר וחבל] If with  $\text{Ⓢ}$  20 ראש is taken as a pr. n., then נשיא is a constr. st. before three genitives, cp. Dt. 8<sup>7</sup>, Is. 1<sup>11</sup> 22<sup>6</sup> 37<sup>3</sup>, Jer. 33<sup>26</sup>; but since ראש is unknown as the name of a people or country, נשיא is prob. a gloss, explaining that ראש here=leader. According to the accents, נשיא ראש are two co-ordinate constructs, like בחלה בח ציון Is. 37<sup>22</sup>, Kön. iii. § 275 d; ראש head will then be used as in the term הראש 2 K. 25<sup>18</sup>; so ריש  $\text{Ⓢ}$ . But the compound phrase נשיא ראש does not readily admit of being put into the constr. st., and to avoid such a mode of expression Hebr. normally resorts to a circumlocution, e.g. דברי הימים למלכי יהודה 1 K. 14<sup>29</sup> etc., Num. 36<sup>1</sup>, Josh. 19<sup>51</sup>; hence the chief head of M. and T. would be נשיא הראש למשר וחבל. Cheyne Enc. Bibl. col. 4162 for ראש proposes to read חירס, which follows חבל ומשר in Gen. 10<sup>2</sup>; חירס=Turuša, Τυρσοιολ (?=E-trus-cans), prob. the name of Pelasgian pirates who invaded Egypt in the time of Merneptah; W. M. Müller As. u. Eur. 356 ff., Enc. Bibl. col. 1242 n.—3. [הנני אליך נט נש'] Cp. 30<sup>22</sup>.  $\text{Ⓢ}$  ἐπὶ ἀρχοντα, om. נט.—4. [ושוכבתיך] The intensive stem of שוב;  $\text{Ⓢ}$  here and 39<sup>2</sup> συνέσω,  $\text{Ⓢ}$  'I will gather thee'  $\text{Ⓢ}$  circumagat te.—[ונתתי . . . אותך] om.,  $\text{Ⓢ}$  supplies a rendering. After אותך  $\text{Ⓢ}$  adds 'from thy place.'—[לבשי ככלי] ἐνδεδυμένους θώρακας ct.  $\text{Ⓢ}$  23<sup>12</sup>.  $\text{Ⓢ}$  'clothed in armour'  $\text{Ⓢ}$  vestitos loriceis.—[צנה ובטן] Supposed to be 'an accus. of relation,' but this relation is expressed by ב, so  $\text{Ⓢ}$ =בצנה ובטן.  $\text{Ⓢ}$  has πέλται καὶ περικεφαλαίαι καὶ μάχαιραι=חרבנות. The lack of grammatical construction and the uncertainty of the text shew that the sentence is









of the author, rather than to a duplication of sources (cp. pp. 407 f.).

V. 1. The formula as in ch. 38, introducing the same prodigious theme; see on 38<sup>2. 3.</sup>—2. *I will turn thee about and lead thee in*] Again the divine compulsion is put first, cp. 38<sup>4</sup>. The second verb occurs only here, but its meaning is tolerably certain.—*from the recesses of the north*] Cp. 38<sup>6. 15.</sup>—*the mountains of I.*] Cp. vv. 4. 17 38<sup>8</sup>. Emphasis is laid upon the scene of the overthrow.—3. The invaders are armed with bows and arrows, like the northern horsemen in Jer. 4<sup>29</sup> 6<sup>23</sup>; and the Assyrians, Is. 5<sup>28</sup>. Jahveh strikes the weapons from their hands before any attack is made.—4. *on the mountains of I. thou shalt fall*] Similarly in Joel 4 [3]<sup>12ff.</sup>, Zech. 14<sup>3. 4</sup> the last great conflict takes place in the neighbourhood of Jerusalem.—*to birds of prey of every kind and (to) beasts of the field for food*] lit. *to vultures of birds of every wing* etc.; cp. v. 17 17<sup>23</sup> n. The expressions occur elsewhere in Ez., see 29<sup>5</sup> n. 15<sup>4</sup> n.—5. *On the open field thou shalt fall*] Again from 29<sup>5</sup>. The concluding formula as in 5<sup>13</sup> n.—6. *I will send a fire upon Magog*] From Am. 1<sup>4ff.</sup>, Hos. 8<sup>14</sup>; and see note on 21<sup>3</sup>. *Magog* here seems to be the name of a people, parallel to *inhabitants of coast-lands*, 38<sup>2</sup> n. Ⓢ<sup>3</sup> against the context renders *upon Gog*.—*and upon those who dwell* etc.] The reference must be to the various races from whom Gog drew contingents for his army, 38<sup>5</sup>; cp. 27<sup>35</sup>.—*and they shall know*] v. 7 38<sup>16. 23</sup>.—7. The destruction of Gog and his multifarious host will be a revelation of Jahveh's holiness, both to the heathen, vv. 6b. 7b, and in the midst of Israel itself, v. 7a.—*I will not let my holy name be profaned*] See 20<sup>9. 39</sup> n.—*I am Jahveh, holy in Israel*] The idea as in 38<sup>23</sup>, but the form of expression only here in Ez. Some MSS and Ⓢ<sup>4</sup> Vrs. alter to 'I am Jahveh, the Holy One of Israel,' the title so common in Isaiah.—8. *Behold, it is coming and it will be brought about*] From 21<sup>12</sup>; the subject is impersonal; *it* means the dire event referred to in the context.—Vv. 9. 10. The numbers of the invading host may be judged from what they leave behind: their weapons will furnish Israel with fuel for seven years. The notion of burning enemy's weapons is imitated in Orac. Sibyll. iii. 725 ff.—*they shall kindle and burn weapons*] Ⓢ<sup>5</sup> om. the second verb, which, however, need not be struck out; for the two are associated in Is. 44<sup>15</sup>, and there is a play on the words for *burn* and *weapons*. Usually *kindle* is followed by *fire* or an equivalent, as in cl. b and v. 10, but the word is used by itself again in Neh. 10<sup>35</sup>; for *burn* cp. Ps. 78<sup>21</sup>, Ecclus. [Heb.] 43<sup>21</sup>.—10. *spoil their spoilers*] Cp. 29<sup>19</sup> 38<sup>12f.</sup>, Is. 10<sup>6</sup>. Former relations will be reversed, as in Is. 14<sup>2</sup> 51<sup>22f.</sup>, Jer. 30<sup>16</sup>; how grievous they had been may be gathered from Is. 42<sup>22</sup> 47<sup>6</sup>, Dt. 28<sup>33</sup>.—Vv. 11–16,

The burial of Gog and his army: an event which will long be remembered in Israel, v.<sup>13</sup>. The bodies are so numerous that it takes the people seven months to bury them, for they cannot be allowed to remain where they lie, polluting the land. And to make sure that the work of cleansing shall be thorough, a commission is appointed to travel about and mark any relics that may have been left unburied. The place of burial is a gorge E. of the Dead Sea, within the Israelite area (v.<sup>11</sup>), yet not part of the Holy Land; it will be known hereafter as the Valley of Gog's Host.—11. *in that day*] See v.<sup>8</sup> 38<sup>18</sup>: the day when Jahveh will finally vanquish the forces of heathendom, v.<sup>13</sup>.—*a place where there shall be a grave in I.*] The words are to be understood in an ideal sense, for the next clause says that the place was E. of the (Dead) Sea, therefore outside the Holy Land strictly so called (47<sup>18</sup>), and in a district which belonged to Moab; but it was sometimes held by Israel in former days (e.g. 2 S. 8<sup>2</sup>, 2 K. 3<sup>4-24</sup>, Ps. 60<sup>10</sup> [8]), and had Israelite connexions (e.g. Ru. 1<sup>12</sup>). The Hebr. expression *a place where* is peculiar, but the change made by the Vrs., *a place of renown*, does not suit the context so well.—*the valley of the passers through*] So ~~אל~~, *ha-'ôbêrîm*; but this is not a pr. n., and the pronunciation should be *ha-'ăbārîm* i.e. the mount or range of the 'Abārîm, a name which suggests a play on *way-farers* in the next sentence. It means lit. 'the parts beyond,' and at one time seems to have been given to the entire plateau E. of the Jordan, Jer. 22<sup>20</sup>; though in later writings it is applied to the southern part, between Wadi Hēsbân and the river Arnon, of which Mt. Nebo was a conspicuous feature, Num. 21<sup>11</sup> ['Iyye-'Abārîm] 33<sup>47</sup>, Dt. 32<sup>49</sup> P. Thus we are to think of the burial place as a valley in the mountain range N.E. of the Dead Sea, here called simply *the Sea*, as in 47<sup>8</sup>, Is. 16<sup>8</sup>, Jer. 48<sup>32</sup>; in ch. 47<sup>18</sup> *the eastern sea*.—*and it blocks the way-farers*] Not the same people as *the passers through*, v.<sup>14</sup>, though the words are identical. If the text is right, the meaning seems to be that the valley ends in a cul-de-sac, and has no passage through it; at one extremity the gorge is closed. For this description cp. Zech. 14<sup>5</sup> 'and the valley of the mountains shall be stopped' RV. marg. The verb rendered *to block* occurs again only in Dt. 25<sup>4</sup> of *muzzling* an ox, Eccus. 48<sup>17</sup> [Heb.] of *damming* hills to make a reservoir; the noun means a *bridle* in Ps. 39<sup>2</sup> [1]. Rashi, Kimḥi and others adopt this explanation; to suppose that the valley *blocks the way-farers* by the multitude of the corpses buried there is to anticipate what follows; no corpses have been mentioned so far. Gressmann *Eschat.* 184 f. finds an allusion to a mythological 'valley of the dead,' outside geography altogether; but the O.T. lends no support to such



an idea. ⚙ 'and they shall build up the aperture of the valley,' ⚙ 'they shall stop up the valley,' both om. *the way-farers*.—The gorge in the 'Abārim is to receive a new name, *Hāmôn-Gôg*. In this Book *hāmôn*, lit. *sound*, so a *crowd*, is specially used of a heathen throng, 29<sup>19</sup> 30<sup>4.10.15</sup> 31<sup>2.18</sup> 32<sup>16.18.20.24ff.</sup>.—12. The vast scale of the catastrophe is again emphasized, cp. v.<sup>9</sup>; the burial will last for seven months.—*in order to cleanse the land*] The land of Jahveh was in a special sense holy, and bloodshed defiled it, 36<sup>18</sup> 22<sup>2</sup> n., Num. 35<sup>33f.</sup>; moreover, contact with the dead caused pollution, a traditional and primitive belief, e.g. 2 K. 23<sup>6.20</sup>. In the Pentateuch there are many regulations, based no doubt upon early custom, which deal with this particular kind of uncleanness, e.g. Lev. 5<sup>2</sup> 11<sup>8.24-28</sup> 21<sup>1-4.10f.</sup> 22<sup>4-7</sup>, Num. 5<sup>2</sup> 6<sup>6-12</sup> 9<sup>6f.10f.</sup>, cp. Hag. 2<sup>13</sup>; the ceremonial of the red cow, Num. 19, and the analogous rite in Dt. 21<sup>1-9</sup>, were designed as a purification after defilement by the dead; according to the narrative in Num. 31<sup>10f.</sup> P, a national cleansing was rendered obligatory by the slaughter of the Midianites. These ideas and customs lie behind the present passage.—13. *all the people of the land*] Probably here the general population, without distinction of any particular class: see 7<sup>27</sup>n. This burial will be a notable event in Israel's history, lit. *shall be to them for a name*, cp. 34<sup>29</sup>, Zeph. 3<sup>19f.</sup>; *in the day when I get me honour, or shew myself glorious*, cp. 28<sup>22</sup>.—Vv. 14–16. A further regulation about the burial, reflecting the horror of ceremonial uncleanness felt by a legalist age. After seven months spent in burying the dead, men are to be appointed with a continuous charge to search for and mark any bone that may have been overlooked.—14. *men on constant duty* lit. *men of continuity*; the phrase is explained on the analogy of *continual bread* Num. 4<sup>7</sup> i.e. bread which is always there, 2 C. 2<sup>3</sup> (4); *continual burnt-offering* 46<sup>15</sup> i.e. an offering which is constantly repeated. For *shall be set apart* cp. Dt. 4<sup>41</sup> 19<sup>2.7</sup>, 1 C. 25<sup>1</sup>, as distinct from Dt. 10<sup>8</sup> (subj., Jahveh).—*to pass through the land and bury ' ' those left*] lit. *as passers through and buriers*. ⚙ inserts *together with those who pass through*, a manifest addition, om. by ⚙⚙, confusing the commissioners (v.<sup>15</sup>) with the whole company of the nation; the former are to supplement and complete the work done by the latter (vv.<sup>12f.</sup>).—15. *if one see a human bone he shall erect a sign beside it*] i.e. a cairn, or single stone set upright; cp. 2 K. 23<sup>17</sup>, Jer. 31<sup>21</sup> ('way-marks'). In Post-biblical Hebr. the verb is used of *marking* a sepulchre as unclean; e.g. 'on the first of (the month) Adar . . graves are marked (i.e. with lime)' TB. *Sheqālīm* i. 1; *Mo'ed-Qāṭān* 6a.—16. *Moreover the name of (the) city shall be Hāmōnah*] The burial-place of an immense

number of bodies cannot be a *city*! Though **SV** support **M**, the text is corrupt. Toy plausibly emends, 'and they shall bury there all his host' cp. v.<sup>11</sup>; perhaps an early comment. Cl. b *and they shall cleanse the land* may have belonged originally to the end of v.<sup>15</sup>.—**Vv. 17-20. A great sacrificial feast.** Hölscher is doubtless right in believing that the account of Gog's overthrow ended at v.<sup>16</sup>; the invaders have been buried and cleared away; they are not mentioned again. The vv. which follow introduce a different topic, the great feast which Jahveh provides, not merely a sacrifice but a sacrificial meal: Jahveh's guests are birds and beasts of prey, and the victims not holy flesh, but the bodies of warriors and princes. It is a brief apocalypse, supplementary to the other, dealing with the fate in store for enemies of the Jews, whether Persians or Syrian Greeks. The imagery is adopted by the Christian seer, who places the great feast at the end of the millennial reign, Rev. 19<sup>17</sup> ff.—**17.** The new passage opens with the introductory formula, cp. 38<sup>2f</sup>. 39<sup>1</sup>.—*all kinds of birds . . . beasts*] 'a flock of ravenous fowl,' *Par. Lost* x. 273 f. The present apocalypse has this point in common with the preceding, v.<sup>4</sup>. Perhaps the idea of Jahveh's sacrifice was taken from Is. 34<sup>6</sup>, Jer. 46<sup>10</sup>, Zeph. 1<sup>7-8</sup>; but here it is greatly magnified. See W. R. Smith *Rel. of Sem.*<sup>3</sup> 254 n.; Gressmann l.c. 139.—*upon the mountains of I.*] The scene of Jahveh's tremendous act is the same as before, v.<sup>4</sup> 38<sup>8</sup>.—**18.** *warriors . . . princes of the earth*] Cp. Enoch 46<sup>4-6</sup>. These are not members of Gog's army, who are described differently, 38<sup>3-7</sup> 39<sup>4</sup>. They may be the Persian forces which attacked Palestine and Syria in the 4th cent. B.C. under Artaxerxes Ochus (*Jos. Ant.* xi. 7, 1; c. *Ap.* i. 194); or the Seleucid host under Antiochus III., whose campaign against Syria in the 3rd cent. B.C., greatly alarmed the Jews (? Zech. 9<sup>1-8</sup> 11<sup>1-3</sup>; Oesterley *Hist. of Isr.* ii. 140. 172. 205 f.).—The bodies to be devoured are spoken of as though they were the choicest sacrificial victims; see 27<sup>21</sup> n.—*fatlings of Bashan*] Cp. Is. 1<sup>11</sup>, Am. 5<sup>22</sup>. The rich pastures of Bashan (27<sup>6</sup> n.) made the district famous for its cattle, Dt. 32<sup>14</sup>, Am. 4<sup>1</sup>, Ps. 22<sup>13</sup> [12].—**19.** *eat fat to satiety and drink blood to inebriation*] In the Law the *fat* and the *blood* of sacrifices, the holiest portions and regarded as the seat of life, were offered to Jahveh, not consumed by the worshippers, 44<sup>15</sup>, Lev. 3<sup>11ff.</sup> 17, Gen. 9<sup>4</sup> P; here they are devoured by beasts, an added horror. In early times the fat and the blood were not *allowed to be eaten*, at any rate; but it hardly follows that the writer must have derived this feature from early tradition, as Gressmann thinks, l.c. 139. For the language cp. Is. 23<sup>18</sup> 55<sup>2</sup>, Hag. 1<sup>6</sup>.—**20.** *ye shall be sated at my table*] Jahveh holds the feast: His guests are



vultures and jackals ; perhaps render *sated with my table* i.e. my table-fare. See the note on 44<sup>16</sup>.—*with horses and riding-beasts*] The second word usually means *chariots*, but sometimes *chariot-horses* 2 S. 8<sup>4</sup>=1 C. 18<sup>4</sup>, or beast used for *riding*, such as the ass and camel Is. 21<sup>7</sup>.—**Vv. 21–29.** These verses have nothing to do with the apocalypses 38<sup>1</sup>–39<sup>16</sup> and 39<sup>17</sup>–20; they give a summary of Ezekiel's teaching and form a conclusion to Part III. b., chs. 34–37. There are indeed links between vv. 21. 27 and v. 13 38<sup>16</sup>. 23 in the revelation of Jahveh's glory and holiness to the nations ; but the thought is expressed elsewhere, e.g. 5<sup>8</sup>. 10. The recognition of Jahveh's Godhead by Israel, and the recognition of Israel's guilt by the heathen, vv. 22–24, are alluded to in 28<sup>26</sup> 34<sup>30</sup> 36<sup>20</sup>–23. Israel's return has not yet taken place, vv. 25–29 ; when it comes, it will manifest Jahveh's holiness and justice leading to a fresh proof of His mercy, a prospect already contemplated in 20<sup>43f</sup>. 36<sup>22</sup>. 24. 27. The language shews signs of another hand than Ezekiel's, e.g. *from that day and onwards* v. 22, *hid my face, their adversaries* v. 23, *lands of their enemies* v. 27.—**21.** Jahveh's *glory* is *set* i.e. shewn to the nations by *judgements* on them, cp. v. 13 38<sup>23</sup> 28<sup>22</sup>, and by recovering His people from the dispersion, vv. 22. 27f. 37<sup>28</sup>.—**22.** *from that day and onwards*] i.e. the day of Israel's restoration, as the context implies, not *the day* of 38<sup>10</sup>. 18 39<sup>11</sup> ; the phrase occurs again in Num. 15<sup>23</sup> P. 1 S. 18<sup>9</sup>.—**23.** *because they have transgressed against me*] Cp. 14<sup>13</sup> n., and for the observation made by the heathen, Jer. 22<sup>9</sup>. Here should follow v. 24a.—*I hid my face from them*] Cp. vv. 24. 29, Dt. 31<sup>17f</sup>, Is. 8<sup>17</sup> 54<sup>8</sup> 64<sup>6</sup>, Jer. 33<sup>5</sup>, Mic. 3<sup>4</sup>. These words and the rest of the v. have found their way into the wrong place ; they should come at the end of v. 24 (Herrm.).—*gave them into the hand of their adversaries*] Not again in Ez. ; cp. Neh. 9<sup>27</sup>.—*fell by the sword*] Cp. 23<sup>26</sup> 24<sup>21</sup> etc.—**24.** *according to their uncleanness*] Cp. 36<sup>25</sup>. 29. 6 reads the plur., which suits the parallelism better.—*have I dealt with them*] Cp. 17<sup>17</sup> n. Here should follow v. 23b and *I hid . . . by the sword*.—**25.** *turn the captivity of Jacob*] Meant in the literal sense ; see 16<sup>53</sup> n., Ps. 85<sup>2</sup> [1], Jer. 30<sup>18</sup>. Ez. rarely uses the name Jacob, see 20<sup>6</sup> n.—*and pity the whole house of I.*] For the language cp. Jer. 33<sup>26</sup>, and for the idea, Is. 14<sup>1</sup>, Jer. 12<sup>15</sup> 31<sup>20</sup>.—*and I will be jealous*] For Jahveh's motive in the restoration see 36<sup>5</sup> n.—*my holy name*] Cp. v. 7.—**26.** *And they will bear their shame*] Cp. 16<sup>52</sup> n. ; not indeed the shame of being trodden down by the heathen (34<sup>28</sup>), but an inward feeling of self-reproach when Israel remembers the past in the felicity of the present. The thought is unexpected and striking (cp. 16<sup>61</sup>) ; yet in spite of some uncertainty in the text, *all's bear their shame* has the support of the Vrs. The word *bear* might be

read *forget*, which is simpler; but *bear their shame* occurs as a standing phrase in Ez., and should not be altered. For the picture of settled peace in the second half of the v. cp. 34<sup>28</sup> 37<sup>25</sup>.—27. *when I bring them back . . . and gather them*] See 38<sup>4</sup> n. and Jer. 50<sup>19</sup>; ch. 36<sup>24</sup> n.—*the lands of their enemies*] So Lev. 26<sup>38-39</sup>; only here in Ez.—*I will shew myself holy among them*] i.e. among Israel, ct. 38<sup>16</sup> among the heathen; see 20<sup>41</sup> n.—*in the eyes of the 'nations'*] See 5<sup>8</sup> n., 38<sup>23</sup> n. **¶** inserts *many*, but **¶** rightly om. the adjective.—28. Through the experience of captivity and restoration Israel will recognize Jahveh as *their God*; cp. 28<sup>26</sup> 34<sup>30</sup>. One of the chief truths emphasized throughout the Book is that God reveals Himself in history, especially in the history of His people.—*assemble them*] See 22<sup>21</sup> n., an unusual word instead of *gather* v.<sup>27</sup>. **¶** om. this, and the remainder of the v.—*and I will not leave any of them there still*] i.e. as survivors in alien lands; cp. 6<sup>8</sup> 12<sup>16</sup>.—29. *I will no more hide my face*] See v.<sup>23</sup> n.—*poured out my spirit*] See 36<sup>27</sup> n.

Ch. 39, 2. פָּשַׁח אֶחָדָא Pi. of שָׁשַׁח *ā.l.*, cognate with the Eth. *sōsawa* = 'enter in,' causative stem 'bring in'; the Hebr. *sh* frequently = Eth. *s*. **¶** καθοδηγήσω σε **¶** educam te.—3. אָפִיל **¶** και καταβαλῶ σε, and connects with the following v.; **¶** om.—4. וְנָסִים **¶** Many MSS **¶** add רָבִים.—לְעֵיט צִמּוֹר לֵל כִּנָּף The compound genitive 'ל' stands in apposition to the constr. st. לְעֵיט, 'to vultures, birds of every wing,' cp. 1 S. 28<sup>7</sup>, Is. 37<sup>28</sup>; G-K. § 130 e. **¶** δοθήσονται εἰς πλῆθθ η δυνέων. **¶** 'to the birds of the heaven,' so v.<sup>17</sup> **¶** Ambr. 'to birds of wing,' as **¶**; Co. 143. 150.—וְחֵי הַשְׂדֵּה The force of 'ל' is carried on from the preceding cl., cp. Hab. 3<sup>6, 16</sup>, Ps. 141<sup>9</sup>, Job 15<sup>3</sup> etc. **¶** = 'ה'ש' לכל כִּנָּף וְלֵל ח' ה'ש', misunderstanding **¶**. 2 Hebr. MSS 'ה'ש' וְלֵל ח' ה'ש'.—6. בְּכַנָּף **¶** ἐπὶ ῥῶγ Α ἐπὶ σε ῥ ἐπὶ Μαργῶ.—7. אָחֵל For אָחֵל, Hiph. impf. 1 pers. of חָלַל; G-K. § 67 g.—קְדוֹשׁ בִּישְׂרָאֵל **¶** = **¶**, but 8 MSS **¶** קְדוֹשׁ יְיָ. **¶** 'I Jahveh the Holy One have caused my dwelling (*Shekinā*) to rest in Israel.'—8. הָנָה בָּאָה וְנָהִיחָה The fem. is used for the neuter, cp. 38<sup>16</sup> n. בָּאָה is a prophetic pf. followed by a pf. with weak waw in close co-ordination; see 21<sup>12</sup> n. 19<sup>12</sup> n. **¶** paraphrases ἰδοὺ ἡκεῖ, καὶ γνώσῃ οὗτι ἐστὶν, in 21<sup>12</sup> **¶** ἰδοὺ ἐρχεται **¶** + καὶ ἐστὶν.—הָנָה בָּאָה וְנָהִיחָה Not connected grammatically with 'הָנָה בָּאָה וְנָהִיחָה', but a separate sentence. Cp. 7<sup>10</sup> הָנָה הָיָה הָנָה בָּאָה, where *hānā* agrees not with *hāyā*, but with *hānā* understood; Kön. iii. § 252 c.—9. וְנָהִיחוּ וְנָהִיחוּ **¶** και καύσουσιν ἐν τοῖς ὅπλοις, apparently om. וְנָהִיחוּ; ἐν ὅπλοις in imitation of the Hebr. prep., cp. **¶** Hos. 4<sup>12</sup>. **¶** 'and they shall kindle fire with the weapons,' supplying *אש* after וְנָהִיחוּ, and om. וְנָהִיחוּ. Some follow **¶** and **¶**, but without sufficient reason. וְנָהִיחוּ from פָּקַד, with *ש* doubled to compensate for the loss of *ל*, G-K. § 66 e; B-L. 368. Nöldeke doubts whether *ש* is identical with the Aram. *ש* *go up*; ZDMG. lvii. 419.—וְנָהִיחוּ **¶** πέλταις κ. κοντοῖς ('pikes') **¶** 'shields and spears' **¶** clypeum et hastas i.e. וְנָהִיחוּ (?) for וְנָהִיחוּ. **¶** om. וְנָהִיחוּ in 38<sup>4</sup> perhaps not understanding the word, but it is rendered θυρεοῖ 23<sup>24</sup> and ὅπλων 26<sup>8</sup>. There is no ground for altering **¶**; *ש* and *ש* go together in 38<sup>4</sup> 23<sup>24</sup>, Ps. 35<sup>2</sup>.—11. נָקָם שָׁם קָדָר Constr. st. before a clause without a relative, cp. Is. 29<sup>1</sup>, Job. 18<sup>21</sup>. The construction is seen more clearly when the rel. is present, e.g. 21<sup>35</sup>, Gen. 39<sup>30</sup> 40<sup>3</sup>; G-K. § 130 c d; Kön. iii. § 337 γ z. **¶** τόπον





PART III.—*d.* THE TEMPLE AND COMMUNITY OF THE FUTURE,  
Chs. 40-48.

In Part III. *b.* Ezekiel has portrayed his ideal of the coming age (see pp. 372. 390 f. 396 f.); now he takes up the task of carrying it into effect. He is the most practical of reformers, and not only a prophet, but a priest, deeply concerned with the organization of religion in the community of the future. We can imagine him poring over architectural plans and regulations for worship, when he fell into an ecstasy, and seemed to be transported from Babylonia to the land of Israel, and set down upon a mountain. There, in the spirit, he sees a building like a walled city; it turns out to be the temple; and in chs. 40-42 he describes its ground-plan, which is based partly on the lines of Solomon's temple, partly on the model of the walled and fortified sanctuaries in Babylonia.

Much of the detail in chs. 40-42 is difficult and obscure; but certain features stand out clearly. (1) The entire picture, including a part of what follows in chs. 43. 44, is set within the framework of a vision; we find ourselves in the natural world, but, without warning, in the supernatural also. (2) A heaven-sent messenger appears, whose function it is to measure the buildings, and to act as a guide. (3) This heavenly 'man' explains to the prophet the use and purpose of the various particulars which call for notice, bidding him convey the information to the house of Israel, 40<sup>3</sup>. 4. 45 41<sup>4</sup>. 22 42<sup>13</sup>. By the end of ch. 42 the survey is completed; the temple and its buildings are ready, but unoccupied, waiting only for the Presence of Jahveh to consecrate them, and set in motion the whole ministry of worship. Chs. 43 and 44 provide the sequel. The prophet sees the Glory of Jahveh enter by the eastern gateway and fill the sanctuary. The Guide is still present as interpreter, 43<sup>6</sup> 44<sup>2</sup>. 5 (corrected); but now Jahveh Himself speaks, and proclaims the holiness of the house and the rules which are to govern its worship. The speech ends with ch. 44; what follows is cast into quite a different form. In 46<sup>19-24</sup>, however, the characteristic features of chs. 40-42 re-appear; the section must have dropped out of its proper setting in the description of the temple. The final stage appears to be reached in 47<sup>1-12</sup>, where the prophet sees the mystic waters flowing from the temple to the 'Arâbâ. Here we come upon the vision again, and the angelic Guide who measures and interprets, and the strange mingling of earthly things with heavenly. At this point, it seems, the prophet brought his writing to a close. It is a singularly appropriate and impressive one. The temple has been shewn, established once more, but on a grander

44<sup>3</sup>  
<45-46<sup>15</sup>>



scale, as the holy dwelling-place of Jahveh, the centre of the national life, and a source of blessing to the land and people. The passages so far mentioned, 40-42, 43 and 44 (in part) 46<sup>19-24</sup> 47<sup>1-12</sup>, form a group which can readily be distinguished from the rest. Taken together, they lead up to the climax of the whole Book, and, according to the view adopted in this commentary, they may be regarded as the work of Ezekiel himself. Everything else in chs. 40-48 is later expansion.

This residue, 43<sup>13-27</sup> 44<sup>25-27. 31</sup> 45-48 (omitting 46<sup>19-24</sup> 47<sup>1-12</sup>), deals with a variety of topics, the temple-worship, regulations about the prince, the apportionment of the land. A few general characteristics may be noted. (a) Most of these additions have points of contact with the Vision. Thus the description of the altar, 43<sup>13-27</sup>, supplements the passing reference in 40<sup>47b</sup>; the rules for the priests in 44<sup>17-24</sup>, and the provision made for them vv. 28-30, are expanded in vv. 25-27. 31 45<sup>1-6. 13-15</sup> 48<sup>9-14</sup>; the mention of the prince in 44<sup>3</sup> suggested a list of the sacrifices due from him on certain days 45<sup>17. 21-25</sup> 46<sup>1-12</sup>, and the assignment of land for his use 45<sup>7. 8</sup>. But (b) the process of expansion did not end here; additions were made to the supplements themselves. For example, the prince's sacrifices are enumerated in (a); this may have led to the mention of sacrifices for expiation twice in the year, and of daily sacrifices at morning and evening, 45<sup>18-20</sup> 46<sup>13-15</sup>. Land was to be set apart for the prince (a); a note was added about the prince's rights over his property 46<sup>16-18</sup>; the last section of the Book, 48<sup>30-35</sup> (the city) reads like a supplement to the apportionment of the land in 47<sup>13-48<sup>8. 23-29</sup></sup>. (c) In some cases the additions resemble the style and language of P, e.g. 43<sup>13-27</sup> 45<sup>18-20</sup> 46<sup>13-15</sup>. This is particularly noticeable in 47<sup>13-48<sup>8. 20. 29</sup></sup>, where the people are addressed in the second person plural, as in Num 34<sup>2. 7. 13</sup>. An interesting state of things in Babylonia is thus disclosed: priestly circles were engaged in writing down current practice, suggesting plans for future legislation, and handing about drafts. Some of these experiments have been copied into Ezekiel's book and thus preserved; we may regard them as continuing the work which Ezekiel had begun. They take for granted a central sanctuary as required by D (7th cent.); they correspond to some extent with the Law of Holiness (6th cent.); in phraseology and general aim they shew how the Priestly Code was beginning to take shape before it arrived at a recognized, official form in the 4th cent.

At the end of the Book, 48<sup>30-35</sup>, appears an outline of the future city, inhabited by members of all the tribes (48<sup>18f.</sup>), and entered by twelve gates, each bearing a tribal name. It is a symbol of national unity. Those who came after Ezekiel

were true to his ideal ; when he insisted upon the worth of the individual (ch. 18), it was not to encourage an individualist type of religion ; his aim and hope was to build up a nation out of converted sons of Israel (37<sup>15-22</sup>). The old feuds and disloyalties of the past will have vanished ; the very site of the new Jerusalem will be shifted to a spot outside the temple ; and a change of name will mark a change in the city's character : 'Jahveh is there,' dwelling at the centre of a nation consecrated to His service ; cp. Rev. 21<sup>3</sup>. Like much else in the Book of Ezekiel, this ideal of the future leads directly up to the teaching of the New Testament.

The following analysis of chs. 40-48 is based upon the investigations of Herrmann, Steuernagel and Hölscher. An attempt is made to distinguish the several elements, without expressing any precise view of the connexion between them, or, except in the broadest sense, of the order in which they were originally composed. Here the present writer differs from the scholars just named ; he does not venture to go further than to maintain that the additions were made at various times by various hands.

- i. *The Vision* : 40-42, 43<sup>1-12</sup> || 44<sup>1-8</sup>, 44<sup>9-24</sup>, 28-30 46<sup>19-24</sup> 47<sup>1-12</sup>. Ezekiel sees the temple ; an angel appears and measures the buildings, and acts as guide and interpreter. The prophet witnesses the return of Jahveh's Presence, and hears the divine voice. Finally he sees the stream which issues from the temple.
  - (a) 40-42. The plan of the temple, its courts and chambers.
  - (b) 46<sup>19-24</sup>. Kitchens for the priests and people : a stray fragment. Perhaps vv.<sup>19, 20</sup> should come after 42<sup>14</sup>, and vv.<sup>21-24</sup> after 40<sup>17</sup>.
  - (c) 43<sup>1-5</sup> 44<sup>4</sup>. The entrance of Jahveh to consecrate the temple.
  - (d) 44<sup>1, 2</sup>. The outer eastern gateway closed.
  - (e) 44<sup>3</sup>. The prince to use its vestibule.
  - (f) 43<sup>10-12</sup> 44<sup>5</sup>. The prophet is told to announce the plan and regulations of the temple. Cp. 40<sup>4</sup>.
  - (g) 43<sup>6-9</sup> 44<sup>6-8</sup>. The speech of Jahveh, (g)-(j) : declaring that the temple has become His dwelling-place, and therefore is not to be desecrated as in the past.
  - (h) 44<sup>9-16</sup>. The Levites to be subordinate ministers, the Šadoķites alone to serve as priests.



# THE BOOK OF EZEKIEL

- (i) 44<sup>17-24</sup>. Rules for the priests ; their functions.  
 (j) 44<sup>28-30</sup>. Provision for the priests.  
 (k) 47<sup>1-12</sup>. The prophet sees the waters issuing from the sanctuary.
- ii. *Additions and Supplements*: 43<sup>13-27</sup> 44<sup>25-27</sup>. 31 45 46<sup>1-18</sup>  
 47<sup>13-48<sup>35</sup></sup>.  
 A 43<sup>13-27</sup>. The altar of burnt offering: an addition to 40<sup>47</sup>.  
 (a) vv.<sup>13-17</sup>. Its dimensions.  
 (b) vv.<sup>18-27</sup>. Its consecration.  
 B 44<sup>25-27</sup>. 31. Rules for the priests: a supplement to 44<sup>17-24</sup>.  
 C 45<sup>1-9</sup> 46<sup>16-18</sup> 48<sup>9-22</sup>. The oblation for Jahveh.  
 (a) 45<sup>1-8</sup> 48<sup>9-22</sup>. Land for the temple, priests, Levites, prince. 45<sup>9</sup> a supplement to 45<sup>7-8</sup>.  
 (b) 46<sup>16-18</sup>. The prince's rights over his land: a supplement to (a).  
 D 45<sup>10-15</sup>. The oblation for sacrifices.  
 45<sup>10-12</sup>, a marginal note.  
 E 45<sup>16</sup>. 17. 21-25 46<sup>1-12</sup>. The prince's sacrifices.  
 (a) 45<sup>17a</sup> 46<sup>1-11</sup>, at festivals, new moons, sabbaths.  
 (b) 45<sup>21-25</sup>, at passover and tabernacles.  
 45<sup>16</sup>, an alteration of 45<sup>13-15</sup>.  
 45<sup>17b</sup>, a gloss.  
 46<sup>12</sup>, a supplement.  
 F 45<sup>18-20</sup> 46<sup>13-15</sup>.  
 (a) 45<sup>18-20</sup>. Two days of expiation in the year.  
 (b) 46<sup>13-15</sup>. The daily sacrifice.  
 G 47<sup>13-48<sup>8</sup></sup>. 23-29. The apportionment of the land.  
 H 48<sup>30-35</sup>. The city, a supplement to G.

The following table shews the text as it stands, in relation to the above analysis :

40-42	i. (a)	44 <sup>6-8</sup>	i. (g)
43 <sup>1-5</sup>	i. (c)	9-16	i. (h)
6-9	i. (g)	17-24	i. (i)
10-12	i. (f)	25-27	ii. B
13-27	ii. A	28-30	i. (j)
44 <sup>1-2</sup>	i. (d)	31	ii. B
3	i. (e)	45 <sup>1-9</sup>	ii. C (a)
4	i. (c)	10-15	ii. D
5	i. (f)	16	ii. E (b)

45 <sup>17</sup>	ii. E (a) (b)	46 <sup>19-24</sup>	i. (b)
18-20	ii. F (a)	47 <sup>1-12</sup>	i. (k)
21-25	ii. E (b)	13-48 <sup>8</sup>	ii. G
46 <sup>1-12</sup>	ii. E (a) (b)	48 <sup>9-22</sup>	ii. C (a)
13-15	ii. F (b)	23-29	ii. G
16-18	ii. C (b)	30-35	ii. H

### Chs. 40-42. The plan of the temple, its courts and chambers

**Ch. 40, 1.** The date of the Vision is New Year's Day in the *twenty-fifth year of our captivity* i.e. Oct. 573 B.C., two years before the latest date mentioned in the Book, 29<sup>17</sup>.—*at the beginning of the year*] Was this in Nisan the first month, in spring, or in Tishri the seventh month, in autumn? Probably the latter, because *the tenth day of the month* is named, and the 10th of the seventh month was New Year's Day according to Lev. 25<sup>9</sup> H. In P, however, New Year's Day was moved to the 1st of the seventh month, and the 10th set apart for the Day of Expiation, Lev. 23<sup>24</sup>, Num. 29<sup>1</sup>. For *at the beginning of the year* (only here in the O.T.)  $\text{\textcircled{S}}$  reads 'in the first month,' which is certainly more in agreement with the usage in this Book, e.g. 29<sup>17</sup> 30<sup>20</sup>. If we follow  $\text{\textcircled{M}}$ , then the New Age starts from the New Year. For beliefs and traditions connected with the New Year, whether in autumn or in spring, see W. R. Smith *R. of S.*<sup>3</sup> 645; Thackeray *JTS.* xvi. 194.—*after the city was smitten*] Cp. 33<sup>21</sup>. This reckoning by the fall of Jerusalem is given also in 2 [4] Esdr. 3<sup>1</sup>.—*on that very day*] See 2<sup>3</sup> n.—*the hand of Jahveh came upon me*] See 1<sup>3</sup> n.—*and he brought me thither*] The last word anticipates v.<sup>3</sup>, and is om. by  $\text{\textcircled{SS}}$ ; *and he brought me* belongs to the beginning of v.<sup>3</sup>. The transportation, like that in 8<sup>3</sup>, takes place when the prophet passes into the ecstasy.—*2. in visions of God*] See 8<sup>3</sup> n.; and cp. 1<sup>1</sup> 11<sup>24</sup> 43<sup>3</sup>. The present passage has points of contact with ch. 8.—*he brought me*]  $\text{\textcircled{SS}}$  om. rightly.—*and he caused me to alight*] So 37<sup>1</sup>; better, with a change of vowel, *and he set me down.—upon a very high mountain*] Cp. 17<sup>22</sup>. Mt. Zion is idealized, as in the visionary pictures Is. 2<sup>2</sup>=Mic. 4<sup>1</sup>, Zech. 14<sup>10</sup>; cp. Mt. 4<sup>8</sup>, Rev. 21<sup>10</sup>; similarly, Mt. Nebo Dt. 34<sup>1-3</sup>. Throughout this vision the natural is strangely mingled with the supernatural.—*as it were a city-like building*] The temple-buildings as a whole were walled round like a city.  $\text{\textcircled{M}}$  adds *on the south* i.e. of the prophet coming from the N.; but  $\text{\textcircled{S}}$  suggests the reading *over against (me)*, which may be right.—**3.** Jahveh brings the prophet to the building; then there appears a man, whose gleaming form (cp. 1<sup>7</sup> n.) shews him to be no ordinary



man; he does not possess the splendour of the divine Being, 8<sup>2</sup>; he resembles rather the angelic interpreter of Zech. 1<sup>9</sup>. 11. 13. 14 etc., Rev. 21<sup>15</sup>.—*with a flaxen cord in his hand*] for long dimensions, e.g. 47<sup>3</sup>, cp. Zech. 2<sup>5</sup>; and the measuring reed for the shorter ones. The Hebr. reed (*kāneh*) was six cubits or c. 9 ft.; both word and measure came from Babylonia (Akk. *kanū* of six or seven cubits); the Gk. κανών (and perhaps *ἀκαινα*) ultimately from the same source.—*at the gateway*] Probably the eastern, for that is the first to be described, v. 6; but it may have been the northern (Kr.), the first which the prophet would reach on his arrival. The gateway was a large, elaborate building, vv. 6-16, with doors at the two extremities, vv. 11. 13. 46<sup>3</sup>. Two illustrations of the temple-vision and its incidents are worth mentioning, both from early Babylonian monuments. (a) Gudea, governor of Lagash c. 2350 B.C., is represented in two of his statues as seated and holding on his knees the plan of a temple, with models of a stylus and a graduated rod (King *Hist. of Sumer and Akkad* 265; Meissner *B. u. A. i. Abb.* 175); an inscription of his reign, on a clay cylinder, tells how he was ordered in a dream to build a temple to the god Ningirsu, and shewn Nindub drawing a plan on a tablet of lapis-lazuli (King *ib.* 266; Thureau-Dangin *Sum.-Akk. Königsinschr.* 95). And (b) a relief, discovered at Ur in 1925, represents the Moon-god holding out to Ur-Nammu (c. 2409-2390 B.C.) the measuring rod and coiled line of the architect (Woolley *Times* 15 Apr. 1925; Langdon *Exp. T.* 1926, 73; Woolley *Ur of the Chald.* 1929, 131).—4. The prophet is solemnly charged to attend with all his faculties (cp. Is. 6<sup>9</sup>, Jer. 5<sup>21</sup>, Hag. 1<sup>5</sup>. 7), and to make known what he sees; the command is repeated in 43<sup>10</sup>. 44<sup>5</sup>.—*in order to shew (it) thee wast thou brought hither*] Perhaps, with *ἔ, art thou come hither*.—5. The wall surrounded the whole area, which included the courts, the chambers and the temple proper (*the house*, vv. 47<sup>1</sup>. etc.). No doubt the great Babylonian temples suggested the plan; massive walls surrounded the courts, which were entered through imposing gateways, the whole looking like a fortress. Egyptian and Canaanite-Egyptian temples were laid out similarly; see the plans in Gressmann *T. u. B.* 2 ii. nos. 469-71. 477. 481. 490-92; Rowe and Vincent *PEFQSt.* 1931, 12-21. —*a measuring rod of six cubits by the cubit and a handbreadth*] The expression is obscure; most commentators and the RV. take it to mean that the rod was six cubits long, and that each cubit measured a cubit plus a handbreadth, implying that two cubits were in use, a longer one of 7 handbreadths = c. 20½ in., and a shorter one of 6 handbreadths = c. 17½ in., and that the longer one is referred to here; the rod measured 42

i.e.  $6 \times 7$  handbreadths. But the text is ambiguous. **ESV** at any rate took it to mean that the rod was six cubits, measuring by the cubit (*ἐν πῶχει*), plus a handbreadth, not that *each* cubit measured 7 handbreadths; 37, i.e.  $6 \times 6 + 1$ , handbreadths was the length; only one standard cubit is referred to. Now among the Egyptians and Babylonians a longer cubit of 7 or 8 handbreadths and a shorter one of 6 were in use, and in Palestine itself traces of the longer Babylonian cubit have been discovered at Megiddo and Taanach; but at all periods the shorter Egyptian scale was the one commonly used by the Israelites, the 'ordinary cubit' of Dt. 3<sup>11</sup>, measuring c. 17½ in. (*Hill Enc. Bibl.* col. 5292 f.). This short cubit appears to have governed the measurements of the temple and its courts from the time of the Jewish monarchy to the 1st cent. A.D.; such is the result of Prof. A. R. S. Kennedy's careful examination of the site (*Proc. of Victoria Inst.* xlvii. (1915), 290 ff.). He believes that the longer cubit was introduced during the Persian period, when, as we know from Ezr.-Neh.-Chron., Persian standards came into use, at least for gold and silver; hence the Chronicler's remark, 2 C. 3<sup>3</sup>, that Solomon's temple was built 'by the former measure,' refers to the traditional short cubit, not to the longer one which had been adopted only in recent times. Prof. Kennedy suggests that, to make Ez.'s meaning clear, the present text should read 'six cubits by the cubit, and thirty-six handbreadths by the handbreadth,' on the analogy of 45<sup>10-14</sup>. Whatever may be thought of this correction, we can agree that if the prophet had wished to introduce the longer cubit, he would have expressed himself in unmistakeable terms; and that his instructions, if based upon the longer Babylonian scale, were not carried out in the actual temples built after his day. At any rate, it is not safe to draw far-reaching conclusions about the longer cubit from a text which is not only obscure but probably corrupt; the text of 43<sup>13a</sup> is equally uncertain, and may be derived from here. —*he measured the breadth of the building*] i.e. the thickness of the surrounding wall, c. 9 ft.; for the building cp. 42<sup>1</sup>. The temple of the vision is measured to shew that the ideal is to be translated into fact; the ruins are to be rebuilt, cp. Jer. 31<sup>39</sup>, Zech. 2<sup>2-8</sup>. Elsewhere *measuring* is done with a view to destruction, as in 2 S. 8<sup>2a</sup>, 2 K. 21<sup>13</sup>, Is. 34<sup>11</sup>, Am. 7<sup>7-9</sup>, Lam. 2<sup>8</sup>; or to mark out for preservation, as in 2 S. 8<sup>2b</sup>, Rev. 11<sup>1</sup> (Charles in loc.). —**Vv. 6-16.** The eastern outer gateway comes first, Fig. i., because it lay in the direct line of approach to the temple itself; and it is described in detail because it was representative of the outer gateway, on the N. and S., Fig. ii. B G H. We are to imagine a large building containing a threshold (vv. 6. 11. 14),



three cells on each side of the central passage (vv.<sup>7. 10. 13. 16</sup>), a second threshold (v.<sup>7</sup>) opening into a porch or vestibule (vv.<sup>7. 9</sup>), and so into the outer court. Imposing gateways of this design were a feature of Babylonian temples; see the illustrations in Gressmann *T. u. B.*<sup>2</sup> ii. Abb. 474-7 and 481; Meissner *B. u. A.* i. Abb. 162 (a city gate). It must be borne in mind that the plans given here are drawn from W. at the top to E. at the bottom, not, as in modern plans, from N. to S.—6. *And he came to 'the' gateway which faces towards the east]* Elsewhere, *and he brought me*, vv.<sup>17. 28. 32. 35. 48</sup>; so 1 MS., **ETS**. The gateway, *shā'ar*, refers to the whole structure, and is to be distinguished from *pēthah*, the door or entrance vv.<sup>11. 13</sup>.—*and he went up by its stairs]* The level of the outer court was at the height of these stairs above the ground outside. **S** om. the verb, and reads *by seven stairs*, probably from vv.<sup>22. 26</sup>.—*the threshold* or entrance hall, Fig. i. a, was *one reed broad* i.e. 9 ft. thick, the thickness of the outer wall v.<sup>5</sup>; the prophet, going from E. to W., gives what we should call the length. In this description *breadth* is generally the shorter dimension, and *length* the longer, irrespective of the direction. At the end of the v. **M** has *and one threshold one reed in breadth*, a mistaken repetition of the preceding clause, om. by **S**; the Hebr. is barely grammatical.—7. Within the gateway are six cells or guard-rooms, three on either side; each is six cubits square, and lighted by a narrow opening called a window, v.<sup>16</sup>; towards the gangway inside each had a barrier or fence (v.<sup>12</sup>), so that the Levitical guard (44<sup>11</sup>) could see all who passed through; Fig. i. d and e f g h. A similar arrangement of cells appears in the excavated gateway of Gezer; Vincent *Canaan* 44 f.—*and between the guard-rooms were five cubits]* Fig. i. g-j, from E. to W. This intervening space was a block of masonry called the *jamb* (vv.<sup>10. 16</sup>), five cubits thick, and pierced with a splayed opening (v.<sup>16</sup>, Fig. i. i.). **S** supplies the technical term for the space, 'and the *jamb* (sic l.) between the guard-rooms six cubits,' a not quite accurate description; 'six' should be *five*, as **M**. Some adopt the reading of **S**, but without sufficient reason, as the v. is dealing with the space, not the jamb.—*and the threshold of the gateway beside the vestibule]* Fig. i. k; a second threshold leading to the vestibule, n, and of the same size as the first v.<sup>6</sup>; but the second was *beside the vestibule* which opened into the court, and *within the gateway*. At the end of the v. **S** adds the dimensions of the second and third guard-rooms; they are identical with those of the first. The addition may be original (Co. Be. Ro.), or perhaps merely a filling out of **M** on the basis of v.<sup>10</sup> (Kr. He.).—8. 9. *And he measured the vestibule of the gateway [within, one reed, 9 and*

he measured the vestibule of the gateway], eight cubits] The words within brackets are om. by many MSS and by **CSB**; they have been accidentally repeated. The measurement was *eight cubits* in length, Fig. i. *o-m*, not *one reed* (=6 cubs.) as **AM** says at the end of v.<sup>8</sup>.—*and its jamb two cubits*] Fig. i. *o-p*, the projecting wall-ends on each side of the entrance to the vestibule; they were two cubits thick, the thickness of the wall at the W. end of the gateway. These jambs were evidently an architectural feature, rather than mere wall-ends.—*and the vestibule of the gateway was within*] i.e. within the building v.<sup>7</sup>, and at the end nearest to the temple; in the three inner gateways the vestibule was at the end furthest from the temple, vv.<sup>31. 34</sup> (Fig. ii. B-K, G-M, H-I).—10. The three guard-rooms (v.<sup>7</sup>), and the three jambs (v.<sup>9</sup>) were opposite each other, and had the same dimensions respectively; Fig. i. *d*; *g-j*.—11. The entrance of the gateway, 10 cubits broad, from N. to S.; Fig. i. *b-q*—*the length of the gateway was thirteen cubits*] This contradicts v.<sup>15</sup>, which gives 50 cubs. as the length of the gateway; moreover, so short a dimension as *thirteen cubits* ought to indicate breadth, and *ten cubits* is the breadth which has just been measured. Something must be wrong with the text; *the length* may be amended with a slight change to read *and the way* i.e. the passage down the gateway at its full breadth between the jambs; this measures *thirteen cubits*, Fig. i. *r-s*.—12. A barrier, perhaps a low wall (Hebr. *g<sup>b</sup>hāl*, usually *border*), projected before the guard-rooms, *a cubit before each*, Fig. i. *r-g*, *s-i*; thus the width of the passage was reduced from 13 cubs. (v.<sup>11</sup>) to 11. The words which follow in **AM** make no sense: *a barrier on this side* must be corrected to *on this side and that* i.e. on either side. Cl. b explains that the guard-rooms faced each other, and repeats their dimensions, cp. v.<sup>7</sup>.—13. *from the roof of each guard-room to its (opposite) roof*] This rather obscure expression may be taken to denote the entire width of the gateway, measured from the roof; it was 25 cubits, i.e. 1 cub. (thickness of outer wall)+6 (guard-room)+11 (passage)+6+1=25; Fig. i. *u-v*. For *roof* **CSB** gives *wall*; no satisfactory emendation has been proposed.—*door opposite to door*] Apparently each guard-room had a door at the back opening into the outer court, Fig. i. *w*. As the measure is taken from N.-S. in this v., it is unlikely that *door . . door* refers to the main entrances E. and W.—14. Lit. *And he made (the) jambs sixty cubits, and to the jamb of the court (was) the gateway round about*. This is unintelligible. With hints from **CSB** read 'And he measured the vestibule twenty cubits, and adjoining the vestibule of the gateway (was) the court round about'; cl. a will then give the inside measurement of the



vestibule from N.-S., Fig. i.  $\alpha$ - $\gamma$ ; cl. b says that the surrounding court abutted on the vestibule, Fig. i. z, Fig. ii. B.—15. The total length of the gateway from E. to W., 50 cubits, Fig. i.  $b$ - $p$ , i.e. 6 cubits (outer threshold, v.<sup>6</sup>)+18 (guard-rooms, v.<sup>7</sup>)+10 (two sets of jambs, v.<sup>7</sup>)+6 (inner threshold, v.<sup>7</sup>)+8 (vestibule, v.<sup>9</sup>)+2 (jambs, v.<sup>9</sup>)=50. The building was twice as long as its breadth (v.<sup>13</sup>): the same proportions were followed in the plan of the temple, Fig. iii. The text needs correction with the help of  $\mathfrak{S}$ ; read *And 'from' before 'the entry of the gateway' 'to' before the inner vestibules of the gateway, fifty cubits.*—16. *And splayed windows belonged to the guard-rooms and their jambs*] Perhaps these were merely openings in the wall. The word rendered *splayed* means *to stop, close*, and as applied to windows might mean *latticed or grated*; but  $\mathfrak{S}$  gives the more probable sense, 'slanting within and small without'; so 41<sup>16. 26</sup>, 1 K. 6<sup>4</sup>. In Fig. i.  $d$  these windows are not shewn.—*and likewise, belonging to the 'vestibule' (were) windows*] So  $\mathfrak{S}$ ;  $\mathfrak{M}$  *and likewise, belonging to the vestibules, and windows*; see Fig. i.  $a'a'$ .  $\mathfrak{S}$  also suggests a correction in the sentence which follows: *and belonging to 'its jambs' (were) palms*; some would add with  $\mathfrak{S}$  *on either side*; for *its jambs* cp. v.<sup>26</sup>.  $\mathfrak{M}$  *and belonging to a jamb* etc. The wall-ends of the vestibule were carved with palm trees in relief, Fig. i.  $b'b'$ ; Solomon's temple had the same kind of decoration; cp. 41<sup>18f</sup>. The sacred tree was a favourite device on buildings and ceremonial vessels; see Gressmann *T. u. B.*<sup>2</sup> ii. Abb. 502. 504 (Jerusalem), 505 (Cyprus), 536 (Assyria).—Vv. 17-27. The outer court and the remaining gateways.—17. The outer court was arranged with chambers and a pavement against the surrounding wall, Fig. ii. C, D, E.—*and he brought me*] The movement introduces a fresh section, cp. vv.<sup>6. 28. 32</sup>.—*chambers*] Fig. ii. D. They were intended most likely for the people's use, and for store-rooms, sacrificial feasts and gatherings; cp. 1 S. 9<sup>22</sup>, Jer. 35<sup>22f</sup>. That they had pillars in front and were three storeys high has been inferred from 42<sup>6</sup>, which, however, may allude to quite different chambers, see v.<sup>44</sup> n.—*and a pavement*] Fig. ii. E; outside Ez. the word is found only in 2 C. 7<sup>3</sup> of Solomon's temple, but really of the temple in the Chronicler's day; and in Est. 1<sup>6</sup> of a Persian palace. According to the Letter of Aristeas § 88 'the whole floor is paved with stones'; but not so here, see on v.<sup>18</sup>.  $\mathfrak{S}$  renders *pavement* *περίστυλα*, and in the next v. *αἱ στοαί*, thus creating a colonnade round the court; but so far as is known the post-exilic temple had no such feature.—*thirty chambers against the pavement*] How they were disposed is not stated; perhaps there were ten on the E., N. and S. sides, each group of ten being divided by the gateways; it is

generally held that there were none on the W.; so Fig. ii. The four corners were occupied by the kitchens, 46<sup>21-24</sup>, Fig. ii. X.—18. *the pavement was beside the gateways*, and it was as wide as the length of the gateways, i.e. 50 cubits, v.<sup>15</sup>. The words *the lower pavement* are loosely appended to distinguish this from the platform (*gabbâ*) round the temple, which was on a higher level, 41<sup>8</sup>.—19. *he measured the breadth 'of the court' from before the lower gateway 'within'*]  $\mathfrak{S}$  improves  $\mathfrak{M}$  by the additions of *the court* and *within*. The measurement is taken inside the court, from E. to W., Fig. ii. a-a: it came to 100 cubits. The outer gateway was *lower* than the inner one by eight stairs, v.<sup>31</sup>.—*to before the inner 'gateway' without*] So  $\mathfrak{S}$ , reading *gateway* for  $\mathfrak{M}$  *court*.—*The east and the north*] These words may have been inserted after *and he led me*  $\mathfrak{S}$  had fallen out of the text, v.<sup>20</sup>, to indicate that the previous section refers to the E. gateway, and that vv.<sup>20ff.</sup> refer to the N. (so Herrm.); but they may be fragments of an illegible text.—20. A fresh movement (cp. v.<sup>17</sup> n.), this time to the right. With  $\mathfrak{S}$  read '*And he led me towards the north,*' and '*behold, a gateway which faced towards the north, belonging to the outer court*'; cp. v.<sup>24</sup>. Fig. ii. G.—21. The details of the N. gateway correspond to those of the E., vv.<sup>7-12</sup>.—22. *and its windows and its vestibule*] The repetition of *and its vestibule* after v.<sup>21</sup> cannot be right; read *and its windows and the windows of its vestibule*, in agreement with vv.<sup>25. 29. 33.</sup>—*were according to the measure of the gateway*] Nothing is said about the measurements of the windows and palms in v.<sup>18</sup>; so read with  $\mathfrak{S}$  *were according to the gateway*. For the *seven stairs* see v.<sup>6</sup> n.—*and its vestibule was 'inwards'*] So  $\mathfrak{S}$ , towards the interior of the court.  $\mathfrak{M}$  has *before them*.—23. *was opposite the gateway on the north, 'like the gateway' on the east*] So  $\mathfrak{S}$ , for  $\mathfrak{M}$  *and on the east*; Fig. ii. G a-a.—24. The outer gateway on the south, corresponding to the gateways E. and N.; Fig. ii. H. For *and he led me* see v.<sup>20</sup>.—*he measured 'its chambers,' its jambs*]  $\mathfrak{S}$  supplies *its chambers*, which has fallen out of  $\mathfrak{M}$ ; cp. vv.<sup>21. 29</sup>.—*the measurements were the same as in the others*] lit. (were) *as these measurements*.—25. *And it and its vestibule had windows*; see v.<sup>22</sup> n. Some, e.g. Kr. Ro., would rearrange the text of vv.<sup>24. 25</sup> so as to follow the order in vv.<sup>20. 21</sup>, (a) length and breadth, (b) guard-rooms, jambs, vestibule, (c) previous measurements, (d) length and breadth of the whole. It is true that the dimensions in v.<sup>25b</sup> are not applicable to the immediate context, and  $\mathfrak{S}$  has tried to make the details conform to one type; but  $\mathfrak{S}$ 's obvious desire for uniformity should be taken into account before we abandon the traditional text. The variations in  $\mathfrak{S}$  may be deliberate.—26. *and seven stairs (formed)*



its 'stairway'] The Hebr. needs some such correction as this, cp. vv.<sup>31. 34. 37</sup>; or more radically, as in v.<sup>22</sup>, 'and by seven stairs they ascended into it,' so *SV* et in gradibus septem ascendebatur ad eam.—and its vestibule was 'inwards'] So *G*; see v.<sup>22</sup> n. *MS* again has *before them*.—27. The S. gateway of the inner court, corresponding to the S. gateway of the outer; Fig. ii. I a-a.—Vv. 28–47. The inner court; Fig. ii. F. This included the temple and its altar-court, the buildings connected with the temple, and the three gateways. Solomon's temple had only one court, enclosed within an area containing the royal palace and other buildings, see 8<sup>3</sup> n. But there were grave risks in such a plan, as history had shewn only too well, 43<sup>7-9</sup>; the holiness of the temple needed more protection; henceforward there will be two courts, an outer one for the use of the laity, and an inner one for the priests only, 44<sup>7-16. 17. 21. 27</sup> 46<sup>3</sup>. In principle the arrangement of the tabernacle followed these lines: there was a court in front (Ex. 27<sup>9-19</sup>), and it is implied that only the priests entered it (Lev. 6<sup>9. 19</sup> [16. 26]). But the regulations of Ez. and P were not carried out till much later times. About the courts of the post-exilic temple we learn nothing from the O.T.; in the Maccabaeen period two are mentioned (1 M. 4<sup>38. 48</sup>), and the laity had access to both, even to the altar of burnt offering, for it was found necessary, after the attack upon the high priest Alexander Jannaeus, to erect a wooden barrier round the altar and the *naos* to keep the multitude off, Jos. *Ant.* xiii. 13, 5. In Herod's temple there were two courts, strictly divided; the outer was open to all, even to Gentiles; the inner, guarded by a breastwork of stone, was laid out in three divisions, one enclosing the sanctuary itself and the priest's court, a second to the E. set apart for women, and a third on the W. for men. See Benzinger *Enc. Bibl.* cols. 4944–6.—28. The three gateways of the inner court, vv.<sup>28-37</sup>; Fig. ii. I K M. The outer S. gateway had been measured, vv.<sup>24-27</sup>; the measurement of the inner S. gateway follows naturally. Except in the position of the vestibules, the two sets of gateways corresponded to each other in every particular.—29. See vv.<sup>24. 25</sup> n.—30. The v. is unintelligible, and is om. by some MSS and by *G*<sup>B</sup>: it has arisen by a mistaken repetition of v.<sup>29</sup>.—31. The gateway had its vestibule at the end facing the outer court; this was the only difference between the inner and outer gateways.—and eight stairs (formed) its ascent] Cp. vv.<sup>34. 37</sup>; Fig. ii. J. The inner court stood higher than the outer, cp. vv.<sup>22. 26</sup>, and the temple on a platform higher still, cp. v.<sup>49</sup> *G*, the object being to contrive an ascending scale of holiness and isolation.—32. And he brought me into the inner court towards the east] But Ez. was already within the

inner court, v.<sup>28</sup>; read therefore with **Ⓔ** *unto the gateway that faces towards the east.*—33. Cp. v.<sup>29</sup>.—34. *And its vestibule was 'towards' the outer court*] The Hebr. needs a slight correction, with **Ⓔ**; cp. v.<sup>31</sup>. The stairs, Fig. ii. L.—35. The inner north gateway; Fig. ii. M.—36. Read as in vv.<sup>29</sup>.<sup>33</sup> *'And' its guard-rooms 'and' its jambs and its vestibule 'were according to these measurements,' and it 'and its vestibule' had windows.*—37. Read as in vv.<sup>31</sup>.<sup>34</sup> *And its 'vestibule' was 'towards' the outer court*; so **Ⓔ**. The stairs, Fig. ii. N.—Vv. 38-43. Arrangements for sacrifices at the inner gateway. Which of the three we are not told; but putting together vv.<sup>40</sup>.<sup>44</sup> 43<sup>17b</sup> 46<sup>2ff.</sup> (Co.), it may be concluded that the *eastern* inner gateway is meant, Fig. ii. K; the tables for the sacrifices were placed partly within and partly without the vestibule. Neither **Ⓔ** nor **Ⓕ** gives an intelligible text, and any attempt to clear up the obscurities must be largely conjectural.—38. In **Ⓔ** the v. begins abruptly and makes no sense. The prophet had been standing at the northern gateway, vv.<sup>35</sup>-<sup>37</sup>; some notice of a change in his position must have fallen out, such as *'And he brought me to the entrance of the vestibule of the eastern gateway'*; then, with a hint from **Ⓔ**, we may follow **Ⓔ**, *and a room and its entrance were in 'the vestibule of the gateway.'* The room seems to be constructed within the vestibule, perhaps, as Kr. suggests, within the thickness (6 cubits) of the nearest jamb or wall-front, Fig. ii. *b*; to place the chamber outside (Sm. Toy), would destroy the symmetry of the plan.—*there they rinse the burnt offering*] The plural refers to the ministering priests or Levites, cp. *they slay* v.<sup>41</sup>, *they go up* v.<sup>49</sup>. The unusual word *rinse* occurs again in 2 C. 4<sup>6</sup>, and in connexion with the *'ôlâ*, perhaps from here; but the meaning is evident from Is. 4<sup>4</sup> (parallel to *wash*). The entrails and legs of the *'ôlâ*, i.e. the parts naturally rendered unclean, have to be washed, Lev. 1<sup>9</sup>.—39. There were four tables, two on each side, within the vestibule, on which the sacrifices were slaughtered, Fig. ii. *d*. Perhaps *slaughter* is to be understood in a general sense; the manipulation of the flesh, rather than the actual killing (Dav.). Of the different kinds of sacrifice, three are named, probably because they were to be prepared on the tables. First, the *burnt offering*, *'ôlâ*, which goes back to the earliest days, but seems to have become more common after the exile; it was wholly burnt upon the altar. Then the *sin-offering*, *ḥaṭṭâth*, which in Ez. is generally mentioned along with other sacrifices, e.g. 42<sup>13</sup> 44<sup>29</sup> etc.; it was the chief feature in dedicatory and expiatory rites, 43<sup>19ff.</sup> 45<sup>18ff.</sup>. Then the *guilt-offering*, *āshâm*, which occurs in Ez. along with the *sin-offering*, 42<sup>13</sup> 44<sup>29</sup> 46<sup>20</sup>; it was offered as a compensation or reparation for a due withheld,



and in this respect differed from the sin-offering (Nowack *Lehrb. d. Hebr. Arch.* ii. 235). This is probably the earliest mention of the latter two kinds of sacrifice. All three are linked together by the provisions of Lev. 1<sup>101</sup>. 6<sup>18</sup> 7<sup>2</sup>; hence the omission of the *burnt offering* by  $\mathfrak{S}^B$  should not be adopted. The *peace-offerings*, which furnished the sacred meals, are noticeably absent from the list; they come in 43<sup>27</sup> 45<sup>17</sup> 46<sup>2. 12</sup>.

—40. *on the outer side, northwards of one going up to the entrance of the gateway*] This seems to shew that the inner eastern gateway is the one meant. Outside of it were four tables, two to the N., and two to the S. They were required for the slaughtering (or preparation) of the *zēbhah*, as v.<sup>41</sup>  $\mathfrak{S}$  explains.—41. *Four tables on the one hand, and four tables on the other, at the side of the gateway, eight tables*]  $\mathfrak{M}$  has been explained to mean that there were four tables on each side of the gateway, two without and two within, making eight in all. Such no doubt was the arrangement; see Fig. ii. c c. But can the text be made to yield this sense? *Side* has just been used, v.<sup>40</sup>, of the *outer side*; can it possibly mean *each side*, dividing the gateway as it were into two? This seems incredible.  $\mathfrak{S}$  om. *tables* twice, and thereby affords no relief. A better plan is to om. *on the one hand, and four tables on the other*; then *at the side of the gateway* will mean the *outside* as in v.<sup>40</sup>. It does not matter much whether *eight tables* be kept, or dropped as a gloss based upon *two+two* v.<sup>39</sup> and *four* v.<sup>41</sup>. At the end of the v.  $\mathfrak{S}$  supplies *the sacrifice*, the missing object of *they slaughter*. Read, therefore, the v. as a whole, *And four tables at the side of the gateway, whereon they slaughter the sacrifice*; the four tables within the vestibule were intended for the sacrifices named in v.<sup>39</sup>, the four tables without the gateway, for the *zēbhah* i.e. the sacrifices which included a sacred meal. As it stands, the text of  $\mathfrak{M}$  is so ambiguous and inconsistent with vv.<sup>39. 40</sup> (see Herrm.) that some error must have crept in; the above reconstruction, which Kr. proposes, is as likely as any.—42. In addition to the four tables within the vestibule were four other *tables*, or rather low pedestals, of hewn stone, to hold the instruments used in preparing the burnt offering; Fig. ii. d. These four are not the same as the *tables* in vv.<sup>39-41</sup>, for their dimensions, c. 26" × 26" × 17½", shew that they were not large enough to hold both the victim and the tools. As the pedestals were specially required for *the burnt offering*, they would naturally be placed near the room where the burnt offering was rinsed, v.<sup>38</sup>.—*of hewn stones*] The material is mentioned; what the other tables were made of is not stated. Perhaps the words *were placed within* v.<sup>43</sup>, which are meaningless where they stand, should be inserted at this point (Kr.).—*the burnt offering*

' ] **¶** and **¶** and the sacrifice (*zébhaḥ*) ; but the word has the look of an addition. The *zébhaḥ* was killed outside, v.<sup>41</sup> **¶**.—43. The text is badly preserved and obscure. Probably read cl. a 'And they had a rim of an handbreadth round about'; this, we may suppose, was a raised edge, lit. *lip*, of about 3 in.; so **¶** γαῖος, 'AΣ@ χείλη **¶** 'their rims' **¶** labia eorum. **¶** has a doubtful word in the dual (rendered *sheep-folds* in Ps. 68<sup>14</sup> [131]), for which **¶** gives 'hooks.'—*fixed* or *placed within*] is unintelligible, and perhaps belongs to v.<sup>42</sup>.—Cl. b reads *and upon the tables the flesh of the offering*; obviously a corrupt sentence; the word for *offering*, *korbān*, is never used in Ez. (20<sup>28</sup> ? text). **¶** has an interesting variant: 'and over the tables above (were) awnings to cover from the rain and from the heat'; the reference will be to the tables outside, for those within were protected by the roof (v.<sup>13</sup>) of the gateway; but the resemblance to Is. 4<sup>6</sup> 25<sup>4</sup> arouses suspicion.—Vv. 44-46. Rooms or halls for the priests, outside the N. and S. gateways of the inner court; Fig. ii. O, O.—44. *And outside the inner gateway rooms of singers*] The rooms, however, were for the priests, v.<sup>45</sup>, and had nothing to do with singers; further, *the inner gateway* must mean, according to vv.<sup>38-43</sup>, the eastern one, whereas the two chambers were attached to the N. and S. gateways. With the help of **¶** (corrections of **¶** in italics) read, 'And he brought me into the inner court, and, behold, two chambers in the inner court, one at the side of the north gateway, with its face toward the south; and one at the side of the south gateway, with its face toward the north.' These chambers, if they are those referred to in 42<sup>6</sup>, had pillars or colonnades in front (Toy). The *inner court* Fig. ii. F.—Vv. 45. 46. The Guide explains the purpose of the building, as on other occasions in chs. 40-42; see p. 425. *This chamber which faces toward the south*, i.e. that beside the N. inner gateway, is assigned to *the priests who keep the charge of the house*, i.e. who are responsible for the care of the temple-buildings as a whole, cp. 44<sup>16</sup>; elsewhere it is the Levites who have charge of the house, 44<sup>14</sup>, and reasons are given why this, among other duties, is laid upon them. The opposite chamber, v.<sup>46</sup>, beside the S. inner gateway is *for the priests who keep the charge of the altar*, cp. Num. 18<sup>6</sup>; they are specially distinguished, v.<sup>46b</sup>, as *members of the Šadoḳite family*; it is they who had served the temple at Jerusalem when the other priests had 'gone astray' at the local sanctuaries. This distinction in the ranks of the priesthood probably arose in the days of Josiah, 2 K. 23<sup>st.</sup>; Ez. recognizes it, and enforces it for the future. See Kittel *Gesch.* 1929, iii. 393. It is possible that v.<sup>46b</sup> may be an addition made by an ardent Šadoḳite on the basis of 44<sup>15</sup>, which it



anticipates in a rather clumsy way; so Rautenberg *ZATW.* xxxiii. 95 n.; Hölscher *Hesek.* 192 n.—47. The altar-court, Fig. ii. *efgh*, a square of 100 cubits, in front of the temple, like the court of the tabernacle in P, see v. 28 n. In the centre stood the altar, Fig. ii. P, which is mentioned only in passing, because the temple and its buildings are now the objects of attention; the detailed account of the altar does not come till 43<sup>13-17</sup>; see above p. 426.—Vv. 48. 49. The vestibule of the temple, Fig. iii. A. 48. The prophet is now brought to the E. front of the temple itself. He gives the measurements taken by his Guide; in v. 49, as it seems, the results of his own observation.—*the jamb of the vestibule* is the wall on each side of the entrance; its thickness from E.-W. was five cubits; Fig. iii. *a-b*, *c-d*.—*and the breadth of the gateway 'was fourteen cubits; and the side-walls of the gateway' three cubits on one side and three cubits on the other*] An opening, 14 cubs. wide, formed the entrance; Fig. iii. *c-a*. The clause between inverted commas is supplied by *ס*; it has fallen out of *מ* by homoioteleuton. The *side-walls* lit. *shoulders* are the projections N. and S. on each side; ib. *b-e*, *d-f*; the word has this sense in 41<sup>2-26</sup>.—49. *The length of the vestibule was twenty cubits*] Fig. iii. *e-f*. As usual *length* is the longer dimension, from N.-S., and *breadth* is the shorter, from E.-W.; ib. *e-g*. For *מ* eleven l. with *ס* twelve cubits. In Solomon's temple the vestibule measured 20 × 10 cubits 1 K. 6<sup>3</sup>; the height is not given in 1 K., but in 2 C. 3<sup>4</sup> it is 120 cubits according to *מ*, 20 cubits according to *ס* <sup>A marg.</sup> *ס*.—*and by 'ten' stairs was the ascent into it*] lit. *they ascend*, cp. vv. 6. 22. 26. 31; the number is restored from *ס*, wrongly spelled in *מ*.—*and pillars were beside the jambs, one on each side*] Fig. iii. *h h*. The diameter of the pillars is not given; if it was 5 cubits, like the thickness of the walls, v. 48 (Kr.), the rounds in Fig. iii. should be slightly larger. Nothing is said about the purpose of these pillars: did they support the architrave of the entrance, or were they symbolical and not structural, an inheritance from Solomon? It seems natural to suppose that Ez. had in mind the two pillars of 1 K. 7<sup>15-21</sup>; but he does not give them the traditional names, perhaps because he wished to get rid of all semi-pagan associations. For a recent discussion of Jakin and Boaz see Robinson *Hist. of Isr.* i. 249 note.

Ch. 40, 1. *ס* begins with *καὶ ἐγένετο* = ויהי, usual before a date, but not invariable, e.g. 29<sup>1</sup>.—[בראש השנה] Akk. *reš šatti*; but *ס* *ἐν τῇ πρώτῃ μηνῆς* = קראשן, so Toy, Gray *Sacrifice* 301. On the whole *מ* is preferable.—[בעשור] A noun, 20<sup>1</sup> 24<sup>1</sup>, Lev. 25<sup>9</sup> and five times in P.—[אחר אשר] Elsewhere where א' אחרי Dt. 24<sup>4</sup>, Josh. 9<sup>16</sup> etc., or אחר alone Lev. 14<sup>43</sup>, Jer. 41<sup>18</sup>.—ויבא . . י' [היה יד י'] The change of subj. is usual in this connexion, 3<sup>22</sup>

33<sup>2</sup> 37<sup>1</sup>. Connect ויבא אחי with v.<sup>3</sup>.—2. [במראת] & has the sing.; & נבואה, cp. 8<sup>3</sup> אֲחִי-נְבוּאָה Unnecessary after אחי v.<sup>1</sup>.—[וַיִּנְתֵּן] Point וַיִּנְתֵּן Cp. Phen. מבנה, NSI. No. 33 l. 2. For יָצָא & ἔθηκεν με.—כסבה) Cp. Phoen. כסבה, NSI. No. 33 l. 2. For יָצָא & ἀπέναντι v.<sup>28</sup>.—מנגד; Toy מנגדי, cp. 47<sup>10</sup> n.—3. Baer, following the Western School; the Eastern School reads ויבוא with Q. תָּבֹא. A late plenē form, cp. Neh. 8<sup>3</sup> וַיָּבֹאוּ; B-L. 444.—[וַיִּשְׁלַח] & ὥσελ θρασυ χαλκοῦ στίλβοντος = קלל, conforming to r<sup>7</sup>, Dan. 10<sup>6</sup>.—[ופתי פשהם] & gives a technical rendering, σπαρτίον οὐλοδούμων.—[וקנה הדבר] See Zimmern Akk. Fremdw. 22. The מק was a rod of bamboo, ct. עשא a metal measuring rod, Cowley Aram. Pap. Nos. 8, 5, 9, 5. & renders κάλαμος μέτρον, so Rev. 21<sup>15</sup>; a case of apposition, a reed-measure,' perhaps colloquial. After הדבר & ΑΘΥΒΑΨ add בידו —4. Before אדם & inserts ἑδρακας = רֶמֶסֶת, conforming to 81<sup>2</sup>. 15. 17. [הקאה] Hoph., cp. Gen. 33<sup>11</sup>, with פ for פ on anal. of קאה, B-L. 372. & = קאה; the form in & may be due to dittography from the previous word. & = באחי, cp. יצאחי Dan. 9<sup>22</sup>.—[נתן] Imper., as 43<sup>10</sup>. & = והנה, a smoother constr.—5. [קנה הדבר] Hebr. uses the def. art. where Engl. uses the indef.; G-K. § 126 γ. & κάλαμος τὸ μέτρον, see on v.<sup>3</sup>. שש אמות in apposition to ק' ה'; Dr. § 192 (i).—[באמה ושפח] & of measure, v.<sup>21</sup> 43<sup>13</sup> 47<sup>3</sup>, Zeck. 5<sup>2</sup>, and often in P and in I K. 6 and 7; G-K. § 134 n. The שפח handbreadth, palm measured four fingers, digits Jer. 52<sup>21</sup>. & rends. πηχῶν ἐξ ἐν πήχει καὶ παλαιστῆς so &. & 'and it was six cubits and a handbreadth,' V sex cubitorum et palmo (i.e. uno palmo addito), both om. באמה. 43<sup>13a</sup>, where שפח ושפח occurs again, is prob. a mistaken gloss based upon this v.—[ויסד את הרב הבנין] So vv.<sup>11</sup>. 19; but & = ויסד את הבנין רחב=, as in vv.<sup>6</sup>. 13. 47. The form בנין 41<sup>12</sup>. 16 42<sup>1</sup>. 5. 10 betrays Aramaizing influence, Barth Nominalb. § 202 f; Kautzsch Aramaismen 23. [וקוסו] & = וקוסו, so &.—6. [ויבוא] & κ. εἰσῆλθεν, but some would read וירבין וירבין השער. I. Q. במעלתו. השער. 9<sup>6</sup>. & ἐν ἐπτά ἀναβαθμοῖς = בעל מעלות vv.<sup>22</sup>. 26, where & rends. κλιμακτήρες.—[ויסד את קו] & wrongly τὸ αἶλμ.—7. [ותהא] Only again, outside Ez., in I K. 14<sup>28</sup> = 2 C. 12<sup>11</sup>; Aram. ותהא, תהנה, & translit. θεέ, θαυλαθα (? = pl. תהנה v.<sup>12</sup>, usually אהים) ; V thalamus, in 2 C. 12<sup>11</sup> armamentarium.—[ובין התאים חמש אמות] & τὰ αἶλμὰ ἀνά μέσον τοῦ θαυλαθα πηχῶν ἐξ. Here τὸ αἶλμ is due to a confusion between אֵילִים vestibule and אֵיל, pl. אֵילים v.<sup>10</sup>, jamb or wall-post; and ἐξ is a mistake for πέντε, which & has written correctly later on. Some would follow &, and read 'ותהא בין הח' & also supplies the corresponding word בוחלה.—After חמש אמות & adds καὶ τὸ θεὸ τὸ δεύτερον ἴσον τῷ καλάμῳ πλάτος καὶ ἴσον τῷ καλάμῳ μήκος, καὶ τὸ αἶλμ πήχεων πέντε' καὶ τὸ θεὸ τὸ τρίτον ἴσον τῷ καλάμῳ πλάτος, καὶ ἴσον τῷ καλάμῳ μήκος—the second part of the sentence is omitted in the Vulgate.—[וכן היה] ויהא השני קנה אחד אך וקנה אחד רחב והאיל חמש אמות ותהא השלישי קנה אחד ותהא חמש אמות ותהא השני קנה אחד אך וקנה אחד רחב; [מכביה]—[אך וקנה אחד רחב] So jo before the article in 40<sup>7</sup>–43<sup>17</sup> (15 times); ct. טף in 43<sup>22</sup>–47<sup>17</sup> (14 times).—With regard to the forms אֵילִים and אֵילים see 81<sup>n</sup>. It is to be noticed that (a) אֵילִים occurs both in 40<sup>7</sup>–15. 39–49 and elsewhere, always in the sing. (41<sup>15</sup> &), and in connexion with the temple and its gateways; (b) אֵילים occurs only in 40<sup>16</sup>–38 (vv. 37. 38 &), and always in the sing. according to the K'thb; the plur. אֵילות vv.<sup>16</sup>. 30 stands in a doubtful text, while the other plur. forms, אֵילות v.<sup>21</sup>, אֵילותי vv.<sup>22</sup>. 24f. 31 Q'rê, are merely inventions of the punctuators; in each case אֵילים is grouped with other architectural terms, אֵיל, אֵילה, אֵילות. There seems to be no distinction of meaning between אֵילִים and אֵילות; therefore is an isolated peculiarity, confined to a single section of the text; it marks a change of pronunciation which was coming into use, as & also shews; for & nowhere recognizes אֵילים, but always transliterates τὸ αἶλμ, τὰ αἶλμ vv.<sup>16</sup>. 31, τὰ αἶλαμῶν vv.<sup>21</sup>–29 33–38, i.e. אֵילים.—8. [ושפח] & ויסד את אֵילים is dittographed in v.<sup>9</sup>; ויסד את אֵילים is a dittogr. of the end of v.<sup>7</sup>. In & the text has been equally disturbed by the ditto-





G-K. §§ 87 o; 122 u.—17. הַיָּוֵנוֹן ὁ τὴν ἐσωτέραν, a mistake for τὴν ἐξωτέραν.—עָשְׂיוֹ [לִשְׁכּוֹח וְרַצְחוֹ עָשְׂיוֹ] The pass. ptc. used impersonally with an accus., lit. 'there was made for the court in respect of chambers and a pavement,' cp. 41<sup>18</sup>, 19 45<sup>31</sup> 46<sup>23</sup>; Dr. § 135 (6) Obs. 3; for a different view of the construction see G-K. § 121 d. ὁ om. עָשְׂיוֹ and renders לִשְׁכּוֹח by παστοφόρια=chambers of priests, οἱ παστοφόροι=lit. bearers of shrines containing an image; 1 Macc. 4<sup>38</sup>, Jos. War iv. 9, 12; Ψ gazophylacia. The Mass. points נַפְתָּי, /נַדְרָא=Ar. *naṣapha*, to distinguish pavement from hot coal נַפְתָּי, /נַדְרָא=Ar. *naḍapha*; cp. נָדָה and נָדָה, נָדָה and נָדָה. For 'וְהָיָה' ὁ ἐν τοῖς περιστοιχείοις=וְהָיָה —18. הַיָּוֵנוֹן Here ὁ has al stoal, again in 42<sup>3</sup>, 5, 3 R. 6<sup>31</sup> (all in ὁ); it is another term for peristyle. Jahn thinks that ὁ implies ἀμικρὶς in place of רַצְחוֹ, and he would tr. ἀμικρὶς colonnade, a very doubtful sense. ὁ om. הַיָּוֵנוֹן וְהָיָה, Ψ om. 'וְהָיָה'; Co. regards both words as an addition.—19. יוֹסֵף וְהָיָה הָיָה with ὁ; the absence of the art. from הָיָה shews that the following genit. has fallen out.—[הַיָּוֵנוֹן הַיָּוֵנוֹן] l. הַיָּוֵנוֹן; the punctuators marked the fem. ending as incorrect by placing the accent on the syll. before. ὁ τῆς πύλης τῆς ἐξωτέρης ἔσθθεν=כִּיבִיתָ וַתַּצֵּן חֲשֵׁךְ; but there is no reason to alter מל's [הַיָּוֵנוֹן]; on the other hand, כִּיבִיתָ ἔσθθεν gives a good parallel to קָרוֹם. טַח צִמְצִים וְהָיָה=יוֹסֵף וְהָיָה, cp. v.<sup>15</sup>. הַיָּוֵנוֹן l. הָיָה, cp. v.<sup>32</sup>; 1 MS הַיָּוֵנוֹן, cp. v.<sup>31</sup> where הָיָה is fem. ὁ τῆς πύλης τῆς βλεπομένης=הָיָה 'וְהָיָה'.—[וְהָיָה] connects with the sentences before and after, τῆς πύλης . . . τῆς βλεπούσης κατ' ἀνατολὰς. καὶ ἤγαγεν με ἐπὶ βορρᾶν. Of this τ.βλ. κατ' ἀνατολὰς may be a gloss on הַיָּוֵנוֹן; the rest preserves the original beginning of v.<sup>20</sup>, i.e. הָיָה דָּרַךְ וְהָיָה cp. v.<sup>24</sup>.—20. הַיָּוֵנוֹן l. הָיָה, cp. v.<sup>24</sup>.—21. Read וְהָיָה Q., וְהָיָה Kt. ὁ adds καὶ τοὺς φύλικας αὐτῆς=וְהָיָה, which, however, comes in v.<sup>22</sup>.—[וְהָיָה] Sing. predicate with plur. subj.; Kōn. iii. § 349 s. So ὁ, but ὁ om. הָיָה . . . וְהָיָה, Ψ om. הָיָה.—For וְהָיָה ὁ τῆς βλεπούσης κατ' ἀνατολὰς, a needless explanation. ὁ=וְהָיָה אֲרֻכוֹ וְהָיָה, vv.<sup>25</sup>, 29, 33 אֲרֻכוֹ וְהָיָה; one or other should be read here.—[וְהָיָה] See v.<sup>6</sup> n.—22. Read וְהָיָה אֲרֻכוֹ וְהָיָה, cp. v.<sup>40</sup> 44<sup>28</sup>; G-K. § 144 f. [לִפְנֵי-] ὁ ἔσθθεν=לִפְנֵי cp. v.<sup>26</sup> n.—23. הַיָּוֵנוֹן Usually הָיָה is fem., v.<sup>31</sup> 10<sup>8</sup>, 5, 1 K. 6<sup>38</sup>; but sometimes mas., vv.<sup>27</sup>, 28, 44, Jer. 36<sup>10</sup>. One MS הַיָּוֵנוֹן l. [וְהָיָה] l. פִּי, cp. v.<sup>22</sup>.—24. וְהָיָה Pf. with weak waw, as in v.<sup>35</sup> 41<sup>13</sup>, 16 42<sup>15</sup>; see 13<sup>6</sup> n. Insert תָּחִיל. ὁ=וְהָיָה וְהָיָה וְהָיָה.—25. וְהָיָה אֲרֻכוֹ וְהָיָה וְהָיָה, cp. v.<sup>21</sup> n.—[וְהָיָה] B-L. 227. אֲרֻכוֹ וְהָיָה=וְהָיָה cp. v.<sup>21</sup> n.—[וְהָיָה] Kt. or אֲרֻכוֹ as in v.<sup>21</sup>.—26. [וְהָיָה] וְהָיָה. The form שָׁעָה with a fem. noun is incorrect, cp. 7<sup>a</sup> n. The Kt. וְהָיָה is inf. constr., 'its going up'; Q. וְהָיָה 'its ascents', pl. of וְהָיָה, which, however, does not occur in this sense. Read וְהָיָה שָׁעָה קָרוֹם or וְהָיָה שָׁעָה קָרוֹם. ὁ kal ἐπὶ κλιμακτήρες αὐτῇ favours the first.—[וְהָיָה] l. וְהָיָה with ὁ, as in v.<sup>22</sup>.—[וְהָיָה] Mas. in form and construction; see v.<sup>18</sup> n.—27. [וְהָיָה] See v.<sup>23</sup> n. [וְהָיָה] inserts κατέναντι πύλης, as v.<sup>23</sup>.—[וְהָיָה] Many MSS and Ψ אל שָׁעָה 'שָׁעָה', as v.<sup>23</sup>.—[וְהָיָה] Possibly a gl.; not in v.<sup>23</sup>. ὁ has the words, but ὁ om. as often in cases of repetition, e.g. 24<sup>3</sup> 29<sup>11</sup>.—[וְהָיָה] So 42<sup>3</sup>, but contrary to usage, e.g. vv.<sup>19</sup>, 23, 47 etc.; 1. אֲרֻכוֹ מ'.—28. הַיָּוֵנוֹן Prob. הָיָה was regarded as sufficiently definite in itself to dispense with the art., cp. v.<sup>31</sup> 47<sup>16</sup> and 9<sup>2</sup> n.; on the other hand, see vv.<sup>19</sup>, 23, 27, and many MSS here l. הָיָה. And see v.<sup>23</sup> n. [וְהָיָה] Perhaps a case of apposition, Dr. § 188 (x); but 22 MSS and ט l. שָׁעָה; better still om. הָיָה with ὁ.—30. ὁ supply a rendering.—31. וְהָיָה Cp. v.<sup>28</sup> n., ὁ τὴν αὐλήν τὴν ἐξωτέραν.—[וְהָיָה] Kt. sing. is correct, as the context shews, ὁ τοῦ αὐλάου, cp. v.<sup>31</sup> n.—[וְהָיָה] l. אֲרֻכוֹ Kt. sing.; קָרוֹם





κατὰ νότου τῆς πύλης τῆς βλεπούσης πρὸς βορρᾶν φέρουσα πρὸς νότον, καὶ μὴ  
κατὰ νότου τῆς πύλης τῆς πρὸς νότον, βλεπούσης δὲ πρὸς βορρᾶν=וּבְיָמֵי אֵל תּוֹצֵר  
הַפְּנִימִי וְהָנָה לִשְׂכֹּת שְׁחִים בְּחֹצֵר הַפְּנִימִית אַחַת אֶל כְּתָף שַׁעַר הַצֶּפֶן וּפְנִית דֶּרֶךְ וְדִירוֹם וְאֶחָה אֶל  
הַפְּנִימִי וְהָנָה לִשְׂכֹּת שְׁחִים בְּחֹצֵר הַפְּנִימִית אַחַת אֶל כְּתָף שַׁעַר הַצֶּפֶן וּפְנִית דֶּרֶךְ וְדִירוֹם וְאֶחָה אֶל  
: בתָּף שַׁעַר וְדִירוֹם וּפְנִית דֶּרֶךְ הַצֶּפֶן.—45. הַחֲשֵׁמֶת The form חֲשֵׁמֶת, written חֲשֵׁמֶת Hos.  
7<sup>16</sup>, Ps. 132<sup>12</sup>, occurs in 2 K. 6<sup>10</sup> and six times in Koh. for חֲשֵׁמֶת; prob. a  
dialectic variation, which gradually came into general use; in the Mishn.  
it is the regular form of the fem. demonstrative; Segal *Mishn. Hebr. Gr.*  
41. חֲשֵׁמֶת is to be taken in apposition to חֲשֵׁמֶת 'this (the) chamber,' ἡ ἐξέδρα  
αὐτῆς, as 2 K. 6<sup>33</sup> וְהָאֵת חֲשֵׁמֶת, Ps. 104<sup>25</sup> חֲשֵׁמֶת חֲשֵׁמֶת; G-K. § 136 d note.—[שְׁחִים מְשֻׁמֵּת  
v. 46 44<sup>8, 14, 16</sup>, in H. Lev. 18<sup>30</sup> 22<sup>9</sup>, in P frequently, e.g. Num. 1<sup>53</sup> 37<sup>1</sup>; but also Dt. 11<sup>1</sup>, Gen. 26<sup>5b</sup> R<sup>D</sup>, Josh. 22<sup>3</sup> R<sup>D</sup>.—46. הַחֲשֵׁמֶת בְּנֵי צִ' The ex-  
planatory pron., and the absence of a conjn., point to a gloss. This is  
hardly the place for a passing allusion to the Ṣadoķites; see 44<sup>5-21</sup>.—  
[הַקְּרָבִים] The verbal adj. קָרַב has a priestly sense, 45<sup>4</sup>, and in P. e.g. Num.  
1<sup>61</sup> 3<sup>10, 38</sup> 17<sup>28</sup> 18<sup>7</sup>. Ct. הַקְּרָבִים ch. 42<sup>13</sup> 43<sup>19</sup>.—[לְשֹׁחוֹ] Cp. 43<sup>19</sup> 44<sup>16f</sup>. 45<sup>4</sup>,  
Dt. 10<sup>8</sup> 17<sup>13</sup> 21<sup>5</sup>.—47. [מִרְבַּעַת] Cp. 45<sup>2</sup>, 1 K. 7<sup>21</sup>. ἡ ἐπὶ τὰ τέσσαρα μέρη  
αὐτῆς, which in 43<sup>17</sup>=רְבַעַת רְבַעַת—48. אֵל אֵלֶם חֲבִית. In TB.  
'*Erubim* 2a quoted as אֵל פֶּתַח אֵלֶם חֲבִית, which does not actually occur; the  
quotation is explained as a combined form of v. 47 and 47<sup>1</sup>, *Tosaphoth*  
s.v. וְכִתְבֵּי. וְכִתְבֵּי אֵלֶם.—[וְיִסְדֵּר אֵל אֵלֶם] 1. [וְיִסְדֵּר אֵל אֵלֶם] 1. וְיִסְדֵּר אֵל אֵלֶם, so 46<sup>1</sup>; cp.  
v. 9 n.—[וְיִרְחֹב הַשַּׁעַר] 46<sup>1</sup> κ. τὸ εἶδος τοῦ θυρώματος πηχῶν δέκα τεσσαράκων, καὶ  
ἐπωμίδες τῆς θύρας i.e. וְיִרְחֹב הַשַּׁעַר אַחַד אַרְבַּע עָשָׂר חֲשֵׁמֶת.—49. [אֶדָּךְ] 49<sup>1</sup>—[אֶדָּךְ]—  
[וְיִבְנְעֵלוֹת עָשָׂר] 1. [וְיִבְנְעֵלוֹת עָשָׂר] 1. [וְיִבְנְעֵלוֹת עָשָׂר] 1. [וְיִבְנְעֵלוֹת עָשָׂר] 1. [וְיִבְנְעֵלוֹת עָשָׂר] 1.  
καὶ ἐπὶ δέκα ἀναβαθμῶν.—[אֵל הַחֲשֵׁמֶת] 1. [אֵל הַחֲשֵׁמֶת] 1. [אֵל הַחֲשֵׁמֶת] 1. [אֵל הַחֲשֵׁמֶת] 1.

**Ch. 41, 1-26. The temple and its nearest buildings.—1.** The prophet has entered the vestibule (40<sup>48f</sup>), now he is brought into the *hêkāl*, which we may call the *nave*, to distinguish it from the most holy place; see Fig. iii. B, and 81<sup>6</sup> n.; cp. 1 K. 6<sup>5</sup>. There is a close connexion between this ch. and 1 K. 6, and each helps to interpret the other; both are difficult and obscure in detail, owing partly to the corrupt state of the text, partly to the technical character of the description. Ez.'s account is evidently written from recollections of Solomon's temple. As he moves westwards, the Guide measures first the *jamb*s projecting on either side of the entrance, Fig. iii. *i-j*, *k-l*; each is six cubits in breadth, a cubit thicker than the corresponding jamb of the vestibule, 40<sup>48</sup> 46<sup>1</sup>. At the end 46<sup>1</sup> adds the *breadth of the tent*; but Ez. never uses *tent* of the temple, and surely not in the figurative passage 23<sup>41f</sup>; the clause is om. by 46<sup>1</sup>, and may be considered a gloss, pointing out that the walls of the temple itself were thicker than those of the vestibule (He.).—2. The measurements in this v. will be understood by a reference to Fig. iii. *i-k*, *j-l*, *j-m*, *l-n*, *m-o*, *m-n*. For the *side-walls* lit. *shoulders* on each side of the entrance see 40<sup>48</sup> n. No mention is made of the height of the temple; in 1 K. 6<sup>2</sup> it is given as 30 cs., 46<sup>1</sup> 25; 2 C. 3<sup>3</sup> says nothing about it.—3. 4. The most holy place. *And he entered inside* Cp. 1 K. 7<sup>50</sup> 'the inner house.' The Angel alone enters the inner sanctuary, cp. Lev. 16<sup>2</sup>; ct. *he brought me into the*



nave v.<sup>1</sup>. See Fig. iii. *p-q*, *p-r*. In 1 K. 6<sup>16-20</sup> the width of the entrance to the most holy place is not given; here it measures six cubits. At the end of v.<sup>3</sup>, for *And the breadth of the entrance was seven cubits* read with *And the breadth of the side-walls of the entrance was seven cubits on the one side, and seven cubits on the other*; see *p-o*, *q-s*.—4. The Guide took the measurement of the length, from E. to W., and of the breadth alongside the nave, from N. to S., Fig. iii. *s-t*, *s-u*; the latter is measured perhaps because it was the side which Ez. could see (Kr.). The measurements of the other sides are left to be inferred: the whole formed a square of twenty cubits, Fig. iii. C. —and he said to me, *This is the most holy place*] For the explanation by the Guide cp. v.<sup>22</sup> and 40<sup>45</sup> n. The designation of the inner sanctuary as *the most holy place* occurs in 1 K. 6<sup>16</sup> 7<sup>50</sup> 8<sup>6</sup>, 2 C. 3<sup>8</sup>. 10 4<sup>22</sup> 5<sup>7</sup> and in P Ex. 26<sup>33f</sup>, Num. 4<sup>4</sup>. 19. In ch. 43<sup>12</sup> 45<sup>3</sup> 48<sup>12</sup> the phrase is applied in a more general sense to Mt. Zion, the entire temple, the 'oblation' of land; this wider application agrees with the usage of P, see for example Ex. 29<sup>37</sup> cp. Dan. 9<sup>24</sup> (the brazen altar); Ex. 30<sup>10</sup>. 29 (the incense-altar and all the furniture of the tabernacle); Lev. 6<sup>10</sup>. 18. 22 17. 25. 29] 7<sup>1</sup>. 6 10<sup>17</sup> 14<sup>13</sup>, Num. 18<sup>9</sup> cp. Ezr. 2<sup>63</sup>, Neh. 7<sup>65</sup> (the sin-offering and other portions of the priests) and ch. 44<sup>13</sup>; in H Lev. 24<sup>9</sup> (the shewbread). Hebrew employs the idiom to express the superlative degree, e.g. 'servant of servants,' 'the heaven of heavens,' 'the song of songs,' Gen. 9<sup>25</sup>, Dt. 10<sup>14</sup>, Cant. 1, 1. Other names for the most holy place are *the d'bhîr* or 'back chamber,' 'adytum,' 1 K. 6<sup>5</sup>. 16 etc., 2 C. 3<sup>16</sup>, Ps. 28<sup>2</sup>, and 'the inner house,' 1 K. 7<sup>50</sup>.—5. See Fig. iii. *m-v*. The description which follows, vv.<sup>5b-11</sup>, is no doubt based upon reminiscences of the pre-exilic temple, and to some extent on 1 K. 6<sup>5-10</sup>. Much of the detail is obscure; the general sense seems to be that a three-storeyed building was attached to the walls of the temple on each side, except at the E; the storeys each contained thirty small rooms or cells; those on the ground-floor were the smallest, Fig. iii. *v-w* and 1-30; those on the floors above were larger in proportion to the rebatements in the wall of the temple; for the wall, which was six cubits thick at the base (v.<sup>5a</sup>), diminished in thickness, probably by a cubit, at each stage. Apparently these cells were intended to hold utensils, stores etc., such as were needed in the service of the temple. Cornill reconstructs the text so as to obtain an intelligible sequence; but, as Toy remarks, 'it seems unlikely that the original had this formal orderliness.' In cl. b *And the breadth of the side-chamber was four cubits*. The word for *side-chamber* lit. *rib*, *ῥῆς πλευρᾶς*, is here applied to the bottom storey, but in vv.<sup>6-11</sup> to the separate chambers. In 1 K. 6<sup>5</sup> the building attached

to the temple-walls is termed *the wing* or *annexe*, lit. 'something spread'; and many would read the word here and in vv.<sup>9. 11</sup>. This certainly makes for clearness: it is difficult to believe that the same word was intended to denote both the ground floor, indeed the whole building, and the chambers in it.—6. *¶* reads *And the side-chambers, chamber to chamber, three and thirty times*. With help from *¶*, this may be corrected to *And the side-chambers, chamber over chamber, thirty, three times*; *¶* also imply *three times*; the chambers, that is to say, were in three storeys, each containing thirty diminutive cells, making ninety in all. The number seems excessive; and it has been pointed out that the Herodian temple, which was on a larger scale, had only 38 chambers, called *tā'im* (cp. 40<sup>7</sup> 'guard-rooms') in Mishnâ Middoth iv. 3; but this is hardly a sufficient reason for giving up the three times thirty cells; Herrm., for example, keeps only the three storeys, and omits *thirty*. For Josephus's account of the οἶκοι τριώρογοι in the later temple see War v. 5, 5.—The rest of the v. is unintelligible in *¶*: read perhaps and 'rebatelements' were in the wall belonging to the house [to the side-chambers] round about, to serve as supports [and there were no supports in the wall of the house]. For the corrupt word in *¶*, *rebatelements* may be adopted from 1 K. 6<sup>6</sup>. The words in brackets are best accounted for as explanatory glosses, the second bracketed sentence being based on 1 K. 6<sup>6</sup> end. Herrm., who interprets the v. in this way, takes *supports* to be a technical term for the *holding ends* of beams which rested on a course of masonry, and did not pierce the wall. What seems to be meant is that the three storeys did not form one building with the temple; structurally they were distinct.—7. At each storey the side-chambers became wider, by a cubit, to judge from 1 K. 6<sup>6</sup>, and the wall of the temple diminished in thickness; a staircase connected the storeys, Fig. iii. x, x. Such appears to be the meaning, but as it stands the text is barely translatable, and can only be restored by conjecture, with more or less probability. *And it became wider* and 'increased' upwards in respect of the side-chambers, 'according to the increase from' the wall upwards round about the house, inasmuch as the house 'was rebated' upwards. See critical note; the subj. of *it became wider* is impersonal, 'there was a widening and an increase.' *¶* suggest that the v. should continue, and 'from' the lowest floor one ascends 'by ladders' to the middle, 'and from the middle' to the upper storey. The Hebr. *lûlîm*, rendered freely *ladders*, is an insertion from 1 K. 6<sup>8</sup>, where *¶* give 'winding stairs'; but post-biblical usage leads us to think rather of a well-shaft, or hollow passage, covered by a trap-door and ascended by ladders.—8. *And*



I saw 'a pavement' belonging to the house round about] Perhaps better *And there appeared* ⚡. For ⚡'s height (*gōbhah*) the rendering *pavement* (*gabbā*) is to be preferred, though the word does not occur elsewhere in the O.T.; cp. Jn. 19<sup>13</sup> Γαββαθᾶ. —the foundations of the side-chambers were a full reed (high), six cubits . . .] i.e. the house and its annexe stood on a platform raised six cubits above the level of the inner court: Fig. iii. D. The height was that of the ten steps (40<sup>49</sup> ⚡) which led up to the vestibule. At the end of the v. is a word of unknown meaning; it may be an architectural term, or merely the product of textual corruption.—9a. The outer wall of the *annexe* (so probably for the *side-chamber* ⚡) was five cubits thick; Fig. iii. w-y.—Vv. 9b-11. The platform, Fig. iii. D, and the yard on three sides of the temple, Fig. ii. R. To begin with, two terms must be made clear: there is the *munnaḥ* or *free space* lit. *the space left free* from buildings, the platform or terrace called *the pavement* in v.<sup>8</sup>; and there is the *gizrā* or *separate place*, a narrow court or yard round the temple. In ⚡ the two are kept distinct, but ⚡ seems to identify them (see crit. n. on v.<sup>12</sup>), and thereby throws the plan into confusion. It is confused enough in the present text of ⚡. Many scholars take v.<sup>9b</sup> in connexion with v.<sup>10</sup>: *and the munnaḥ 'between' the side-chambers belonging to the house*<sup>10</sup> *and between the rooms was in breadth twenty cubits*; but there are several objections to this. The breadth of the *munnaḥ* was five cubits v.<sup>11</sup>, not twenty v.<sup>10</sup>; and the distance between the *side-chambers* and the *rooms* was twenty-five cubits, Fig. ii. S; moreover, it is surprising that *the rooms* should be mentioned as though they were already known, whereas they are not described till 42<sup>1-9</sup>; and in this particular measurement we expect the *gizrā* of twenty cubits, vv.<sup>12-14</sup>, to be counted. Then in v.<sup>11</sup> we are taken back to the *munnaḥ* and the *side-chambers*. Evidently there has been some disturbance of the text as well as corruption in detail. An easy improvement in logical order is obtained by transposing vv.<sup>10</sup> and <sup>11</sup>; and to make the whole intelligible we may conjecture something of this kind: <sup>9b</sup> *and 'there was left' a free space 'beside the annexe' which belonged to the house* (so Bertholet); <sup>11</sup> *and entrance's' to the 'annexe' belonged to the free space, one entrance on the north and one on the south, and the breadth of the ' ' free space was five cubits round about*; <sup>10</sup> *and the separate place was round about it,' in breadth twenty cubits, round the house ' ' (so Co. Be.).—9b. and 'there was left'] A plausible correction of the anomalous Hebr.—'beside the annexe'] For *beside* ⚡ has *the house of*, ⚡ 'between'; the latter reading has induced many to connect vv.<sup>9b</sup> and <sup>10</sup>, *between . . . between*; but against this see above.—11. From the *munnaḥ*, called the*

*pavement* in v.<sup>8</sup>, there was access to the side-chambers on each side, Fig. iii. z, z. For the sing. *entrance* ~~א~~ read the plur. with ~~ס~~. In Solomon's temple there was only one such entrance, on the S., 1 K. 6<sup>8</sup>.—10. The allusion to the *gizrâ* in v.<sup>12</sup> implies that it has been already mentioned; by transposing vv.<sup>10</sup> and <sup>11</sup> and restoring the word in v.<sup>10</sup>, where it is referred to by the *twenty cubits*, all becomes clear.—12. The large *building* behind the temple, Fig. ii. Q; its purpose is not explained; probably it was the building called the *parbâr* in 1 C. 26<sup>18</sup>, and the *par-wârim*='court,' 'open place,' in 2 K. 23<sup>11</sup>. It measured seventy cs. in breadth, from E. to W., and ninety in length, from N. to S., within its walls; these were five cs. thick, except on the W. side, where the surrounding wall of the whole enclosure came (six cs. thick, 40<sup>5</sup>); see Fig. ii. i-j, j-l, i-k. The total measurements, therefore, were 80 × 100 cs., v.<sup>15</sup>. The *building* lay in front of, alongside the separate place, in Hebr. the *gizrâ* lit. 'the place cut off,' 'section,' which formed a yard twenty cs. in width on three sides of the temple, as the calculations in v.<sup>14</sup> shew; Fig. ii. R.—Vv. 13-15a. Total measurements of the temple and its immediate surroundings. As a rule 'length' is the larger dimension and 'breadth' the smaller, whatever the direction may be, cp. 40<sup>8</sup> n. Four totals are given. First, v. 13, *the length of the house* from E. to W., 100 cubits, Fig. ii. m-n. This is made up of the jamb 5 cs. (40<sup>48</sup>) + vestibule 12 (40<sup>49</sup>) + jamb 6 (41<sup>1</sup>) + nave 40 (v.<sup>2</sup>) + jamb 2 (v.<sup>3</sup>) + most holy place 20 (v.<sup>4</sup>) + wall 6 (v.<sup>5</sup>) + side-chambers 4 (v.<sup>5</sup>) + outer wall 5 (v.<sup>9</sup>) = 100. Second, *the length of the gizrâ and the binyâ* (the *building*) from E. to W., 100 cubits, Fig. ii. m-l; the *gizrâ* 20 + the wall 5 (v.<sup>12</sup>) + the *binyâ* inside 70 (v.<sup>12</sup>) + the outer wall 6 (40<sup>5</sup>) = 101. There is a slight discrepancy here, which need not be pressed; the outer wall of the *binyâ*, if it coincided with the surrounding wall of the whole area, was 6 cs. thick. The 20 cs. of the *gizrâ* are not given, unless we restore them in v.<sup>10</sup>, but they can be inferred from v.<sup>14</sup>. It is evident that there was no *munnaḥ* or platform at the west end of the temple. Third, v. 14, *the breadth of the east front of the house and the gizrâ* from N.-S., 100 cubits, Fig. ii. g-h. This is made up of the *gizrâ* 20 × 2 (see v.<sup>10</sup> n.) + the *munnaḥ* 5 × 2 (v.<sup>11</sup>) + outer walls of the side-chambers 5 × 2 (v.<sup>9</sup>) + the side-chambers 4 × 2 (v.<sup>9</sup>) + walls of the house 6 × 2 (v.<sup>5</sup>) + interior of the house 20 (v.<sup>4</sup>) = 100. Fourth, v. 15a, *the length of the binyâ alongside the gizrâ, which was at the back of it, and its corridors* (?), from S. to N., 100 cubits, Fig. ii. k-o. This is made up of the walls 5 × 2 (v.<sup>12</sup>) + the inside of the *binyâ* 90 (v.<sup>10</sup>) = 100. For *alongside* or *in front of* see v.<sup>12</sup>; *at the back*, or perhaps rather *the back parts of it*, i.e. of the *gizrâ*. The word rendered doubtfully



corridors v.<sup>16</sup> 42<sup>3. 5</sup> may mean *passages*, if it is to be connected with an Akk. root = 'pass along.'—Vv. 15b–26. Particulars of the temple itself. V.<sup>16b</sup> reads in *ℳ* *and the inner nave and the vestibules of the court*. This makes no sense; but with a hint from *Ⓢ*, and taking over the first word of v.<sup>16</sup> (corrected), we may tr. *and the nave 'and' the inner part* (i.e. the most holy place) *and 'its outer' vestibule were panelled*. For the inner part cp. v.<sup>3</sup>; for *panelled* or *covered* cp. 1 K. 6<sup>9</sup> 7<sup>3. 7</sup>, Jer. 22<sup>14</sup>, Hag. 1<sup>4</sup>.—16. This obscure v. may be conjectured to read: *and the splayed windows and the corridors (?) round the three of them, over against the threshold, were of shāhīph—wood—all round*. Apparently this is a further description of the panelling, which was carried out in *shāhīph*: the unique word, probably a loan from Akkadian, is explained by a gloss to mean *wood*. The v. seems to say that this choice material was used to panel the windows and corridors (or passages) of the vestibule, nave, and most holy place, all *three of them*. Toy thinks that there must have been pillars inside the temple to support the roof of a building 30 ft. wide, and that such are implied by 1 K. 10<sup>12</sup>; then the *corridors* (?) were the alleys between them. But this is little more than guess-work. The panelling reached 'from' the ground (see v.<sup>20</sup>) to the windows; some would emend *ℳ* further, and read 'from the floor,' taking over the word from 1 K. 6<sup>15</sup>. The v. ends with *and the windows (were) covered*. Two suggestions for dealing with this enigmatical remark may be mentioned. One is to connect it with what precedes, and, striking out *and the windows* as a dittograph, to leave *covered* untranslated as a corrupt form of some technical term, 'from the ground to the windows were . . .' The other suggestion would connect *covered*, emended to *a covering*, with the next v., again omitting *and the windows*; then the reference will be to some kind of roof.—17. Another obscure v.: *over the entrance and as far as the inner house and to the outside; and on all the wall round about, in the inner (house) and the outer were . .* Perhaps *and (there was) a covering* (as emended) should be brought over from the end of v.<sup>16</sup>. The second half of the v. seems to introduce the subject of the mural decorations, continued in v.<sup>18</sup>. At the end occurs the word *measures*; in compound phrases, e.g. 'men, a house, of measures' Num. 13<sup>32</sup>, Jer. 22<sup>14</sup>, this means 'tall men,' 'a large house'; but what can be the meaning here? Kr. connects the word with the beginning of v.<sup>18</sup>, and thus obtains 'gigantic figures'; a questionable device. Something equivalent to *Ⓢ*'s 'were carved' is wanted. *Ⓢ* makes the whole v. refer to the *cherubim* of v.<sup>18</sup>.—18. *ℳ* *And it* (? the wall, the house) *was made with cherubim and palm-trees*] Cp. v.<sup>19</sup>. Perhaps *was 'the likeness'* <sup>18</sup> *of cherubim and*

*palm-trees wrought.* A similar ornamentation is said to have been employed in Solomon's temple, in 1 K. 6<sup>20</sup>, where, however, the statement has prob. been taken from the present passage. The cherubim symbolize the guardians of God's dwelling-place (see note p. 113); the palms perhaps represented the sacred tree which marked a sanctuary, cp. 40<sup>16 n.</sup>; similar ideas were associated with the tree of life and the cherubim in Eden, cp. 28<sup>14-16</sup>. The decorative scheme recalls the winged genii who fertilize the palm-tree on the walls of Ashurnāširpal's palace at Nimrūd; Brit. Mus. Nimroud Gallery Nos. 37. 38; Gressm. *T. u. B.*<sup>2</sup> ii. Abb. 256; S. A. Cook *Rel. of Anc. Pal.* 55, and Pl. V. 16. 18-20.—*each cherub had two faces*] Ct. 1<sup>6</sup> 10<sup>14. 21</sup>, where the cherubim are 'living creatures.'—19. *a young lion*] The word used in 19<sup>21</sup>.—20. *From the ground as far as the 'windows' the cherubim and the palm-trees were wrought 'on the' wall . .]* *¶* says as far as over the entrance, cp. v. 17, *¶* 'to the ceiling' cp. 1 K. 6<sup>15</sup>; but perhaps we should read as v. 16. The main point is that the decoration covered the walls from floor to roof. At the end of the v. *¶* reads *and the wall of the nave*, the last word being marked by the Mass. as suspicious; it should be struck out. *¶* seems to have read *and the wall as 'and the sanctuary.'*—21. is untranslatable. Of various attempts to restore it, Rothstein's may be mentioned: '*and at the entrance of 'the nave were square doorpost's'*'; and '*in front of the holy place was 'an' appearance like the appearance*<sup>22</sup> of '*an' altar of wood.*' Kr. emends more radically, and follows the text of 1 K. 6<sup>31</sup>: '*the jamb and the doorposts of the nave were square.*' *¶* renders '*and the temple had a square opening.*' In whatever way the text be corrected, the reference is to the square entrance of the *hēkāl*. The second half of the v. says that *in front of (¶) the sanctuary* appeared to be an altar, which, however, turned out to be the table of shewbread. Here as in v. 23 *the sanctuary is the most holy place* of v. 4; similarly in Lev. 16<sup>21. 161. 20. 27</sup>, cp. Heb. 9<sup>8. 25</sup> τὰ ἁγία.—22. Some slight corrections are needed, after *¶*: 1. *three cubits was 'its' height, and its length two cubits, 'and its breadth two cubits'*; and it had '*' corners and 'its base' and its walls of wood.* For *corners* cp. 46<sup>21. 22</sup> (of the court), Ex. 26<sup>24</sup> 36<sup>29</sup> (of the corner-frames of the tabernacle); and *its breadth two cubits*, om. by accident, is supplied by *¶*; *its base* *¶* is incorrectly written *its length* in *¶*, cp. Ex. 26<sup>101</sup>. The Guide explains (cp. v. 4 n.) the meaning and use of this piece of furniture, which stood in front of the most holy place. It looked at first like an altar, and it is actually called an altar in 1 K. 6<sup>20</sup> end (to be corrected by *¶* '*and he made an altar of cedar before the adytum, and overlaid it with gold*'). As it was made of wood,



without any metal covering, it could not have been an altar, and certainly not the altar of incense, which first appears in the latest stratum of P, Ex. 30<sup>1-10</sup>; we are to think rather of an altar-like table such as is figured in Assyrian, Egyptian, Hittite and Phoenician sculptures; see the illustrations in *Ball Light from the E.* pp. 156. 200. 236; Gressm. *T. u. B.* 2 ii. Abb. 456. 457; Woolley *Carchemish* ii. Pl. B 30 no. 6. Ezekiel, in fact, associates the ideas of altar and table, without identifying them; see further on 44<sup>16</sup>. The size of the table  $2 \times 2 \times 3$  cs. is larger than that of the table in P  $2 \times 1 \times 1\frac{1}{2}$  cs., Ex. 25<sup>23</sup>, and in Herod's temple  $2 \times 1 \times 1\frac{1}{2}$  cs. Jos. *Ant.* iii. 6, 6. For the table of *shewbread*, or rather of *presence-bread*, see Ex. 25<sup>23-30</sup> P 40<sup>4</sup> P<sup>2</sup>, Lev. 24<sup>5-9</sup> H, Num. 4<sup>7</sup> P, 2 C. 29<sup>18</sup>.—23. Both the nave (*hêkāl*) and the sanctuary (*hōdhes*) had doors, each divided into two leaves, like Solomon's temple, 1 K. 6<sup>34</sup>. The text has been slightly disturbed and altered: read with **Ⓢ** *And the nave had two doors,* <sup>24</sup> *and the sanctuary had two doors.*—24. The balance of the v. is improved by introducing *leaves* lit. *ribs* from 1 K. 6<sup>34</sup>: *two moveable 'leaves' had the doors.* **Ⓢ** shews how the rest of v. is to be corrected: *two (belonged) to the one door, and two to the other door.*—25. On these folding doors—the doors of the nave is a gloss—were wrought the same designs as on the walls. The second half of the v. runs: *and a ? of wood was in front of the vestibule outside.* The word *ābh* is an architectural term of unknown meaning, again in v.<sup>26</sup> (plur.); in 1 K. 7<sup>6</sup> it is connected with the porch of Solomon's hall of pillars; we may guess something like a *projecting front* or *cornice*; **Ⓢ** 'strong beams,' so **Ⓟ** RV. 'thick beams'; **Ⓢ** 'a wooden beam,' as Kim. explains; **Ⓢ** 'overlaid with wood.'—26. The *splayed windows* (v.<sup>16</sup> 40<sup>16</sup>) are unexpected on the *side-walls* (v.<sup>2</sup> 40<sup>48</sup> **Ⓢ**) of the vestibule, Fig. iii. b-e, d-f., and in combination with *palm-trees*. What we want is *cherubim*: these walls of the vestibule were decorated in the same way as the nave and its doors. **Ⓢ**, however, has the support of **Ⓢ**. For *palm-trees* **Ⓢ** reads *and he measured*, which is no improvement. The end of the v. is unintelligible: *and the side-chambers of the house and the 'ubbim* (pl. of *ābh* v.<sup>25</sup>); this may be a marginal note on the contents of vv.<sup>5-7</sup>. 25 made by a reader, and afterwards incorporated into the text; so Peters ingeniously explains *Am. JBL.* xii. (1893), 48; he accounts for '(the) prince' in 44<sup>3</sup> in the same way.

Ch. 41, 1. **Ⓢ** wrongly τοῦ αἰλᾶμ, as in 40<sup>7</sup>. 16. 49.—**Ⓢ** inserts τοῦ αἰλᾶμ after τὸ εἶδος.—**Ⓢ** 1 MS Kenn. om. 'A has πλατός τῆς σκηνῆς. Some suggest רֵיבָּה קָאֵל, which is merely a repetition.—2. **Ⓢ** וְרֵיבָּה To read וְרֵיבָּה would match אָרְבֵּי, cp. 40<sup>21</sup> n.; but **Ⓢ**=**Ⓢ** here and in v.<sup>4</sup>.—3. **Ⓢ** וְנָבָא Pf. c. weak waw; 13<sup>6</sup> n. 40<sup>24</sup> n. Some

would read וְכִּי (so i MS Kenn.), obliterating a feature of the style.—'א' וּרְבַח כָּתוּב תַּחְתָּה שֶׁנֵּשֶׁן אֲמוֹת סָפָה= [ורבחה תחת ש'] cp. v.<sup>2</sup>.—<sup>4</sup>. על=the front; the term is applied to a position, not a movement, so that the meaning is roughly equivalent to alongside. פני sometimes=east of e.g. 42<sup>a</sup>, I K. 6<sup>b</sup>, Gen. 25<sup>18</sup> etc., but this does not suit vv.<sup>12</sup>. 15. 25 below.—[תקשימים] See 36<sup>88 n.</sup>—5. חָצֵל In I K. 6<sup>15</sup>. 16 the plur.=the 'beams' or boards of the temple and the 'partition' of the adytum, so § here 'party wall'; in ib. v.<sup>9</sup>=side-chambers, in ib. 7<sup>a</sup> chambers generally. The word for the 'annexe' in I K. 6<sup>5</sup>. [9]. 10 is הַמִּזְעָץ lit. 'that which is spread'; in form easily confused with זעל, as is shown by ⓈT in I K. 6<sup>9</sup>. [קטבי לבית מבי-?] simply κυκλόθεν, =סביב לבית? ; ? [זעל אל צ'] Dr. s 197 (2).—צ' for Ⓢ for Ⓢ l. ג'וש וששים פעמים. 1. ג'וש וששים פעמים, cp. I K. 7<sup>a</sup>. 5; ; Ⓢ τριάκοντα πλὺς ὅλις (=ⓈⓈ) ♪ bis triginta tria. Ⓢ ותלת דודא =Ⓢ=תלת ובנים; both imply פעמים פעמים. שלוש פעמים. sense. Ⓢ διάστημα='interval,' by which Ⓢ renders קטרעון λ. in I K. 6<sup>9</sup>; this is the word wanted here, though we cannot be sure that Ⓢ read it; for Ⓢ uses διάστημα to render seven different words in chs. 41–48. Corn. ingeniously coins בנתוך from בען='cut off.' Another explanation is suggested by Kön. iii. § 282 h: he reads סוקוא 'were sunk,' and trs. פעמים 'steps,' 'recesses'; but artificial 'feet' =פעמות.—עומות=אשר לבית. Ⓢ מקין 'from within'=פקיה; so Ro. 'from the house to the side-chambers.' לְהוֹיָה וְהַחוּץ Ptcp. mas., though the subj. is יעלוע fem. But 'א' may be a substantive, which, though passive in form, has an active sense, cp. קשה, 'a fowler,' G-K. § 84<sup>a m</sup>. Ⓢ has τοῦ εἷναι . . ὀράν i.e. לדאוה . . לחיות, apparently a double rendering. [ולא היו אזורים בק' תב.] Cp. I K. 6<sup>9</sup> לבניה אתו בקירה הבית 6<sup>9</sup> which is given by Ⓢ here, δπως τὸ παρὰ πάντων μὴ ἀπτονται.—7. [וירבה ונקסה] Fem. sing. used impersonally, G-K. § 144 b; נקה Niph. pf. for נקה, ib. § 67 dd. But the idea of surrounding is sufficiently expressed by סביב סביב, and that of increasing is wanted; so l. ונקסה, or נקשו with חללוע for 'צי' as subj. Ⓢ takes אחרת as a noun, καὶ τὸ ἐξρος τῆς ἀνωτέρας τῶν πλευρῶν, Ⓢ=וירבה, om. [כי מוכס הבית.—] ? for the surrounding of the house. Ⓢ read a different text, κατὰ τὸ πρόσθεμα ἐκ τοῦ τοίχου=? במקרה קתרי, i.e. as more space was taken in from the wall, though a noun מוקף does not occur elsewhere. Kr. prs. כי מוצר הבית 'for there was a narrowing of the house,' from צר. [על כן רוב לבית למעה.—צר] The Vrs. on the whole=אל, but against the sense required by the context. Kr. prs. 'ג' נגרע הבית לו'. many MSS and edns. read הכיה. Another way of obtaining the same result is to read לעיל for ליבית.—The corrupt text at the end may be restored : וכן התרחנוה יעלו בלולים אל והיכונו וכן והיכונו אל העליונה : Ⓢ 'and from the lower (chambers) they ascend to the upper, and from the cornices (ἐκ τῶν γεισῶν) to the third storey' (ἐπὶ τὰ τρίωροφα, cp. Ⓢ 3 R. 6<sup>13</sup>, Gen. 6<sup>16</sup>) ; ? [ששים אל השלים]=?, similarly Ⓢ. For אל perhaps l. עילו בלילים. I K. 6<sup>8</sup>, where Ⓢ ἐλακτη ἀνάβασις ♪ per cochleam, 'winding stairs,' Ⓢ 'through a trap-door.' In the Mishnā לול=a shaft or passage covered by a trap-door, e.g. Middoth iv. 5 (ed. Holtzmann p. 94 f.), through which a ladder gave access; see Burney Kings 66, based on Stade.—8. [וראיhi] Pf. c. weak waw, cp. v.<sup>3</sup>. But Ⓢ transliterates, καὶ τὸ θραεῖλ τοῦ οἴκου=לבית, cp. 10<sup>8</sup> for the construction; the fem. vb. implies a fem. subj., which is supplied by נקה for אל's נכה.—[מיסרוה חצ'] Kt. מסירוה Pu. ptcp. ♪ fundata, Q. מסירותה pl. noun. Kr. He. read ומסרתו, with the conjn. Ⓢ διάστημα, v.<sup>6 n.</sup>—[אליהם joints, armpits, 13<sup>18 n.</sup> Kr. prs. אליהם beside it. Ⓢ again διαστήματα.—9. [בת] l. בת. Ⓢ וירבה. Ⓢ [אשר חיצון] on the outside, outwards, cp. 34<sup>21</sup>; Ⓢ ἐξωθεν, hence [אשר חיצון] Hoph. ptcp. of נוה, v.<sup>11</sup>; but the relat. has no antecedent, hence



Bertholet prs. אֲנִי. **Ⓢ** καὶ τὰ ἀπόλοιπα. After **Ⓢ** adds אֲנִי מִשָּׁם.—**Ⓢ** ἀνὰ μέσον τῶν πλευρῶν=‘צִדָּהּ בֵּין צִלְעֵי’. Be. prs. הָיָה; the art. is needed; for **Ⓢ** בֵּין cp. Zech. 4<sup>12</sup>.—11. **Ⓢ** καὶ αἱ θύραι τῶν ἐξεδρῶν ἐπὶ τὸ ἀπόλοιπον i.e. ‘לְמַעַן יִצְאֻן וְיָבוֹאוּ’; ? l. חֲצִיָּהּ for חֲצִיָּהּ.—[צִדָּהּ בֵּין צִלְעֵי] Perhaps l. צִדָּהּ || צִדָּהּ, **Ⓢ** τὴν πρὸς βορρᾶν, so **Ⓢ**.—[וְיָבוֹאוּ קִרְיָהּ] There was something illegible in the text here, for **Ⓢ** gives κ. τὸ εἶδος τοῦ φῶτος (?=אֵשׁ) τοῦ ἀπολοῦπον, Σ τοῦ τόπου τῆς προσευχῆς, another recension τοῦ ἀφειωμένου. **Ⓢ** וְיָבוֹאוּ, ? a mistake for וְיָבוֹאוּ, Co. 155 Most likely קִרְיָהּ is a gloss.—כְּבִיב כְּבִיב **Ⓢ** om.—10. [וְיָבוֹאוּ חֲצִיָּהּ] The mention of the חֲצִיָּהּ of 42<sup>1-9</sup> seems out of keeping with the context. Co. prs. לו. וְיָבוֹאוּ כְּבִיב לו. לִבְיָהּ וְיָבוֹאוּ; then וְיָבוֹאוּ prepares the way for the allusion in v. 12.—12. [חֲצִיָּהּ] See 40<sup>6</sup> n. for the form; but in the next v. the form is בְּנִי, which perhaps should be restored here. **Ⓢ** καὶ τὸ αἰθρίζον κατὰ πρόσσωπον τοῦ ἀπολοῦπον. For αἰθρίζον codd. **Ⓢ** read διορίζον, from which αἰθρίζον has arisen by confusion in the uncial letters (Co.). Note that for **Ⓢ** vv. 12-15 **Ⓢ** uses τὸ ἀπολοῦπον, τὰ ἀπόλοιπα, the rendering of **Ⓢ** in vv. 9-11 and of αἰθρίζον in v. 15; in **Ⓢ**, on the other hand, the **Ⓢ** and **Ⓢ** are quite distinct; see on v. 9<sup>b</sup> (Comment.). For **Ⓢ** מִן cp. v. 4 n. **Ⓢ** חֲצִיָּהּ from **Ⓢ** ‘to cut’; cp. חֲצִיָּהּ Lev. 16<sup>22</sup>.—[וְיָבוֹאוּ חֲצִיָּהּ] Elsewhere the point of the compass is indicated by **Ⓢ** e.g. 45<sup>7</sup> 47<sup>20</sup>, or by **Ⓢ** e.g. 40<sup>44</sup>, but not by both. **Ⓢ** ὡς πρὸς θάλασσαν apparently om. **Ⓢ**; **Ⓢ** read **Ⓢ** as **Ⓢ**.—13. [וְיָבוֹאוּ] v. 15, see v. 3 n.—[חֲצִיָּהּ] is perhaps the technical term, and should be restored in vv. 12-15 42<sup>1-10</sup>, while בְּנִי=‘building’ in a general sense, 40<sup>6</sup>.—14. **Ⓢ** κατέναντι πηγῶν ἑκατόν, as though ‘אֵשׁ מִן הַיָּם’, cp. **Ⓢ** Gen. 21<sup>4</sup> 41<sup>6</sup>. Co. Ro. insert **Ⓢ** after **Ⓢ**, an improvement, no doubt (cp. v. 15), but hardly necessary.—15. **Ⓢ** [וְיָבוֹאוּ חֲצִיָּהּ] For the compound prep. cp. 2 S. 5<sup>23</sup>, 2 K. 9<sup>18</sup>. Perhaps, however, to bring out its substantival force, חֲצִיָּהּ should be pointed חֲצִיָּהּ, cp. 81<sup>6</sup>. **Ⓢ**=אֲרָמָה. The form of the suff., with an Aram. ending (cp. 31<sup>6</sup> n.), is found only here, and may be due to a late Palestinian scribe. It has been suggested that **Ⓢ** comes from a root which in Akk.=‘pass along,’ *etēku*, hence *mētiḫu*=‘a passage’; G. R. Driver *JTS*. xxxii. 363. **Ⓢ** τὰ ἀπόλοιπα, cp. v. 12 n.—Cl. b in **Ⓢ** reads καὶ ὁ ναὸς καὶ αἱ γωνίαι καὶ τὸ αἶλᾶν τὸ ἐξώτερον πεφαινωμένα. Hence l. חֲצִיָּהּ [וְיָבוֹאוּ חֲצִיָּהּ] is to be read **Ⓢ** and connected with v. 15.—[וְיָבוֹאוּ חֲצִיָּהּ] **Ⓢ** κ. θύριδες δικτυωταὶ ‘and latticed windows,’ ct. *κρυπταὶ* v. 28 40<sup>16</sup>.—[וְיָבוֹאוּ חֲצִיָּהּ] **Ⓢ** ὑποθαύσεις for which **Ⓢ** is conjectured by Bewer in Kitt. *Bibl. Hebr.*<sup>3</sup>. Co. prs. for the whole phrase **Ⓢ** ‘windows with frames closed in’ or ‘with narrow frames,’ cp. 1 K. 6<sup>4</sup> and Burney’s note.—[וְיָבוֹאוּ חֲצִיָּהּ] Perhaps a loan-word from Akk.; G. R. Driver *JTS*. xxiii. 409 cps. **Ⓢ** *siḫpi*=*siḫpu* ‘wood’; Prof. Langdon adds a ref. to Meissner *MVAG*. 1913, 2 p. 14 l. 12, where *siḫpu* is explained by the synonym *iṣṣu šalmu* ‘black wood.’ The Hebr. should be pointed חֲצִיָּהּ, with **Ⓢ** (not **Ⓢ**, as Massorâ) to=Akk. **Ⓢ**. Then **Ⓢ** is a gloss, explaining the **Ⓢ**. cp. 81<sup>11</sup> **Ⓢ** on **Ⓢ**, 31<sup>8</sup> **Ⓢ** a gl. on **Ⓢ**.—[וְיָבוֹאוּ חֲצִיָּהּ] At least **Ⓢ** cp. v. 20 is required; **Ⓢ** κ. τὸ ἑδάφος κ. ἐκ τοῦ ἑδάφους (a doublet). Some would read **Ⓢ** 1 K. 6<sup>18</sup>. **Ⓢ** could be either be a corrupt form of some architectural term, or read **Ⓢ**, and transferred to v. 17, ‘And there was a covering . . .’ in either case **Ⓢ** is to be om. as a dittogr. At the end of the v. **Ⓢ** has κ. αἱ θύριδες ἀναπτυσσόμεναι τρισῶς εἰς τὸ διακῦπτεν (? **Ⓢ** as if=ἤρσ), which seems to be a doublet of κ. θύριδες . . . κύκλῳ τοῖς τρισὶν ὥστε διακῦπτεν at the beginning (Co.). **Ⓢ** does little to clear up the obscurities, though καὶ ὁ οἶκος καὶ τὰ πλησίον ἐξυλωμένα κύκλῳ gives the general sense.—17. [וְיָבוֹאוּ חֲצִיָּהּ] Questionable Hebr. V. 20 has **Ⓢ** as far as over the

entrance, and so  $\mathfrak{C}$  here 'as far as over the door and from the inner house';  $\mathfrak{C}$   $\epsilon\omega\varsigma$  πλησίον τῆς ἐσωτέρας καὶ  $\epsilon\omega\varsigma$  τῆς ἐξωτέρας (? scil. αὐλῆς); om. om. and om. and om. כְּבִנְיָם וּבְחִצּוֹן Cp. 1 K. 6<sup>88</sup> כְּבִנְיָם וּבְחִצּוֹן to be read וְחִצּוֹן וְכִנְיָם (Klost.).—דְּרוֹת= Kr. דְּרוֹת עוֹשֵׂי מִחוּץ v. 18; but עוֹשֵׂי does not occur in O.T. or in post-bibl. Hebr.; Rothst. דְּרוֹת=  $\mathfrak{C}$  γεγλυμένα and om. עוֹשֵׂי v. 18. Better perhaps עוֹשֵׂי דְּרוֹת 'the likeness of wrought cherubim,' Beyer in Kitt.<sup>3</sup>—18. כְּ עוֹשֵׂי 'For the construction see 40<sup>17</sup> n. Perhaps עוֹשֵׂי should be read, the plur. being attracted to that of דְּרוֹת, cp. G-K. § 146 a; but the syntax is awkward.—הָתָּה See 40<sup>18</sup> n.—וְכִנְיָם The art. with ל is distributive, KÖn. iii. § 256 b.—19. מִחוּץ  $\mathfrak{C}$  ἐξθεν καὶ ἐξθεν bis.—חִבְיָא כל חִבְיָא [עוֹשֵׂי]  $\mathfrak{B}$  = עוֹשֵׂי חִבְיָא, a simpler constr., but not therefore more correct.—20. עַר מַעַל הַחֵחַ [עַר] Though almost the same phrase occurs in v. 17, perhaps  $\mathfrak{A}$  should be corrected to agree with v. 16 תְּלִימוֹתָ עַר.  $\mathfrak{C}$   $\epsilon\omega\varsigma$  τοῦ φατνώματος? = כְּהַפְּסוֹן  $\mathfrak{I}$  K. 6<sup>18</sup>; this correction would do equally well.—וְכִנְיָם וְחִצּוֹן The second word is marked with puncta extraordinaria, cp. 46<sup>22</sup>, B-L. 79. An ancient variant is חִבְיָא. For וְכִנְיָם l. לְכִנְיָם, Beyer. For וְכִנְיָם gives καὶ τὸ ἀγίον, similarly for לְכִנְיָם v. 18 τῶν ἀγίων, see Co. 103; Volz thinks that an original עַר was abbreviated 'ר, whence עַר, *Stud. z. Text d. Jeremia* (1920), xi.—21. מוֹתוֹ רַבְעָה. [וְחִנְיָם] Ro. emends מוֹתוֹ רַבְעָה מוֹתוֹ וְחִנְיָם, as 1 K. 6<sup>88</sup> which is to be corrected after  $\mathfrak{C}$ . Here  $\mathfrak{C}$  has καὶ οὐδὲς ἀναπτυσσόμενος τετραγώνῳ.—וְכִנְיָם וְחִצּוֹן עַר  $\mathfrak{B}$  κατὰ πρόσωπον τῶν ἀγίων θρασὺς ὡς οὐκὶς θυσιαστήριον ἐξάλυον.—22. עַר [כְּהַפְּסוֹן] An instance of apposition, Dr. § 188 (2); but l. עַר, the  $\eta$  being repeated from the end of the preceding word.—וְכִנְיָם Vrs.—After אֲמַת<sup>a</sup> insert וְחִנְיָם וְחִנְיָם אֲמַת  $\mathfrak{C}$  [כְּהַפְּסוֹן] A pleonasm, cp. 1<sup>22</sup> end; but om. suff. and l. וְכִנְיָם,  $\mathfrak{C}$  καὶ κέρατα εἶχεν. [וְכִנְיָם] I. וְכִנְיָם,  $\mathfrak{C}$  καὶ ἡ βάσις αὐτοῦ.—וְכִנְיָם  $\mathfrak{B}$  ἡ πρὸ προσώπου, κατὰ πρόσωπον + κύβαλα.—23. וְכִנְיָם Om. with  $\mathfrak{C}$ .—24. לְכִנְיָם l. with  $\mathfrak{C}$  לְכִנְיָם.—וְכִנְיָם מוֹתוֹ The ptc. προσώπου has a gerundive sense, that can be turned,  $\mathfrak{C}$  στροφωτοῖς; in 1 K. 6<sup>88</sup>  $\mathfrak{C}$  revolving is the equivalent. —לְכִנְיָם l. [וְכִנְיָם] לְכִנְיָם לְכִנְיָם נִלְיָם  $\mathfrak{C}$  [וְכִנְיָם] The pred. coming first is in the fem. sing. i.e. the neuter, though the subj. is כְּרוֹבִים, KÖn. iii. § 348 eβ; cp. Ps. 37<sup>31</sup> end.—[וְכִנְיָם]  $\mathfrak{C}$  explains κατὰ τὴν γλυφὴν τῶν ἀγίων.—[עַר]  $\mathfrak{C}$  σπουδαία ἐξέλα, connecting with עַר 'thickness,' Ex. 19<sup>9</sup>, Jer. 4<sup>29</sup>; in 1 K. 7<sup>0</sup>. 26  $\mathfrak{C}$  48-12] πάχος  $\mathfrak{B}$  epistylia; here  $\mathfrak{B}$  grossiora ligna;  $\mathfrak{C}$  κροῖστος 'beam,' but also perhaps 'threshold,' which is the sense which some adopt, e.g. B-L. 534.—26. וְכִנְיָם אֲמַת. [וְכִנְיָם] Note the false concord; ? l. וְכִנְיָם. [וְכִנְיָם]  $\mathfrak{C}$  διεμέτρησεν = יוֹסֵף; for confusion of י and ו cp. 48<sup>14</sup> καταμετρηθήσεται = יוֹסֵף for יוֹסֵף; If a marginal note, it must have been incorporated early, for  $\mathfrak{C}$  renders καὶ τὰ πλευρὰ τοῦ οἴκου ἐγγυώμενα 'were bolted in.'

**Ch. 42. 1-14. Rooms for the priests on either side of the temple.**—The text of this section is so badly preserved that its original form and meaning can no longer be recovered with certainty; in detail much must be left to conjecture. Alongside the *gizrâ* or 'separate place,' N. and S. of the temple, the prophet is shewn a three-storeyed building arranged in two blocks, one twice as long as the other, and divided by an alley, Fig. ii. SS, S<sup>1</sup>S<sup>1</sup>, UU. Only the building on the north is fully described, as that on the south followed exactly the same lines, v.<sup>11</sup>. It will be noticed that the area included by each building corresponds with that of the temple and its side-chambers,



namely  $100 \times 50$  cubits,  $41^{13f}$ .  $42^2$ : everywhere the symmetry of the plan is remarkable.—V. 1. *And he brought me forth* i.e. from the vestibule of the temple,  $41^{26}$ , *into the outer court*, Fig. ii. C;  $\textcircled{G}^B$  *has into the inner court*, Fig. ii. F. Either may be right; but *the inner court*, the one nearest to the temple, is what we should expect. The prophet was led *in the direction of the north*, and took up a position from which he could obtain a view of the structure, perhaps at the E. end of the longer block, near the alley.  $\textcircled{G}$  reads differently: 'towards the east, opposite the entrance which faces north' i.e. the prophet was led first in an easterly direction, and then N.E. Some of this may be original, but 'the entrance . . north' seems to come from v.<sup>2</sup>—*and he brought me in unto the rooms which were over against the separate place and over against the binyâ on the north*] One block of rooms faced the *gizrâ*, and equalled it in length, 100 cs. ( $41^{15a}$ ); the other faced *the binyâ on the north* i.e. the surrounding wall called *the building* in  $40^5$ , and was 50 cs. long, v.<sup>8</sup>; Fig. ii. R and A. These *rooms* (sing. collective) were for the use of the priests, vv.<sup>13. 14</sup>; the same word denotes the thirty *rooms* for the people along the outside wall,  $40^{17}$ .  $\textcircled{G}^B$  reads differently: 'And he brought me in, and behold, five [ $\textcircled{G}^A$  fifteen] chambers.' Some think that this may be original, cp.  $40^{17}$   $87. 14. 16$  etc.; but *five* can hardly be the right number, and *fifteen* suggests that  $\textcircled{G}^A$  was thinking of the 30 ( $15 \times 2$ ) chambers round the outer court; in vv.<sup>7. 10. 11</sup> the *rooms* are not numbered.—2. The length of the edifice from E. to W. was 100 cs., and the breadth, including the 10 cs. of the alley which divided the two block, was 50 cs. Fig. ii. *p-q, h-r*. Details of the text are incorrect and uncertain: for *Towards the front of (the) length* l. *The length*, so  $\textcircled{G}$ ; for *at the entrance of the north* l. *on the side of the north*.—3. *over against the twenty which belong to the inner court, and over against the pavement which belongs to the outer court*] Apparently an explanation of the breadth mentioned in v.<sup>2</sup>: this breadth was bounded on the one side by the *twenty* cs. of the *gizrâ*, and on the other by the *rišpâ* or 'pavement' which ran along the wall of the outer court,  $40^{17f}$ . Such is the best that can be made of the obscure allusion; some treat it as a gloss on 'over against the separate place and over against the building' of v.<sup>1</sup>, Be. Toy.—The *inner court* Fig. ii. F, the *outer court* ib. C.—*passage (?) in front of passage (?) in the third storey*] For the rendering see  $41^{15} n$ . There was a gallery, it seems, on the top storey of each block, facing inwards.—4. *And before the rooms was an alley towards the inside*] i.e. between the two blocks, which perhaps is implied by *towards the inside*; many, however, om. the latter words with

§§ as a needless addition. § renders the *alley* or *walk* by περίπατος. Fig. ii. U and p-s. For M a way of one cubit (!) read with §§ a length of one hundred cubits, cp. vv.<sup>2.8</sup>. Fig. ii. p-q. The doors of the rooms in the longer block opened to the north, into the alley.—5. The rooms on the top storey were shortened, or reduced in size, by the open passage which ran along the building from W. to E. Render cl. b for the passages 'withdrew' from them—from the lower and middle (rooms)—(so much of) the building. The word for *withdrew* is a correction of M devoured on the basis of v.<sup>6b</sup>; from the lower and middle is a gloss, om. by S. § gives a distorted version of M, though possibly with an attempt to reproduce something original in the Hebr. at the end.—6. For they were tripled] i.e. in three storeys, § τριπλαί, Σ τρίστεγα.—and they had no pillars like the pillars of the 'outer' (rooms)] The rooms on the top storey were open in front; they had no pillars, and in this respect they differed from the outer (rooms) §, which had pillars. Can these latter be the thirty rooms of 40<sup>17</sup>? Was there a colonnade round the outer court? So far as we know, the post-exilic temple had nothing of the kind. Hence it seems that the reference must be to the rooms described in 40<sup>44</sup>, Fig. ii. OO, and that they were pillared in front (so Toy Ezek. 185. 190). The outer rooms will then be, not those in the outer court, but those in the area outside the temple, Fig. ii. F. M like the pillars of the courts is corrected by §.—Cl. b explains that the top storey was withdrawn, or set back, from the front elevation of the two storeys below, from the ground; cp. v.<sup>5</sup>.—7-10a. The shorter of the two blocks, Fig. ii. S<sup>1</sup>. Its outer wall extended eastwards from the end of the block for fifty cubits, ib. r-t; a special word is used, gādhēr usually 'fence,' to indicate that it was not the wall of the block itself, though in a line with it; this party-wall ran parallel to the rooms of the longer block which faced the outer court, and in front of them.—8. The shorter block of rooms was fifty cubits long, half the length of the block on the temple side, Fig. ii. S<sup>1</sup> t-u; S p-q.—and behold, in front of the temple a hundred cubits] The exclamation is unsuitable; with slight changes, follow § and read, and they (the rooms in the smaller block) were in front of them (the rooms in the larger block), the whole a hundred cubits; Fig. ii. r-u.—9. And below these rooms was the entrance to them from the east, as one enters from the outer court] Fig. ii. V. The entrance was at the E. end of the shorter block, up a flight of ten steps from the outer court to the level of the temple-platform; 40<sup>49</sup> n. The steps faced eastwards, unlike those of the N. gateway, 40<sup>37</sup>.—10a. 'at the head of the outer' party-wall] The words, thus restored, are to be joined to v.<sup>9</sup>, as in §; the entrance stood



where the *gādhēr* began and the shorter block ended.—10b-12. The corresponding rooms on the S. side of the temple. At the beginning of this section some words must have fallen out, e.g. 'And he led me . . and behold!' as 40<sup>24</sup>. For *ℳ* towards the east l. towards the south with *ℳ*, or perhaps combine the two. At any rate the prophet must be brought to the southern blocks: they fronted the *gizrâ* on the north, and the *binyâ*, the surrounding wall, on the south, Fig. ii. SS<sup>1</sup>; see v.<sup>1</sup> n., 41<sup>13</sup> crit. n.—11. With a minimum of alteration read, *And a way was before them, 'according to the measures' of the rooms on the north, according to their length 'and according to' their breadth, and 'according to' all their exits and their dispositions and their entrances.* The way is the alley of v.<sup>4</sup>, which some would substitute here with *ℳ*. For *ℳ* according to the appearance *ℳ* has the word *measures*, cp. 40<sup>24</sup>. 32. 35.—12. Nothing can be made of this v. as it stands; probably it should form a counterpart to vv.<sup>9</sup>. 10a, reading somewhat as follows: *And below the rooms which are on the south was a door at the head of the outer party-wall towards the east as one enters.* *ℳ* starts with and according to the doors of the rooms; *ℳ* has only of the rooms; in what follows, the unintelligible text of *ℳ* is restored from v.<sup>10a</sup>. See Fig. ii. V.—Vv. 13-14. The purpose of these rooms.—*And he said to me*] Cp. 41<sup>4</sup> n.—The rooms referred to are those in the longer block, which extended for a hundred cubits in front of the separate place, vv.<sup>11</sup>. 10; they provided a place where the priests could eat the most holy things (cp. 44<sup>28f</sup>. 46<sup>20</sup>) and deposit the offerings. Nothing is said about the rooms in the shorter block and their purpose, unless some statement on the subject is to be found in v.<sup>14</sup> (He.), or originally stood there (Kr.). The rooms are called *holy* because of the most holy things deposited in them; for the latter expression see 41<sup>4</sup> n. It is worth noticing that *ℳ* speaks of the priests who are near to Jahveh (or perh. draw near) without distinguishing them further; but *ℳ* inserts 'the sons of Šadok,' thus anticipating, like 40<sup>46</sup>, the principle laid down in 44<sup>9-16</sup>. Moreover, it is taken for granted that the priests receive their maintenance from three classes of offerings, though the regulations do not come till 44<sup>9-16</sup>. 28-30; see Analysis i. (h) and (j) pp. 427 f. Possibly, as some think, vv.<sup>13</sup>. 14 are a later addition.—14. Cl. a runs lit. *And when they go in, the priests—and they shall not go forth from the sanctuary into the outer court '—there they shall deposit their garments.* This looks like a distorted version of 44<sup>19a</sup>. If, as Kr. plausibly suggests, a sentence has fallen out, the v. may have read 'And those which are in front of the building, they are the rooms where they deposit their garments,' cp. v.<sup>13</sup>; then the v. was confused by adaptations from 44<sup>19a</sup>.

The Vrs., however, do not imply the omission. Cl. b in ~~fm~~ stands as follows: *they shall put on other garments, and draw near to that which belongs to the people.* This again is a careless version of 44<sup>19b</sup> 'and they shall put on other garments lest they make the people holy by their garments.' ~~6~~ reads the v. differently in detail; the variations shew that the text has suffered much at the hands of readers and copyists.

Long ago Ewald made the suggestion (Herrm. *Ezechielst.* 51), carried further by Rautenberg *ZATW.* 1913, 97 ff., that this is the point to which certain stray fragments should be brought, and arranged in the following order: 42<sup>13, 14</sup> rooms for the priests; 40<sup>38-43</sup> tables for killing the sacrifices at the E. gateway; 46<sup>19-24</sup> kitchens for priests and people; 42<sup>15-20</sup> measurements of the whole. This improves the logical sequence, no doubt; but whether it represents the original draft of the narrative is another matter. It seems wiser to recognize rather than to rearrange the additions which have been made at various times. See p. 427 and Analysis i. (b).

**Vv. 15-20.** Summary of the foregoing specification: the total measurements of the temple.—15. *When he finished the measurements of the inner house*] The following vv. shew that this includes all the buildings within the surrounding walls; ~~6~~ 'of the house from within.' Here *the house*, as in 40<sup>5</sup>, means the whole complex.—*he brought me out to the eastern gateway*] i.e. to the point from which they had started, 40<sup>6</sup>. This surely need not imply that the prophet had been standing there all the time, while the angel went round to measure (He. Ho.).—*and he measured it*] Not the gateway, but the entire area. ~~6~~ does not recognize it.—16. *the east side*] or *quarter*, lit. *wind*, vv.<sup>17-20</sup>; see 37<sup>9</sup> n.—*with the measuring reed*] The *reed* can mean both an instrument for measuring and a standard measure of six cubits, 40<sup>3</sup> n.; here and in vv.<sup>17-20</sup>, of course, the former. ~~6~~ om. the phrase, rendering it, however, in cl. b.—*five hundred reeds*] A mistake, repeated in vv.<sup>17-19</sup>, for *five hundred* i.e. cubits (understood); the mistake is due to the double meaning of *reed*. The court was not 3000 but 500 cubits square, v.<sup>20</sup> 45<sup>2</sup>; Fig. ii. *v-w*. Thus from N.-S.: outer gateway 50 cs. (40<sup>21</sup>) + outer to inner gateway 100 (40<sup>23</sup>) + inner gateway 50 (40<sup>36</sup>) + inner court 100 (40<sup>47</sup>) + inner gateway 50 + inner to outer gateway 100 + outer gateway 50 = 500.—*round about*] But the measure was taken on one side only; read, therefore, with ~~6~~ *And he went round and measured*, transferring the word to v.<sup>17</sup>.—17. The north quarter, Fig. ii. *w-x*. Again *reeds* must be om. with ~~6~~ and in vv.<sup>18, 19</sup>; at the end connect the last word with the next v.—18. The south quarter, Fig. ii. *v-y*. Read 'And' he went round to the south 'and' measured, cp. v.<sup>19</sup>.



—19. The west quarter, Fig. ii. *y-x*. Read, 'And' he went round . . . 'and' measured.—**Σ** transposes vv.<sup>18</sup> and <sup>19</sup>, thus obtaining the more natural sequence E.N.W.S., and many adopt the alteration, which, however, may be an attempt to improve upon **ℳ** (Kr.). The order in **ℳ**, namely E.N.S.W., follows that of the original measuring: Angel and prophet start from the E., 40<sup>6</sup>; then, turning to the right, they go N., 40<sup>20</sup>; then S., 40<sup>24</sup>; and they end at the W. with the temple and its buildings, the culmination of all, 40<sup>48</sup>–41<sup>12</sup>. It is significant that the Christian prophet, when he sees the Angel measure the walls of the heavenly Jerusalem, names the points of the compass in the same order as the text of **ℳ**; Rev. 21<sup>13</sup>.—20. *Toward the four quarters he measured* ' ''] Cp. Jer. 49<sup>38</sup>, Dan. 8<sup>8</sup> 11<sup>4</sup>, 1 C. 9<sup>24</sup>. The length and breadth of the wall were each five hundred (cubits); Fig. ii. A.—The object of the wall was to distinguish between sacred and profane; cp. 22<sup>26</sup> n. 44<sup>23</sup>; here sacred or holiness means the temple and its area, profane or that which is common means everything outside them. The phrase is a general one, and not quite consistent with 45<sup>1-3</sup> 48<sup>12</sup>, where 'the oblation of the land' which surrounded the temple-area and lay outside of it, is called *holy of holies*; but this is hardly a sufficient reason for regarding v.<sup>20b</sup> as a later addition (Rautenberg, He. Ho.); strict consistency is not to be expected.

Ch. 42, 1. [ויוציאני] **Σ** κ. εἰσῆγαγέν με=ויביאני, but see cl. b.—[הוצא והציגונו] Cp. 40<sup>17</sup>. **Σ**<sup>B</sup> τὴν ἐσωτέραν=חפנימי, **Σ**<sup>A</sup> τ. ἐξωτέραν.—[תרוך ורך הצפון] The first word is a mistaken anticipation of the second; **Σ** om. **Σ** κατὰ ἀνατολὰς κατέναντι τῆς πύλης τῆς πρὸς βορρᾶν=הצפון נגד פתח הצפון—the direction of the N., ? paraphrasing; Co. 135.—[ויוציאני אל חלשכה] **Σ**<sup>B</sup> κ. εἰσῆγαγέν με, καὶ ἰδού ἐξέδραι πέντε, <sup>A</sup> δέκα πέντε. In 40<sup>17</sup> **Σ** gives παστοφόρια for לשכות, but ἐξέδραι in 40<sup>44</sup>; in the latter place (as here) **Σ** inserts a number, δύο.—[נגד תונוה] **Σ** ἐχόμεναι τοῦ ἀπολοιπῶν, identifying the תונוה with the פתח, cp. 41<sup>12</sup> n.—[ואשר נגד חבנין] **Σ** κ. ἐχόμεναι τοῦ διορίσαντος, as in 41<sup>12</sup> n. 16; according to **ℳ**, however, the בנין behind the temple cannot be the בנין here, toward the N.—2. פני אל may be a dittogr. of the preceding הצפון אל. **Σ**<sup>A</sup> supplies κατὰ πρόσωπον.—[אך אמות הכאן] l. הארך פאח אפס; the art. with אך to balance אמות cl. b; the art. with כאן may be intended to refer to the 100 in 41<sup>13</sup>, but it is better omitted, and the phrase corrected to אמות כאן as in v.<sup>8</sup> 40<sup>19</sup> 41<sup>15</sup> etc. In 40<sup>27</sup> we find כאן אמות, but never אמות כאן. **Σ** ἐπὶ πῆχεις ἑκατόν.—[פתח הצפון] Probably l. פאח תצ', cp. 47<sup>17</sup> 48<sup>16</sup>. **Σ** πρὸς βορρᾶν.—3. [נגד העשרים] **Σ** διαγεγραμμένοι ἐν τρόπῳ αἱ πύλαι, ? taking העשרים as a mistake for העשרים. Peters *JBL*. xii. (1893), 47 f. suggests that the Gk. translators, after making their correction of העשרים, recognized αἱ πύλαι as a gloss, and marked it διαγεγραμμένοι i.e. 'erased'; cp. the frequent note *hipi* 'destroyed,' 'broken off,' written by Bab. scribes in the text (Del. Ass. *HWB*. 286a). On Peters' suggestion Cheyne *ib.* 95, while admitting it to be brilliant, says 'it is strange that this should be the only instance of such a note.'—[אחיק אל פני א'] **Σ** ἐστι χτισμένοι ἀντιπρόσωποι.—[בשלשם] lit. in the thirds, cp. Gen. 6<sup>16</sup>. **Σ**

[illegible]



40<sup>24</sup> ח.—[מרות] ㊦.—[חבית חמניני] ㊦ τοῦ οἴκου ἔσωθεν ?—[קנין]—[ומרו] ㊦ καὶ διεμέτρησεν τὸ ὑπόδειγμα τοῦ οἴκου κυκλόθεν ἐν διατάξει. Prob. an enlargement with recollection of Ex. 25<sup>9-40</sup>; διτάξις again in v.<sup>20</sup>, in 43<sup>10</sup>=חבנית.—16. ㊦ adds at the beginning καὶ ἔστη κατὰ νύκτου τῆς πόλεως τῆς βλεπούσης κατὰ ἀνατολὰς, merely a gloss on ㊦.—[שם שם קנין]—[שם שם קנין] Kt., 'קנין' ח' Q. with MSS and edns.; om. קנין with ㊦, and l. שם שם קנין. For the ellipse of אמות cp. v.<sup>20</sup> 43<sup>16f</sup>. 45<sup>1</sup> 46<sup>22</sup>; Kōn. iii. § 314 f.—[סביב] l. וסבב v.<sup>17</sup>; so ㊦.—17. [שם שם אמות קנין] ㊦ πῆχεις πεντακοσίους, rightly.—[סביב] l. וסבב v.<sup>18</sup> ㊦ καὶ ἐπέστρεψεν πρὸς νότον καὶ διεμέτρησεν.—19. מדר . . וסבב l. וסבב v.<sup>18</sup>.—20. [ליאבע רוחו] Cp. ל in לצמן etc. v.<sup>4</sup> 40<sup>23</sup> 41<sup>11, 14</sup>. The art. is often dropped in frequently recurring terms, e.g. שער, חצר, 9<sup>2</sup> 40<sup>28</sup>, Zech. 14<sup>10</sup>; G-K. § 126 w.—[מדרו] The suff. has a general reference to the whole area; but the ו is better joined to the following word: מדר וחומו. ㊦=חומו.—㊦ has expanded the v. considerably: ㊦ τὰ τέσσαρα μέρη τοῦ αὐτοῦ καλᾶμουν καὶ διέταξεν αὐτὸν καὶ περίβολον (חומו) αὐτῶν κύκλῳ ㊦ τὰ τ.μ. τοῦ αὐτοῦ μέτρου ㊦ τῷ αὐτῷ καλᾶμῳ. Of this Co. thinks that τοῦ αὐτοῦ καλᾶμουν may=אמת מדה 40<sup>10</sup> 46<sup>22</sup>. For ㊦ has πρὸς ἀνατολὰς, and after לח (read as לה τοῦ προτειχίσματος, cp. 48<sup>15</sup>, 3 R. 20<sup>23</sup>) adds τοῦ ἐν διατάξει τοῦ οἴκου, perhaps to fill out the sense, or to avoid the inconsistency with 45<sup>1-5</sup> 48<sup>13</sup>.

**Ch. 43. 1-12. Jahveh's return to the temple.**—The buildings have been shown and measured, chs. 41. 42; all is ready for the consecration. As the prophet had seen Jahveh abandon His sanctuary (10<sup>10</sup> 11<sup>23</sup>), so now he sees the God of Israel return to dwell in the temple of the future, vv.<sup>1-5</sup>. And he not only sees the divine Glory, but he hears the divine voice: Jahveh announces that the temple is become once more His dwelling-place; its holiness must never again be defiled; the people are to be told 'the law of the house,' vv.<sup>6-12</sup>. So far the passage fits in well with what has gone before, and it continues to display the characteristic features of the Vision (see p. 425). But a question arises here. Much of 43<sup>1-12</sup> seems to be repeated in 44<sup>1-8</sup>, where the prophet sees the Glory of Jahveh filling the temple, and hears the divine voice proclaim the 'statutes of the house and its law,' and its holiness; whereas, however, in 43<sup>7-8</sup> the holiness of the temple is said to have been outraged by royal burials, in 44<sup>6-8</sup> the blame is laid upon the uncircumcised aliens who have ministered within the sanctuary. How are we to account for these similarities and differences? Some think that the two passages are parallel versions of the same text (Kr. Steuern.). It is more likely that 44<sup>1-8</sup> is another and later description of the event narrated in 43<sup>1-12</sup>; for, as Hölscher points out, 44<sup>4f</sup>. is a doublet of 43<sup>2-5</sup>, and 44<sup>1-3</sup>, which refers to Jahveh's entrance by the E. gateway, implies the existence of 43<sup>1-12</sup>. We can hardly go further in estimating the relations between the two accounts. It should be noticed that 43<sup>1-12</sup> shews signs of expansion and alteration, especially in vv.<sup>10-12</sup>. See Analysis i. (c) (g) (f), p. 427.

V. 1. *And he led me to the gateway* ' ' *which faces towards the east*] The Angel still acts as guide, and leads the prophet from the W. side of the temple, outside the wall (42<sup>19</sup>), round to the E. gateway again (42<sup>15</sup>) and outside it, for he is to witness Jahveh's entrance; cp. 44<sup>1</sup>.—2. *the glory of the God of Isr. came in*] The *glory* is the visible manifestation of Jahveh's Presence which Ez. saw in his inaugural vision (1<sup>28</sup> n.). In this Book *glory* is construed with verbs of action, as though it were a person, cp. v. 4 3<sup>23</sup> 9<sup>3</sup> 10<sup>4</sup>. 18 11<sup>23</sup> 44<sup>4</sup>; outside Ez. the nearest parallel is Is. 58<sup>8</sup>. In ch. 44<sup>2</sup> it is said that 'Jahveh the God of Isr. had come in.'—*from the way of the east*] i.e. from the direction in which the Glory had left, 10<sup>19</sup> 11<sup>23</sup>.—*and the sound of him was as the sound of many waters*] The noise of Jahveh's movements. In 1<sup>24</sup> the comparison is applied to the wings of the living creatures; and from here it is adopted in Rev. 1<sup>15</sup> (of Christ in glory), 14<sup>2</sup> 19<sup>6</sup> (of the heavenly host), 4 [2] Esdr. 6<sup>17</sup> (of the divine voice).  $\mathfrak{S}$ , in the manner of  $\mathfrak{T}$ , writes 'as the sound of the host, as the sound of many twice told,' cp. 1<sup>24</sup>; perhaps a reminiscence of Gen. 32<sup>3</sup>.—*the earth shined with his glory*] Cp. the theophanies in Dt. 33<sup>2</sup>, Hab. 3<sup>31</sup>. The Rabbis explained *his glory* as 'the face of the Shekinâ' (*Aboth de R. Nathan* ii.).—3. *And* ' ' *the appearance which I saw*] So  $\mathfrak{S}$ ;  $\mathfrak{M}$  *and like the appearance of the appearance*. The sight reminded the prophet of two previous manifestations of the Glory, at the inaugural vision 1<sup>28</sup> 3<sup>12</sup>. 23, and the temple-vision, chs. 8-11, especially 11<sup>221</sup>.—*when I came to destroy the city*] But Ez. himself took no part in the destruction; so read perhaps *when he came*, for which there is some ancient authority.—Again, for the superfluous *and the appearances were like the appearance read and like the appearance*  $\mathfrak{S}$ .  $\mathfrak{S}$  adds *the vision of the chariot before which I saw*; in course of time the vision in ch. 1 came to be known as 'the chariot'; the addition has a place, therefore, in the history of exegesis; see pp. 22 f.—*and I fell upon my face*] Cp. 1<sup>28</sup> 3<sup>23</sup> 44<sup>4</sup> and 9<sup>8</sup> 11<sup>13</sup>.—4. *the gateway . . east*] See v. 2 n.—5. The prophet is transported by a spirit (2<sup>2</sup> 8<sup>3</sup> n.) to the inner court and the front of the temple, cp. 44<sup>4</sup>. There he sees the Glory of Jahveh filling the house, as at the consecration of the first temple 1 K. 8<sup>11</sup>; cp. Ex. 40<sup>34</sup>. 35 P.—6. *And I heard one speaking*] The Speaker is not defined out of reverence, but there is no doubt that He is Jahveh, not the Guide; for to make the distinction clear, *the man* (so Vrs.) is expressly named as standing by the prophet's side.—7. The speech of Jahveh falls into two parts: vv. 7-9 the holiness of the temple is not to be violated in the future; vv. 10-12 the regulations of the temple are to be announced to Israel. The first part forms a kind of conclusion to chs. 40-42, the second leads



up to chs. 44 ff.—*This is the place of my throne, and this is the place of the soles of my feet*] In Engl. *this* is must be supplied to do justice to the unusual Hebr., which throws special emphasis on *the place*. Jahveh solemnly proclaims that the new temple is hallowed by becoming the abode of His Presence; the favour which had been withdrawn is now restored. The Sovereign Lord, who has His throne above the Cherubim in heaven (1<sup>26</sup> and p. 113), henceforth makes the temple His throne and footstool on earth. The conception was to some extent traditional; the pre-exilic temple, or Jerusalem as containing the temple, could be regarded as Jahveh's *throne*, Jer. 3<sup>17</sup> 14<sup>21</sup> 17<sup>12</sup> (? Jer.'s); but there is a directness of expression here which carries the idea further: the prophet is encouraged in his utmost hopes for the coming age. Elsewhere the *throne* of Jahveh is said to be in heaven, Is. 66<sup>1</sup>, Ps. 2<sup>4</sup> 11<sup>4</sup>, Mt. 5<sup>34</sup> 23<sup>22</sup>; His *footstool* is either the temple, or, less frequently, the earth, Is. 60<sup>13</sup>, Ps. 99<sup>6-9</sup> 132<sup>7</sup>, Lam. 2<sup>1</sup>, 1 C. 28<sup>2</sup>; Is. 66<sup>1</sup>, Mt. 5<sup>35</sup>. In a cruder form the Babylonians held a similar belief, as is shewn by the figure of the sun-god sitting on a throne in the temple of Sippar; *King Hist. of Bab.* 260 f. For ancient religion, not only in the Semitic world, an empty seat in the sanctuary could be a sufficient symbol of the Deity's presence; S. A. Cook *Rel. of Anc. Pal.* 21 ff. Is. 60<sup>13</sup> seems to echo the present passage.—*where I will dwell in the midst of the sons of Isr.*] Renewing the promise of 37<sup>26-28</sup>; cp. v.<sup>9</sup>, 1 K. 6<sup>13</sup>, Zech. 2<sup>14f.</sup> 8<sup>3</sup>; a phrase used in P, Ex. 25<sup>8</sup> 29<sup>45</sup>, Num. 5<sup>3</sup> 35<sup>34</sup>. In the last two reff. Jahveh's dwelling in the midst of Isr. is associated with a warning against the defiling of His holy Name; cp. v.<sup>8</sup> 20<sup>9</sup> n.—*by their whoredom and by the corpses of their kings*] As the latter must be understood literally so must the former; *whoredom* refers to religious prostitution practised in the temple, 2 K. 23<sup>7</sup> cp. 1 K. 14<sup>24</sup> 15<sup>12</sup>, not to *whoredom* in the sense of chs. 16. 23. We are told that fourteen kings of Judah were buried in the royal sepulchres at Jerusalem, i.e. on the S.E. hill, 'the city of David,' where the temple and palace stood; here it is implied that the kings were buried within the temple precincts, no doubt as being holy ground and near to their palace (cp. 1 S. 25<sup>1</sup>, 1 K. 2<sup>34</sup>, 2 K. 21<sup>18-20</sup>). The burial place known as the Tombs of the Kings, outside the Damascus Gate and N. of St. George's Cathedral, though ancient, is much later than the Hebrew monarchy. At the end of the v. ~~all~~ reads *their high places or when they died* (so many MSS); the Vrs. recognize the reading in one form or other, but it is either an explanatory gloss or a corrupt form of the word which follows in v.<sup>8</sup>.—8. *Because they set their threshold by my threshold*] There was only a wall between them, cp. 1 K. 7<sup>8</sup>, 2 K. 20<sup>4</sup> (corrected); of

all the royal buildings, the palace was nearest to the temple. One side of the enclosure containing the palace was formed by the south wall of the temple court, and the whole group of buildings, religious and secular, was enclosed by a wall; see 8<sup>3</sup> n. This state of things seemed intolerable to Ez.; in the future the temple was to be protected by outer and inner courts (see p. 436), and the palace removed from the neighbourhood. —*they profaned my holy name . . . so I consumed them*] Both people and kings (v.<sup>7</sup>) had not only polluted the sanctuary, but had committed *abominations*, idolatry, bloodshed, immorality, neglect of religious duty: this was the reason why Jahveh *consumed them*. So Ez. had maintained all along, e.g. 5<sup>11</sup> 18<sup>10-12</sup> 22<sup>2-15</sup> 23<sup>37a. 39a.</sup> 33<sup>25-29</sup>. Hö. exaggerates when he says that an entirely new thought is introduced here, namely, that Israel's overthrow was due to the profanation of the temple.—9. The permanence of the new order is emphasized again (v.<sup>7</sup>); cp. 16<sup>60</sup> 37<sup>25-28</sup>.—10. A fresh topic introduced by the customary formula. This and the next v. are intended to conclude the description of Jahveh's entrance, and to lead on to the arrangements for worship. Successive editors have confused the text, but an original element, which appears again in 44<sup>5</sup>, can be detected: we may recognize the fact, without assigning priority to either version. See Analysis i. (f) p. 427. In the Synagogue vv.<sup>10-27</sup> form the prophetic lesson that goes with Ex. 27<sup>20-30</sup><sup>10</sup>; cp. 45<sup>16</sup> n.—*Tell the house of Isr. (about) the house*] Cp. 44<sup>5a</sup> and 40<sup>4</sup> n.—*that they may be ashamed of their iniquities*] More directly worded in 44<sup>6</sup>. Some regard the clause as an addition based on the next v., and it certainly does not fit well with the sentence which follows; but G recognizes it. —*and measure (the) pattern*] Prob. read *and its appearances and its pattern* or *model*; so G. The house of Israel would not be told to measure the house just after it had been measured by the Angel; moreover, the grammar is incorrect.—11. The confused text of this v. may be emended to read, *And 'they shall be' ashamed of all that they have done; 'and' the fashion of the house and its arrangement and its exits and its entrances, and all its 'laws' and all its statutes, ' ' cause them to know, and write down before their eyes, that they may observe all its 'laws' and do them.* To some extent this follows G, though for *the fashion of the house* G reads 'and thou shalt delineate (fashion) the house,' which many adopt; but it is better to keep *the fashion*, for the word is repeated erroneously no less than three times, and the repetitions must have had some starting-point. With *ashamed of all that they have done* cp. 16<sup>54</sup>; with *laws and statutes* cp. 44<sup>5. 24</sup>, Ex. 18<sup>16. 20</sup> E, Jer. 44<sup>10</sup>; for *cause them to know* see 40<sup>4</sup>. There is a Dtc. ring about *observe*



. . . and do them, cp. Dt. 7<sup>12</sup> 26<sup>16</sup> 29<sup>8</sup> etc.—12. *This is the law of the house*] Referring to the plan laid down in chs. 40–42; cp. the formula in P at the beginning or end of a law, e.g. Lev. 62. 7. 18 [68. 14. 25], Num. 19<sup>3</sup> 31<sup>21</sup> etc.—*shall be most holy*] The entire territory of the temple is given the same attribute as the inner sanctuary, cp. 45<sup>3</sup> 48<sup>12</sup> and see 41<sup>4</sup> n.—*behold, this is the law*] 6<sup>38</sup> om. the repetition.—Vv. 13–27. The altar: its shape and dimensions vv. 13–17. In 40<sup>47</sup> a passing reference was made to 'the altar before the house'; but a fuller description was wanted, and it has been inserted here, together with an account of the rite of consecration vv. 18–27. The two sections vv. 13–17 and 18–27 are related by language (e.g. v. 20) and contents, and they form a supplement to the main narrative, attached without any preface, and after v. 12 has concluded the vision in chs. 40–42. See Analysis ii. A (pp. 426. 428). The altar stands in the traditional position. Though the material is not named, no doubt stone may be taken for granted, and dressed rather than unhewn stone, for the measurements imply a finished surface. According to the old law, Ex. 20<sup>24–26</sup> E, the altar could be of earth or of unhewn stone; Solomon's altar was of bronze, 1 K. 8<sup>64</sup>, 2 K. 16<sup>14</sup> cp. 2 C. 4<sup>1</sup>; the additional altar which Ahaz built was probably of stone, 2 K. 16<sup>11</sup>; the post-exilic altar was of unhewn stones, like the altars which succeeded it, 1 Macc. 4<sup>47</sup> (Philo *De Spec. Leg.* i. § 274; Jos. c. Ap. i. § 198; Mishn. *Middoth* iii. 4a). In P the portable altar was of wood overlaid with bronze, Ex. 27<sup>1–8</sup>. The material, however, is not considered in the present passage so much as the shape and dimensions. Unfortunately we do not know the exact meaning of the words rendered *base*, *ledge*, *compartment*; but it is tolerably clear that the altar was built in three square blocks, diminishing in size, and standing on a low platform. In its squareness the altar resembled that of the post-exilic period, supposing that 2 C. 4<sup>1</sup> really describes the altar of the Chronicler's own time; for its construction in stages a parallel is offered by the Herodian altar, which was built in four blocks, according to *Middoth* iii. 1a; and indeed this design seems to have been not unusual in antiquity, and may perhaps go back to the Babylonian *zikkurat* or temple-tower (Nielsen *JPOS.* xiii. 1933, 206). The dimensions of the altar are intended to be significant: the topmost block, *the hearth*, was 12 cubits square, and the height, including the horns, was also 12 cubits; this numerical symbolism corresponds with that of the Herodian altar-hearth, which was twice the size, namely (12 × 2) × (12 × 2) cubits, and the height 6 cubits to the base of the horns (*Middoth* iii. 1b). Lastly, the altar was approached on the E. side by steps, the number of which is not given: this was contrary to the old law, Ex. 20<sup>26</sup>

but in accordance with common practice, e.g. at Ba'albek and Petra; see Kittel *Studien z. Hebr. Arch.* 1908, 53 f., 147-151; and Gray *Sacrifice* 139 ff. for the whole subject.—13. *And these are the measurements of the altar*] The section begins abruptly, with nothing to prepare the way for it in the context.—*in cubits—a cubit is a cubit and a handbreadth*] The ordinary cubit of c. 17½ in. is meant; see on 40<sup>5</sup>, which has probably suggested the explanatory gloss here. The Vrs. differ in detail, but all recognize 'a cubit and a handbreadth.'—*and 'its' base a cubit*] The word *hēk* means usually the 'fold' of a garment Ex. 4<sup>6</sup>, or 'bosom' of the body Dt. 13<sup>7</sup>; in 1 K. 22<sup>85</sup> the 'hollow,' interior, of a chariot; the latter sense may be applied to the present description. The form and position of the *hēk* cannot be determined with certainty: its height is said to be one cubit, it is connected with the ground v. 14, its breadth i.e. perhaps its projection beyond the square above, is one cubit v. 17. Some think that it means a hollow channel to carry off the sacrificial blood (Thenius, Sm., Kitt., Kr.); the general description, however, suggests a platform or base, into which the square above appeared to sink, as into a bosom. So perh. *κόλπωμα*, *Π* 'pavement,' *סב* 'bosom'; Rashi, Kim. 'foundation.'—*and 'a' border upon its edge*] This *border*, *gōbhāl* was perhaps a moulded edge round the *hēk*; the word=lit. 'something that marks a limit,' in 40<sup>12</sup> *a barrier*. It measured a *span* (? in height)=*half a cubit* v. 17. As the technical sense of these building terms, including 'the *'azārā*' v. 17, is unknown, the design of the whole can only be conjectured. The sketch given by Kittel *Stud. z. Hebr. Arch.* 54, and reproduced by Kr. al., is at any rate intelligible.—*And this is the 'height' of the altar*] belongs to the next v. *א* reads *gabh* ?='mound,' 16<sup>24</sup> n.; l. *gōbhah* 'height' with *ס*.—14. ' , from the base—the ground—to the lower plinth two cubits] The translation *plinth* may roughly serve to represent the *'azārā*, which is used in later Hebr. for 'the court' of the temple 2 K. 4<sup>9</sup> 6<sup>13</sup>, Hebr. Sir. 50<sup>11</sup>, Targ., Mishn.; the primary meaning is probably 'enclosure'; here and in 45<sup>19</sup> it seems to be applied to an upright 'compartment,' namely, to the lower or the smaller plinth two cubits (*high*) immediately above the base, and to the greater plinth four cubits (*high*) which surmounted the lower. In *א* the ground is loosely appended to the base, either as an explanation or as a reader's gloss.—*and a breadth, one cubit . . . and a breadth, the cubit*] So *א* lit.; for clearness we might render each time *and the breadth (was) a cubit*; the lower plinth was recessed a cubit from the base, and the greater plinth a cubit from the lower. The altar thus rose in tiers of diminishing size; the third and smallest block was the altar-hearth, v. 15, the base not being



counted.—15. *And the hearth (was) four cubits (high)]* The topmost of the three blocks, the one on which the sacrifices were burned. The Hebr. word is written here *har'el* and *'ari'el* (cl. b and v.<sup>16</sup>); the two ways of spelling it merely represent popular explanations, 'the mountain of God' and 'the lion of God'; etymologically the pronunciation would be *'ar'al* or *'ar'el*, from a root meaning 'to burn,' so 'an altar-hearth.' The word came down from ancient days, for on the Moabite Stone l. 12 Mesha' says, 'I brought thence,' from the Israelite city of 'Aṭāroth, 'the *'ar'al* of Daudoh.'—*and from the hearth and upwards were the horns, 'a cubit' (high)]* So 6, for ~~the~~ *the horns, four*. The reading adopted gives the height of the horns; no other detail about them is preserved, though they are frequently mentioned (some 26 times), and were regarded as an essential feature of an altar, and treated with special observance, e.g. Ex. 27<sup>2</sup> 29<sup>12</sup> 30<sup>10</sup>, Lev. 4<sup>25</sup>. 30. 34; see further 1 K. 1<sup>50</sup> 2<sup>28</sup>, Am. 3<sup>14</sup>, Jer. 17<sup>1</sup>, Ps. 118<sup>27</sup>; Jos. War v. 5, 6 *κερατοειδείς προαρέχων γωνίας* (of the Herodian altar); Mishn. Middoth iii. 1a. The horns, set upright at the four corners, were characteristic not only of Semitic, but of Minoan and Greek altars; a good illustration may be seen on the stone from Têma (N. Arabia), CIS. ii. 113, Tab. ix.; also Gressmann T. u. B.<sup>2</sup> ii. Abb. 458–461. Two horned altars of the Israelite period have been found at Shechem, and one at Gezer c. 600 B.C.; see Lods *Israel*, Pls. xv., xvi. The origin of the symbolism is disputed; most probably it is to be found in the horns of sacrificed oxen.—16. The altar-hearth measured 12 × 12 cubits; and it was *square*, like the altar of burnt offering Ex. 27<sup>1</sup> 38<sup>1</sup> P, and the altar of incense Ex. 30<sup>2</sup> 37<sup>25</sup> P<sup>2</sup>.—17. *And the plinth was 14 (cubits) in length by 14 in breadth on its four sides]* Which of the two plinths (v.<sup>14</sup>) is meant? In v.<sup>20</sup> *the plinth* is certainly referred to as if it denoted the whole structure; but here, in what is intended to be a detailed description, the case is not quite the same. Hence there is much to be said for the view that some words have fallen out, and that we should read, 'the greater plinth was 14 × 14 on its four sides, and the smaller plinth was sixteen (cubits) in length by sixteen in breadth on its four sides.' A copyist's eye may have glanced from the first *on its four sides* to the second, and left out the intervening sentence; so Bertholet, Kr. al. An early Assyrian altar of c. 1250 B.C., and a similar one of the 7th cent. (Budge *Ass. Sculpts. in the Brit. Mus.* Pl. vii.), described by Opitz in *Archiv f. Orientforsch.* vii. 1931, 83 ff., illustrate well the three-staged altar which we have here. Rost in Meissner's *Festschrift* ii. 1929, 170 ff. takes as his model a different type of altar (*Jew. Enc.* i. 465), and tries to make the present description conform to it, without much

success.—*and the border was round about it, half a cubit*] Adopting the view that a sentence has fallen out just before this, *it* (fem.) must refer to the lower of the two plinths; *the border, half a cubit* (? in height) is *the border . . a span* (? in height) of v.<sup>13</sup>, and in both places it is connected with *the base*; apparently it formed a gutter or channel to receive the blood.—*and the base (belonged) to it*] Again, *it* (fem.) is the lower of the two plinths; beyond it the base projected *one cubit*, as v.<sup>13</sup> has already said. The total height was 12 cubits, namely, 1 (base) + 2 (lower) + 4 (greater plinth) + 4 (hearth) + 1 (horns).—*and its steps faced east*] *its* (mas.) refers to the altar. In the old law steps are expressly forbidden; perhaps the reason alleged in Ex. 20<sup>26</sup> may not be the ultimate one, for altars with steps were in general use among the heathen Semites, e.g. at Ba'albek and Petra (Kittel l.c. 146 ff.; Nielsen *JPOS.* xiii. 203 ff.), and possibly at Ras esh-Shamra (*Syria* xii. 1931, 2). When large altars were built, steps must have been provided, e.g. for the brazen altar Ex. 27<sup>1-8</sup> P, and for the altar of the second temple 2 C. 4<sup>1</sup> ('Solomon's'); but according to Jos. *War* v. 5, 6, *Aristeas* § 87, *Middoth* iii. 3b, the altar of the third temple was approached by 'a gradual slope'; Hollis *Arch. of Herod's T.* 309 f. Here the steps faced east, so that the priest and the worshippers behind him would be facing west; the same position appears in the primitive high places at Petra, and, it is suggested, points to the worship of the rising new moon in early times (Nielsen l.c. 203).—**Vv. 18-27. The altar: its consecration.** The altar is dedicated by applying the blood of the sin-offering to its essential parts; by this means the inherent sinfulness of material things is expiated and removed: the rite is to last seven days.

Like vv.<sup>12-17</sup> this section stands outside the vision-form of the previous chs.; see Analysis ii. A (b). Two points may be noted. (a) The verbs are sometimes in the 2nd p. sing., vv.<sup>18-22a</sup>. 23. 24a. 25a, sometimes in the 3rd p. plur., vv.<sup>22b</sup>. 24b. 25b. 26. 27. **Q** alters **M** to the 3rd plur. throughout; but the change of person is significant of the diverse origin of the passage, and **M**'s readings should be retained. (b) The technical terms and the run of the sentences recall the language of P, especially those passages in which Jahveh is commanding Moses, and Moses is passing on the order to Aaron and his sons, Ex. 12<sup>43</sup>, 29<sup>36f.</sup>. To judge from the formulae *thus saith Jahveh* v.<sup>18</sup> and *it is the oracle of Jahveh* vv.<sup>19</sup>. 27, Jahveh Himself is speaking, though in v.<sup>24</sup> He is referred to in the 3rd person: the same phenomena appear in 47<sup>13-48<sup>7</sup></sup>. 18-29. This shews that the section has undergone a good deal of editorial handling; moreover, it has been loosely fitted into the Book by *and he said unto me, Son of man, thus saith Jahveh* v.<sup>18</sup>, to give the impression



that Ezekiel was being addressed. As a specimen of draft legislation this should be compared with Ex. 30<sup>28</sup> 40<sup>10</sup> P.—18. *These are the statutes.*] Cp. the formula in P, Num. 19<sup>2</sup> 31<sup>21</sup>, and v.<sup>12</sup> supr. The altar is to be used for two purposes, the offering of burnt sacrifice, the application of sacrificial blood.—*to throw blood against it*] The blood was tossed or thrown (*zārāk*) against the side of the altar out of a bason (*mizrāk*); see Driver on Ex. 29<sup>16</sup>, and the description of the rite in Mishn. *Zebāhim* v. 4-7; Rashi on Lev. 1<sup>5</sup> says, 'he throws (the blood) from the vessel on the wall of the altar below the red line.' The 'sprinkling' of blood was done by the finger, and the verb used is *hizzā*, e.g. Lev. 4<sup>6</sup> 5<sup>9</sup> etc.—19. *And thou shalt give unto the priests the Levites who are of the seed of Šadoḳ*] Ezekiel appears to be the person addressed, but really it is Moses, according to the convention adopted by the priestly legislators, who were engaged in committing to writing the rules and customs which they administered or wished to introduce; cp. the commands given to 'Moses' in Ex. 29<sup>36, 37</sup> 30<sup>26-29</sup> and the execution of them in Lev. 8<sup>11</sup>. For the seed of Šadoḳ see on 40<sup>46</sup>; Ezekiel's ruling on the subject is taken for granted. So far as concerned the Šadoḳites, the two terms *priests, Levites*, could be applied to them, cp. 44<sup>15</sup>; this recalls the usage of D, e.g. Dt. 17<sup>9, 18</sup> 18<sup>1</sup> 24<sup>8</sup> 27<sup>9</sup>; but with regard to non-Šadoḳites, Ez. drew a distinction; such Levites were to be deprived of their priesthood, 44<sup>10-14</sup>, and later legislation distinguished Levites from priests, 45<sup>4, 5</sup> 48<sup>10-13</sup>; this became the established rule in P, e.g. Num. 3<sup>6-10</sup> 18<sup>1-7</sup>.—*who are near to me*] Or perhaps, *draw near*; 42<sup>13</sup> n. The addition of the prophetic *it is the oracle of Jahveh*, not in D or P, marks an editor's hand: vv.<sup>18a</sup> had to be adapted to a place in the prophet's book.—*a young bullock for a sin-offering*] The hallowing of the altar begins with a rite of purification; for sin can infect even material things, and must be removed before any object or person can be dedicated to Jahveh. A similar rite for the consecration of an altar is enacted in Lev. 8<sup>15</sup> P (the basis of Ex. 29<sup>36f.</sup>).—20. The blood, which was regarded as containing the 'soul' or principle of life, is *put* upon the prominent parts of the altar in order to communicate holiness. At the same time the application was intended to *purify and purge* the altar from its inherent sinfulness; cp. 45<sup>18-20</sup>, where the purpose of the rite is to remove contamination from that which is already holy. Thus a two-fold intention may be said to determine the act, the imparting of holiness and the removal of sin. The blood is first applied to *the horns* with the finger, cp. in P, Ex. 29<sup>12</sup>, Lev. 4<sup>25, 30, 34</sup> 8<sup>15</sup>; then to *the four corners of the plinth* cp. 45<sup>19</sup>, *the plinth* being apparently an inclusive term for 'the smaller

and the greater plinths' of v.<sup>14</sup>, i.e. the altar below the hearth, cp. the *wall* of Lev. 1<sup>15</sup> 5<sup>9</sup>; lastly to *the border*, prob. the raised edge or moulding round the base, vv.<sup>13. 17</sup>; on ordinary occasions the blood is *poured out* at the *foundation*, Ex. 29<sup>12</sup>, Lev. 4<sup>18. 25. 30. 34</sup>.—*and thou shalt purify and purge it*] The two words together as in Ex. 29<sup>36</sup>, Lev. 8<sup>15</sup>, 2 C. 29<sup>24</sup>; 6 renders only the second. The first, Hebr. *hiffē*, means to *remove sin*, by applying sacrificial blood to the material object, whether the altar, as here and vv.<sup>22f.</sup>, Lev. 8<sup>15</sup>, or the sanctuary *ch.* 45<sup>18</sup>, or the leprous house Lev. 14<sup>49. 52</sup>. The second word, Hebr. *kipper*, means to *expiate* by a ritual act; its original significance is shewn by the Bab. *kapāru*='to spread over,' i.e. to 'cover' with an expiatory medium and to 'wipe away' the impurity; both word and rite may have come into Israel from Babylonia. The earlier, non-priestly writings of the O.T. use *kipper* in the sense of *propitiate* when a person is the object, Gen. 32<sup>21</sup> [20] JE, Prov. 16<sup>14</sup>, or *cover*, with or without a ceremony, when the context refers to sin, Ex. 32<sup>30</sup> J, 2 S. 21<sup>3</sup>, Is. 6<sup>7</sup> 22<sup>14</sup> 27<sup>9</sup>, Prov. 16<sup>6</sup>; when God is the subject, the *covering* becomes *purging*, and God, not man, provides the means; see 16<sup>63</sup> n. In Ez. and P the word has acquired the technical sense of *expiating* sin, whether in things or persons, and normally by a sacrifice, though other means might be employed, e.g. 45<sup>20</sup>, Ex. 30<sup>16f.</sup>, Lev. 14<sup>53</sup>, Num. 8<sup>19</sup> 17<sup>11f.</sup> [16<sup>46f.</sup>] 25<sup>13</sup> 31<sup>50</sup> 35<sup>33</sup>. It may be noticed that whereas in Ez. 45<sup>15-17</sup> an expiatory virtue is ascribed to all sacrifices, in P it is ascribed to all except the meal- and peace-offering, at any rate *kipper* does not occur in connexion with them, Lev. 2 and 3. Strictly speaking, the conventional rendering 'atone,' 'atonement,' should be avoided in the O.T.; it is the N.T. which uses the metaphor of making God and man at one, καταλλάσσειν, καταλλαγή. See further Gray *Sacrifice* 67 ff. 359 n.; S. A. Cook in *R. of S.*<sup>3</sup> 645 ff.—21. *And thou shalt take the bullock of the sin-offering and it shall 'be burned'*] The sin-offering, after its blood has been applied to the altar, is to be burned elsewhere, in order to get rid of its dangerous holiness; cp. Ex. 29<sup>14</sup>, Lev. 4<sup>12</sup> 6<sup>23</sup> 16<sup>27</sup>; *R. of S.*<sup>3</sup>, 350 f., 371 ff. This was the rule for public sin-offerings like the present; in the case of private sin- and guilt-offerings the flesh belonged to the priests, and was eaten by them, see 42<sup>13</sup> n., 44<sup>29</sup>. According to P, Ex. 29<sup>13</sup>, Lev. 4<sup>8-10</sup> 16<sup>25</sup>, the fat of the sin-offering was burned on the altar, but not here. For *And he shall burn it* l. and *they shall burn (it)*, equivalent to a passive.—*in the appointed place* (miphkad̄h) *of the house outside the sanctuary*] The position of the miphkad̄h is not further defined, nor is it mentioned in chs. 40-42; Neh. 3<sup>31</sup> refers to the gate of the Miphkad̄h, which led into the temple-area from the east.



The term corresponds to 'outside the camp' in Ex. 29<sup>14</sup>, Lev. 4<sup>12. 21</sup> 8<sup>17</sup> 9<sup>11</sup> 16<sup>27</sup>.—22. The consecration is to last seven days v.<sup>26</sup>; on the second and following days a *he-goat* takes the place of the bullock for the sin-offering, and in addition there is a burnt offering consisting of a bullock and a ram vv.<sup>23-25</sup>. For the *he-goat* cp. 45<sup>23</sup> and in P Lev. 9<sup>3. 15</sup>, Num. 7<sup>16</sup> Ps, Lev. 4<sup>22-26</sup>.—23. Now that the altar has been 'cleared of sin,' it becomes possible to present a *burnt offering* to be wholly consumed by fire upon the earth. The *'ôlâ* is the sacrifice which *goes up* on to the altar, or *goes up* from the altar in smoke; etymologically either meaning is possible. Cp. the language of Lev. 16<sup>20</sup>.—24. *And thou shalt present them*] As though 'Moses' were being addressed; see on v.<sup>19</sup>.—*and the priests shall cast salt upon them*] The use of salt with the burnt offering is not mentioned elsewhere in the O.T., though it may have been traditional, and was customary outside Israel, e.g. among the Babylonians, KAT.<sup>3</sup> 598. With the meal-offering. *minhâ*, salt was used according to Lev. 2<sup>13</sup>, and the incense was 'salted' Ex. 30<sup>35</sup>, Lev. 24<sup>7</sup> & Sir. 49<sup>1</sup>; but not till later times do we find evidence for salt in connexion with the burnt-offering. Josephus *Ant.* iii. 9, 1 refers to it, and he is supported by the N.T.; Mk. 9<sup>49</sup> 'every sacrifice shall be salted with salt,' though the reading is probably a 'Western' gloss, illustrates the practice of the day. In the Mishnâ, *Zebâhim* vi. 5 speaks of the bird offered as an *'ôlâ*, which the priest strews with salt and throws on the fire of the altar. Salt was explained as a symbol of the covenant with Israel (so the Rabbis on Lev. 2<sup>13</sup>, Talm. *Menâhoth* 20a), cp. Num. 18<sup>19</sup>, 2 C. 13<sup>5</sup>, a symbol which goes back to the old nomadic bond established by partaking of food in common: 'there is salt between us' (*R. of S.*<sup>3</sup> 270). In Arab. *malaha* 'to season with salt' forms the noun *milhat* 'a treaty'.—25. *Seven days thou shalt offer a goat as a sin-offering daily*] A trivial error of calculation: the rite is to last seven days (v.<sup>26</sup>); on the first a young bullock is to be sacrificed as a sin-offering (vv.<sup>19-21</sup>); on the second, a *he-goat* as a sin-offering and a bullock and a ram as a burnt offering (vv.<sup>22-23</sup>); the latter sacrifices, therefore, occur on six, not seven days. On the eighth day the regular sacrifices can begin (v.<sup>27</sup>). The word *offer* means lit. *do, make*, and used is in connexion with (a) particular classes of sacrifice, e.g. v.<sup>27</sup> 45<sup>17</sup> 46<sup>2. 12. 14</sup>, and (b) both animal and vegetable offerings, e.g. 45<sup>22-24</sup> 46<sup>7. 12. 15</sup>. This idiomatic usage is found in the older literature as well as in P, e.g. for (a) Judg. 13<sup>16</sup>, 1 K. 3<sup>15</sup> 8<sup>64</sup>, 2 K. 5<sup>17</sup>, Dt. 12<sup>27</sup>, in P Lev. 9<sup>22</sup> 14<sup>19</sup> 16<sup>9</sup>, Num. 6<sup>16</sup> 15<sup>3. 14</sup>; for (b) Judg. 6<sup>19</sup>, 1 K. 18<sup>23</sup>, in P Ex. 29<sup>36. 38f.</sup>, Lev. 15<sup>15</sup> 22<sup>23</sup>, Num. 6<sup>17</sup> 15<sup>5</sup> 28<sup>4. 8. 21. 24</sup>. The verb can even be used absolutely in the sense *to sacrifice*,

e.g. 45<sup>25</sup>, Ex. 10<sup>25</sup> J, 2 K. 17<sup>32</sup>. It is probable that this extension of usage developed from the meaning to *prepare* or *dress* food, Gen. 187<sup>8</sup>; the same development occurs in other languages, e.g. Akk. *epēšu* 'to do, make, offer,' *iepa* *ρέζειν*, *sacra facere*. Driver *DB*. iii. 588b.—*they shall offer*] The vb. changes from 2 p. sing. to 3 p. plur., indicating an addition by another hand. Kr. thinks that the allusion to the burnt offering in the consecration rite, vv.<sup>23f.</sup>, is from a different source, and that only the sin-offering with application of the blood formed the act of dedication; but it is by no means clear that the reference to the burnt offering in vv.<sup>23f.</sup> is secondary.—**26.** *Seven days they shall purge the altar*] See on v.<sup>20</sup>; the language resembles that of Ex. 29<sup>37a</sup>. Both the sin-offering (vv.<sup>19-21</sup>) and the burnt offering (vv.<sup>23, 24</sup>) were held to possess an expiatory virtue; so in P, Lev. 5<sup>6-10</sup> 9<sup>3-7</sup> 12<sup>8</sup> 15<sup>15, 30</sup> 16<sup>3-6, 24</sup>, Num. 6<sup>11</sup> 15<sup>24f.</sup>, all with *kipper*. Cp. Job 1<sup>5</sup>.—*and they shall install it*] lit. *fill its hand*. The phrase is here applied metaphorically to the altar; elsewhere it denotes *installing* or *instituting* to priestly office, e.g. Judg. 17<sup>12</sup>, 1 K. 13<sup>33</sup>; in P, Ex. 28<sup>41</sup> 29<sup>9, 29, 33, 35</sup>, Lev. 8<sup>33</sup> 16<sup>32</sup> 21<sup>10</sup>, Num. 3<sup>3</sup>, 2 C. 13<sup>9</sup>; sometimes in a figurative sense, Ex. 32<sup>29</sup> J, 1 C. 29<sup>6</sup>, 2 C. 29<sup>31</sup>. The sacrifices offered at the ceremony were called *installations* lit. *fillings*, Ex. 29<sup>22, 31, 34</sup>, Lev. 7<sup>37</sup> 8<sup>22, 28</sup>; but it is not certain that the expression arose from a custom of filling the candidate's hands with portions of the sacrifice; its origin is to be looked for rather in the Bab. idiom *umalli kâta* 'he filled the hands,' used generally of conferring a dignity, e.g. 'the god Ashshur filled his hand with an unrivalled kingdom,' *KB*. i. 188. 190.—**27.** *So they shall finish the days*] *om.*; the words were perhaps inserted on the basis of v.<sup>23</sup>.—*And it shall come to pass*] The idiom which normally stands at the beginning of a sentence. On the eighth day, after the rite of consecration is completed, the regular sacrifices can start.—*shall offer your burnt offerings and your peace-offerings*] The two main types of sacrifice, cp. 46<sup>2, 12</sup>; so in earlier writings Ex. 20<sup>24, 32</sup>, Dt. 27<sup>6f.</sup> E, 1 S. 13<sup>9</sup>, 2 S. 6<sup>17f.</sup>, 24<sup>25</sup>, 1 K. 3<sup>15</sup> 9<sup>25</sup>; in ch. 45<sup>15</sup> and in P Josh. 22<sup>23</sup> three are named, burnt, peace-, meal-offerings (or sin-offerings 45<sup>17</sup>, Lev. 9<sup>22</sup>; or sacrifice i.e. peace-offerings Josh. 22<sup>29</sup>).

Ch. 43, 1. חַסֵּד אֵשׁ שֶׁנָּשַׁח שֶׁנָּשַׁח [ח] The second שֶׁנָּשַׁח is an accidental repetition of the first; *om.*; cp. the repetition of חַסֵּד in 44<sup>3</sup>. For חַסֵּד שֶׁנָּשַׁח, which does not occur again in this phrase (9<sup>2</sup> is not quite parallel), 1. חַסֵּד שֶׁנָּשַׁח v.<sup>4</sup> 40<sup>22</sup> 42<sup>15</sup>. At the end of the v. *om.* adds καὶ ἐξήγαγέν με wrongly.—2. וְנִשְׁחָח לְפָנָיו *om.* κ. φωνὴ τῆς παρεμβολῆς ὡς φωνὴ διπλασιαζόντων πολλῶν, ? διπλ.=נִשְׁחָח for שֶׁנָּשַׁח.—The Hiph. is prob. denominative, 'spread light' (וִאֲרָא); cp. Gen. 1<sup>15, 17</sup>, Ps. 119<sup>130</sup> 139<sup>12</sup>. *om.* freely ἐξέλαμψεν ὡς φέγγος . . κυκλόθεν.—3. וְהָיָה חַסֵּד לְפָנָיו *om.* *om.*





correction to וכל תורתו; then from the margin וכל צורתו וכל תורתו<sup>2</sup> was copied into the text, and at the wrong place, where the words now stand; they should therefore be struck out (He.).—[תורתו.] From כן *fix, arrange*; the noun only again Nah. 2<sup>10</sup>, Job 23<sup>3</sup>. <sup>20</sup> om.; <sup>21</sup> <sup>22</sup> <sup>23</sup> <sup>24</sup> <sup>25</sup> <sup>26</sup> <sup>27</sup> <sup>28</sup> <sup>29</sup> <sup>30</sup> <sup>31</sup> <sup>32</sup> <sup>33</sup> <sup>34</sup> <sup>35</sup> <sup>36</sup> <sup>37</sup> <sup>38</sup> <sup>39</sup> <sup>40</sup> <sup>41</sup> <sup>42</sup> <sup>43</sup> <sup>44</sup> <sup>45</sup> <sup>46</sup> <sup>47</sup> <sup>48</sup> <sup>49</sup> <sup>50</sup> <sup>51</sup> <sup>52</sup> <sup>53</sup> <sup>54</sup> <sup>55</sup> <sup>56</sup> <sup>57</sup> <sup>58</sup> <sup>59</sup> <sup>60</sup> <sup>61</sup> <sup>62</sup> <sup>63</sup> <sup>64</sup> <sup>65</sup> <sup>66</sup> <sup>67</sup> <sup>68</sup> <sup>69</sup> 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<sup>996</sup> <sup>997</sup> <sup>998</sup> <sup>999</sup> <sup>1000</sup>



a doublet.—[חצי האמה] 'the cubit,' the standard of measurement, cp. *וודיק אשר לו* for [וודיק לה]—*Ex.* 26<sup>16</sup> 36<sup>21</sup>, *1 K.* 7<sup>31</sup>.—*as* 41<sup>9</sup> *וודיק אשר לו* v. 14, *Ex.* 26<sup>16</sup> 36<sup>21</sup>, *1 K.* 7<sup>31</sup>.—*as* 41<sup>9</sup> 42<sup>3</sup>; a periphrasis for the gen., cp. *Dt.* 4<sup>30</sup> *לך*, *Lam.* 1<sup>10</sup> *לך*; *Kön* iii. § 281 o.—[וּמַעֲלֵתוֹ פְּנוֹת קָרִים] For suff. *וּמַעֲלֵתוֹ* see G-K. § 91 l.; *Wright Comp. Gr.* 158. No other instance of *וּמַעֲלֵתוֹ* with fem. plur. occurs; ct. *ומעליו* 40<sup>6</sup> Q., *Am.* 9<sup>6</sup> Q. As pointed *פְּנוֹת* must be inf. constr.; a mistake for *פְּנוֹת* ptc., *Vrs.*—18. *אֲרֵנִי יָרוֹחַ* Ⓢ *Kύριος ὁ θεὸς* 'Israhēl, cp. 21<sup>3</sup> Ⓢ<sup>A</sup> and 44<sup>2</sup>; see 4<sup>13</sup> n.—[וְלֹרֶק . . הַעֲלֹת . . לְהַטִּיחַ] lit. 'the altar . . (it shall be) for offering . . for throwing'; G-K. § 114 k.—19. *אֲשֶׁר הֵם* [cp. 12<sup>10</sup>; *Dr.* § 199 *Obs.*—20. *וְלֹקֶחַת* Ⓢ treats the four sing. vbs. in this v. as plur., thus giving the action to the priests; but see p. 469.—[קָרְנוֹת הַמִּזְבֵּחַ], perh. rightly, as the suff. in *קָרְנוֹת* has no direct antecedent.—[וְנִסְחָתוֹ] For *נִסְחָתוֹ* Pi. in privative sense, G-K. § 52 h. The form of suff. in *וְנִסְחָתוֹ* occurs only here, for the usual *וְנִסְחָתוֹ*, *Stade* § 628 c. The Pi. *נִסְחָתוֹ*, *Bab. kuppura* 'wiping away,' is used in *Ez.* and *P* of expiating sin in (a) things and (b) persons. In (a) the vb. is followed by the accus., 43<sup>20</sup> 45<sup>20</sup>, *Lev.* 16<sup>30</sup> 33<sup>a</sup>, more often by the prep. *עַל*, *Ex.* 29<sup>36</sup> 30<sup>10</sup>, *Lev.* 8<sup>16</sup> etc.; in (b) the vb. is always followed by a prep., either *עַל* 45<sup>15</sup>, *Lev.* 14<sup>4</sup> 42<sup>20</sup> 26 and often, or *בְּעַד* 45<sup>17</sup>, *Lev.* 9<sup>7</sup> 16<sup>6</sup> 11. 17. 24. The distinction is carefully observed, e.g. *Lev.* 16<sup>33a</sup> and <sup>b</sup>. Ⓢ<sup>B</sup> renders *καὶ ἐξιλάσονται αὐτό* *AQ* *καὶ περιαντίειν αὐτό κ. ἐξίλ. αὐτό*. *Dodd JTS.* xxxii. 352 ff. points out that Ⓢ's rendering of *נָסַח* by *ἐξιλάσκεισθαι* implies that the translators almost invariably took the word to mean *expiate*, not *propitiate*; 'Hellenistic Judaism, as represented by the LXX., does not regard the cultus as a means of pacifying the displeasure of the Deity, but as a means of delivering man from sin, and it looks in the last resort to God himself to perform that deliverance, thus evolving a meaning of *ἁλῶσκεισθαι* strange to non-biblical Greek' (*p.* 359).—21. *וְלֹקֶחַת* Ⓢ *κ. λήμψονται*, but cp. v. 20 n.—[חֶסֶד וְחֶסֶד] Possibly an instance of apposition, *Dr.* § 188 (1); but, as in 40<sup>15</sup> 28 45<sup>16</sup>, the text may be at fault, and *וְחֶסֶד* a gloss on *חֶסֶד* (so *He.*); 6 MSS *וְחֶסֶד*, an obvious correction.—[וְשָׁפְרוּ] *Prob.* 1. *שָׁפְרוּ*, G-K. § 144 f. Ⓢ *κατακαυθήσεται* gives the sense; Ⓢ= [מִסְכָּר—וְשָׁפְרוּ] In Phoenician, *NSI.* 74 f., but with an uncertain meaning.—22. *וְהָקִיר* in the sense of *offering*, v. 24 44<sup>7</sup> 15. 27 46<sup>4</sup>, corresponding with the usage of *P*, *Ex.* 28<sup>1</sup>, *Num.* 3<sup>50</sup>; ct. 'cause to come near' *Dt.* 1<sup>17</sup>, *Josh.* 7<sup>18a</sup> etc. Ⓢ *λήμψονται* again.—[שָׁעִיר עֹזִים] Ⓢ *ἐρίφους δύο αἰγῶν*, ? adapting to *Lev.* 8<sup>2</sup> 22.—25. *וְהָעֵשָׂה שְׂעִיר הַזֶּמֶת* with two accusatives, as in the supplements 45<sup>22-24</sup> 46<sup>7</sup> 13-15, see p. 428; and cp. *Lev.* 15<sup>15</sup> 22<sup>23</sup>, *Num.* 6<sup>17</sup>. For *לֵאמֹר* see 4<sup>10</sup> n.—26. *וְיִכְסְרוּ* There is no Mass. variant, *Baer* 103; but the Oriental schools give *Kt.* *וְכָסְרוּ* and *Q.* *וְכָסְרוּ*, so many MSS and edns. Ⓢ= [וְכָסְרוּ] and connect *שְׂעִיר הַזֶּמֶת* with the end of v. 25; Ⓢ= [וְיִכְסְרוּ] *Kt.* Ⓢ, *וְיִכְסְרוּ* Q.; Ⓢ= [וְיִכְסְרוּ]—27. *וְהָרָאִי* The *לֵאמֹר* vb. following the analogy of *לֵאמֹר*, G-K. § 75 *rr*; but prob. an orthographic error. Many MSS *וְרָאִי*.

Ch. 44. The outer eastern gateway closed vv. 1-3; the Glory of Jahveh in the temple v. 4; the Interpreter's charge vv. 5-8; the speech of Jahveh vv. 9-16; rules and provision for the priests vv. 17-31.—The main substance of this chapter belongs to the Vision 40-42 43<sup>1-12</sup>, and therefore, we may suppose, comes ultimately from Ezekiel himself: thus the Vision is referred to in v. 4; the angelic Guide is present, vv. 2. 5 (corrected); the prophet hears the voice of Jahveh addressing him, vv. 9-16; see p. 425. The same features have

been noticed already in 43<sup>1-12</sup>; are we then to regard 44<sup>1-16</sup> as another account of the same event? It is difficult to make out the exact relation between the two passages (see p. 462); 44<sup>1-6</sup> seems to be the later, because it mentions the gateway as shut once for all, and therefore presupposes the account of Jahveh's entrance given in 43<sup>1-12</sup>. But 44<sup>1-16</sup> is no mere repetition of 43<sup>1-12</sup>, for it carries the narrative a stage further. The speech of Jahveh deals with a fresh subject, for which the preceding chs. have prepared the way. Ezekiel has been shewn the plan of the buildings, but he has not yet learned who are to be the ministers of the new sanctuary. This important question is answered by vv.<sup>9-16</sup>. Regulations for the priesthood and its maintenance follow naturally in vv.<sup>17-31</sup>, though here the speech of Jahveh has been expanded at vv.<sup>18, 25-27, 31</sup>.

V. 1. *And he brought me back*] The subject is 'the man' who has guided the prophet hitherto; up to this moment they had been standing in the inner court, opposite 'the house,' 43<sup>5</sup>; now they move into the outer court *in the direction of the eastern gateway*, i.e. the outer one (40<sup>6</sup> 42<sup>15</sup>); the prophet has to be shewn something remarkable about it. The *sanctuary* means the whole area; the temple itself is called 'the house,' vv.<sup>41, 11, 14</sup>. — *and it was shut*] Because Jahveh had entered by it, and declared that He would not leave His sanctuary again, 43<sup>4, 7</sup>. — 2. *And 'he' said to me*] ~~He~~ *and Jahveh said to me*, so all the Vrs.; but cl. b refers to Jahveh in the 3rd person, and the context shews that here and in v.<sup>5</sup> the Guide is the speaker, as Jerome in. loc. points out. — *this gateway shall be shut*] A special sanctity belonged to it after Jahveh's entrance. From the outside no one was to pass through; the prince, however, could have access to the inside, v.<sup>3</sup>. Rashi and Kimhi quote *Middoth* iv. 2a as their authority for stating that 'the great gate' had two wickets, one on the N. and one on the S.; no one ever entered by that to the S., as is said in Ez. [v.<sup>2</sup>]; but *Middoth* l.c. is referring to the gate of the temple itself, the quotation, therefore, is inapplicable. There may have been a further reason for closing the outer E. gateway. Ezekiel alludes to the sun-worship which was practised in the temple before the exile, 81<sup>6</sup>; in this connexion it is possible that at Maṣṣoth and Sukkoth, which fell on the spring and autumn equinoxes, the E. gate was ceremonially opened to allow the rising sun to penetrate through the three gateways into the very heart of the temple. This superstitious practice was to be discontinued in the future. See 45<sup>25</sup> n.; Morgenstern *Hebr. Union Coll. Annual* vi. (1929) 32 ff.; Hollis *Myth and Ritual* (1933) 106 ff., *Arch. of Herod's Temple* (1934) 125-139. Jerome applies the passage mystically



to the law and the prophets, the knowledge of the Scriptures, even Paradise: all were *shut* before the Incarnation. He mentions with approval those who refer the words to the Blessed Virgin, 'quae et ante partum, et post partum virgo permansit,' an interpretation which became popular in the Eastern and Western Church; e.g. the Christmas hymn of St. John Damasc., *PG.* xcvi., col. 824; *Brev. Ambros.*, Office of Lauds for 15 Aug. and 8 Sept.; further illustrations will be found in O'Leary *Daily Offices . . . in the Coptic Church* (1911) 119. 163 f. 167; Grohmann *Aethiopische Marienhymnen* (1919) 77. 184 f.—[*Jahveh the God of Israel*] Only here in Ez.; in 6 43<sup>18</sup> and 6<sup>A</sup> 20<sup>47</sup>; ct. 43<sup>2</sup>. The title occurs frequently in Jer., 1 and 2 K., 1 and 2 C., Ezr.; here it is probably editorial.—3. *As for the prince (the) prince, he shall sit in it*] The text of **¶** is hardly correct; in 6 the *prince* comes only once. He alone can use *the porch of the gateway* i.e. the vestibule of the outer E. gateway which opened into the outer court, 40<sup>7-9</sup> n.; there he may *eat bread before Jahveh* i.e. partake of the sacrificial meal which accompanied the peace-offering, Ex. 18<sup>12</sup> E, Lev. 7<sup>15</sup>, Dt. 12<sup>7. 18</sup> 27<sup>7</sup>. Unlike the kings of the past (1 K. 8<sup>22. 54. 62ff.</sup> 9<sup>25</sup> 10<sup>5</sup>, 2 K. 16<sup>12f.</sup>, 2 C. 26<sup>16</sup>), the prince of the future has no priestly rights in the temple. For the language of cl. b cp. 46<sup>8</sup>: *and by its way* means 'by the same way.'—4. *And he brought me by way of the north gateway to the front of the house*] from the outer eastern gateway where they were standing (v.<sup>1</sup>), round through the northern inner gateway, cp. 43<sup>5</sup> n. Why did they not go direct, through the eastern inner gateway? Because, says Hölscher, the editor remembered the rule laid down in 46<sup>1</sup> that the eastern inner gateway was to be kept shut on week-days. Without being so positive as Hölscher, we may take this to be another reason for regarding 44<sup>1-16</sup> as later than 43<sup>1-12</sup> (see p. 462).—*and I saw . . . and I fell upon my face*] Already recorded in 43<sup>3</sup>.—5. *And 'he' said unto me*] **¶** *And Jahveh said unto me*; but the Guide is the speaker, see v.<sup>2</sup> n.; he bids the prophet attend with every faculty, a solemn charge, prefacing a new section, as in 40<sup>4</sup>; cp. 2<sup>8</sup>.—*concerning all its statutes and all its laws*] See 43<sup>11</sup> n.; there the prophet is told to make them known to Israel, here to mark them himself.—*the entrance of the house together with all the exits of the sanctuary*] In 43<sup>11</sup> the reference is to structural features; but here the vv. which follow speak of the persons who have the right to come and go. When the context is clear, as in 2 S. 3<sup>25</sup>, the words can refer to persons; but the ambiguity here, and the unwonted use of the prep. rendered 'together with,' suggest that the sentence has been roughly introduced from 43<sup>11</sup>.—6. *to the rebellious 'house,' to the house of Isr.*] So with

⚡ for **M** to the rebellion ; cp. 2<sup>7</sup> n. The speech of the Guide is continued in vv. 6-8.—*Enough of all your abominations !* ] Cp. 45<sup>9</sup>, Dt. 3<sup>26</sup>, 1 K. 12<sup>28</sup>. There is a similar indictment, though based on different grounds, in 43<sup>71</sup>.—7. The ‘abominations’ of the past consisted, not in the burial of the kings within the temple precincts, but in the employment of uncircumcised aliens for sacred purposes. These aliens appear to have been originally prisoners of war presented by the kings of Judah to the temple as slaves, Ezra 8<sup>20</sup>, Zech. 14<sup>21</sup>. The origin of the institution is explained by the story of the Gibeonites, Josh. 9<sup>23</sup>. 27 J (in part) ; in later times the Nethinim (i.e. men given to the sanctuary, 1 C. 9<sup>2</sup>, Ezr. 2<sup>43</sup>. 70 8<sup>20</sup>, Neh. 7<sup>46</sup>. 73) were the successors, so far as their name goes, of the slaves whom Ez. denounces ; cp. *nethinim* applied to the Levites in P, Num. 3<sup>9</sup> 8<sup>16</sup>. 19. In other parts of the Semitic world it was customary to present foreign captives to the temples ; thus Nabonidus boasts of giving 2850 prisoners of war to Bel, Nebo and Nergal (Langdon *Neubab. Königsinschr.* 285) ; in Phoenicia the *gêrim*, aliens living under the protection of the deity, formed a distinct class in the *personnel* of a temple (NSI. 63. 67 f.).—*foreigners uncircumcised in heart and uncircumcised in flesh*] i.e. alien in race and character, cp. v. 9. The application of circumcision in a spiritual sense becomes prominent in Jeremiah (4<sup>4</sup> 6<sup>10</sup> 9<sup>25</sup>) and Deuteronomy (10<sup>16</sup> 30<sup>6</sup>) ; it is taken up by the Law of Holiness (Lev. 26<sup>41</sup>), and by P (Ex. 6<sup>12</sup>. 30). With Ez.’s attitude towards foreigners in the service of Jahveh contrast that of the Third Isaiah, Is. 56<sup>3</sup>. 61.—*my sanctuary to profane it, my house*] See 24<sup>21</sup> n. Probably *my house* is an explanatory gloss ; ⚡ omits it ; cp. the repetitions in v. 3 43<sup>1</sup>.—*by your presenting my food, fat and blood*] Cp. v. 15 39<sup>19</sup> n. The legislation of H agrees with Ez. in excluding the foreigners who had been employed for the slaughter and presentation of the victims, and in describing sacrifice as the *food* of God, Lev. 21<sup>6</sup>. 8. 17. 21<sup>f</sup>. 22<sup>25</sup>. P uses *food* in the same way, Num. 28<sup>3</sup>. 24, Lev. 3<sup>11</sup> ; cp. Mal. 1<sup>7</sup>, Ps. 50<sup>13</sup>. The *fat* was in a special sense God’s portion of the sacrifice, as being the most highly esteemed part of the animal, 1 S. 2<sup>15</sup>, Ex. 23<sup>18</sup> E, Dt. 32<sup>38</sup> ; not all the fat, but that which covered the kidneys and other intestines, Lev. 3<sup>3</sup>. 15-17 4<sup>8f</sup>. In the burnt offering the fat as well as the flesh was burned, Lev. 1<sup>8f</sup>. 12<sup>f</sup>. ; in the peace-offering only the fat was burned, the rest being eaten, Lev. 3<sup>9-11</sup> 7<sup>15f</sup>. For the sacrificial use of the *blood* see on 43<sup>18</sup>. 20.—*and ‘ye’ have broken my covenant in addition to all your abominations*] So with ⚡⚡⚡ for **M** they have broken ; see 16<sup>59</sup> n.—8. *And ye have not kept the charge of my holy things*] Cp. vv. 14. 15 40<sup>45</sup> n. ⚡<sup>B</sup> om. the sentence.—*and ye have set ‘them’ as keepers of my charge*] The object may have



been intentionally omitted by *℣*, but it must be supplied. At the end of the v. *℣* reads *unto you*, a mistake for *Therefore* at the beginning of v.<sup>9</sup>.—*Vv. 9–16*. The speech of Jahveh. Aliens are forbidden to minister in the temple; their place is to be taken by the Levites who had served the local sanctuaries; henceforth the Levitical priesthood is confined to the Šadoķites, the hereditary priests of the temple in Jerusalem.—9. *No foreigner . . . shall enter my sanctuary*] The effect of this instruction may be seen in the measures taken by Haggai to keep out even Samaritans from the restored temple, Hag. 2<sup>14</sup>, Ezr. 4<sup>3</sup>, and by Nehemiah a century later, Neh. 13<sup>7–9</sup>. 30. Express legislation on the subject was laid down by the priests, Num. 3<sup>10</sup> P 17<sup>5</sup> P<sup>2</sup>. In the Herodian temple a low stone wall in the outer court formed a barrier beyond which no Gentile was allowed to pass on pain of death, Jos. *War* v. 5, 2. Warning inscriptions in Gk. were built into this wall; one of them, discovered by Clermont-Ganneau in 1870, is now in the Museum at Constantinople, *Jew. Enc.* xii. 85; Robinson *Ephesians* 160; Hollis *Arch. of Herod's T.* 153. The emphasis on circumcision in the present context is to be noted. A new importance attached itself to the rite during the exile, for, like the observance of the sabbath (20<sup>12</sup> n.), it marked the difference between Israelites and their heathen neighbours. In the early records circumcision is taken for granted (Ex. 4<sup>24f.</sup>, Josh. 5<sup>2f.</sup>), and not enforced by law; D refers to it only in a spiritual sense (see on v.<sup>6</sup> *supr.*); the idea that it was the sign of a national covenant with Jahveh is first formulated by the Priestly School (Gen. 17<sup>10–14</sup> etc.).—*in short, no foreigner . . .*] For the idiom cp. 6<sup>9</sup>.—10. *But the Levites who went far from me . . . who went astray from me after their idols*] In Ez.'s view the worship at the high places had been nothing but idolatry, 6<sup>3–6</sup> 14<sup>3–11</sup> 16<sup>18f.</sup> 23<sup>36–49</sup> 36<sup>17f.</sup> 37<sup>23</sup>. He tacitly allows that the Levites who served these sanctuaries were priests; that could not be denied in the face of tradition (e.g. Jud. 17<sup>7–13</sup> 18<sup>18f.</sup> 30, Dt. 33<sup>8–11</sup>); but in future they are to forfeit their priesthood. The subject of *who went astray* may be either *the Levites* as in 48<sup>11</sup>, or *Israel* as in v.<sup>15</sup> 14<sup>11</sup>. 6<sup>3</sup> om. the words.—*they shall bear their iniquity*] v.<sup>12</sup>; see 4<sup>4</sup> n. Ct. Num. 18<sup>23</sup> P, where the Levites suffer the penalty of any guilt they may incur in the course of their ministrations, here they are to suffer the penalty of forsaking Jahveh: the contrast shews the difference between P and Ez. *Gray Numbers* 234 f.

The change in the status of the Levites had begun already; it may be dated from the time of Josiah's reform and the promulgation of Deuteronomy, 2 K. 23<sup>8</sup>. 15. 19f., Dt. 12<sup>2–12</sup>. 13–18. 26f. What was to become of the Levites when the local sanctuaries were put down? Deut., which recognizes the priesthood

of all Levites, permits them to visit the central sanctuary and offer sacrifice there, and receive a portion of the sacred dues, Dt. 18<sup>6-8</sup>; otherwise, if the Levite remain in his village, he must be supported by charity, Dt. 12<sup>12, 18</sup> 14<sup>27</sup> 16<sup>11, 14</sup>. But the plan did not succeed; either the Jerusalem priests would not allow an invasion of their privileges, or it was found impossible to admit a large body of additional priests to the service of the altar; and the country Levites preferred to remain where they were, 2 K. 23<sup>9</sup>. Already in D a distinction may be observed between 'the Levite that is in thy gates,' 'the priests, the sons of Levi' (ll.cc., 21<sup>5</sup> 31<sup>9</sup>), and 'the priest' or 'the priests' of the central sanctuary (17<sup>12</sup> 18<sup>3</sup> 19<sup>17</sup> 20<sup>3</sup> 26<sup>31</sup>); Ez. accentuates this distinction: only those Levites who were descended from Šadoq can serve as priests in the future temple, cp. v. 15<sup>a</sup> 43<sup>19</sup>; the rest are to take over the humbler duties of the temple slaves. Thus Ez.'s cherished principle of holiness is secured; all the offices of the sanctuary, even the most menial, are to be filled by persons belonging to the sacred tribe. The final stage arrives in the elaborated system of P. A sharp line is drawn between 'the sons of Aaron,' who alone can exercise the priestly office (Ex. 28<sup>1a</sup> 29<sup>1-37</sup>, Num. 3<sup>10</sup> 18<sup>1-7</sup>), and the other Levites, who, in the order of their families, act as assistants to the priests (Num. 3<sup>5-10</sup> 18<sup>2</sup>, cp. 2 C. 35<sup>10-15</sup>); this division into two castes P accepts as inherent and recognized, whereas Ez. proposes it as something new for the future. Ez.'s scheme, therefore, holds a position exactly intermediate between D on the one hand and P on the other.—

11. Two functions are assigned to the Levites in the sanctuary: they are to be *watchmen at the gateways*, see 40<sup>7</sup> n., and *ministers of the house*, cp. 45<sup>5</sup> 46<sup>24</sup>; in the latter capacity *they slay the burnt offering and the sacrifice* (i.e. the peace- or thank-offering) *for the people*, and attend at the kitchens 46<sup>24</sup>. It is their task to *stand before the people* i.e. to assist them in their ritual duties (cp. Num. 16<sup>9</sup> P, Dt. 1<sup>38</sup>); in v. 15 the priests stand before *Jahveh*. According to the rule here introduced, the Levites are to slay the private sacrifices of the people. This was a departure from immemorial custom, for the worshipper always killed his victim himself. There is no evidence that Ez.'s proposal was ever carried out, though 2 C. 29<sup>34</sup> perhaps implies something analogous to it. In the later law, Lev. 1<sup>5</sup> 11 3<sup>2, 8, 13</sup> 4<sup>1, 15, 24, 29, 33</sup> 17<sup>31</sup>, and in the usage of the Herodian temple, the worshipper retained his ancient right; Jos. *Ant.* iii. 9, 1; Mishn. *Zebāhim* iii. 1, *Kelim* i. 8; Midr. *Siphra* § 4; Moore *Enc. Bibl.* col. 4199.—

12. *Because they* (the Levites) *used to minister to them* (the people) *before their idols*] See on v. 10. The Levites had been instrumental in the spread of idolatry; see 7<sup>19</sup> n.—*I lift up*



*my hand*] See 20<sup>5</sup> n.—13. The Levites not of Šadoḳ's line are expressly deprived of their priesthood. The verb to *exercise the priestly office* occurs frequently in P, Ex. 28<sup>1</sup>. 3. 4 29<sup>1</sup>. 44 30<sup>30</sup>, Lev. 7<sup>35</sup>; cp. 2 C. 11<sup>14</sup>; first in Hos. 4<sup>6</sup>.—*and to draw nigh to all my holy things*] For *draw nigh* of priestly approach cp. Jer. 30<sup>21</sup>, Lev. 21<sup>23ff.</sup>, Ex. 28<sup>43</sup> 30<sup>20</sup> P. In Num. 4<sup>19</sup> (? a later addition to P) the term is used of the Levites' handling of the sacred furniture. For *my holy things* ⚙ has 'the holy things of the sons of Israel'; if this is right, the reference will be to the offerings which went to the support of the priests; but ⚙ may be conforming to the text of Lev. 22<sup>21</sup>. 15.—*to the most holy things*] i.e. the sacrifices which only priests could offer; see 41<sup>4</sup> n.—*bear their shame . . . abominations*] See 16<sup>62</sup> n. 33<sup>29</sup> 43<sup>8</sup>.—14. *I will appoint them keepers of the charge of the house*] In 40<sup>45</sup> this function is assigned to the priests, here to the Levites; the *charge* may be understood in the light of Num. 3<sup>31</sup>. 36 4<sup>27</sup>. 31f. 18<sup>4</sup>.—*as regards all the service thereof*] The same expression in Num 3<sup>26</sup>, cp. 31. 36; similarly Num. 4<sup>26</sup> speaks of *all that may have to be done with regard to them*, the sacred vessels, when defining the *service* of the Levites. It seems that the present vv. have been a good deal influenced by Num. 3 and 4; indeed vv. 12-14 may be a later expansion of the passage vv. 9-16; thus v. 12 repeats with greater emphasis the accusation in v. 10, and v. 14 some of the substance of v. 11; the connexion with P is specially close in vv. 12-14. Rautenberg ZATW. xxxiii. (1913), 104.—15. *the Levitical priests, the sons of Šadoḳ*] Cp. 43<sup>19</sup>. Šadoḳ first appears in the time of David, when he and Abiathar represented the two leading families of priests, 2 S. 8<sup>17</sup> (corrected) 20<sup>25</sup>; under Solomon, Abiathar was deposed and Šadoḳ made principal priest, 1 K. 2<sup>27</sup>. 35; throughout the period of the monarchy Šadoḳ's descendants ministered at Jerusalem, as Ez. says, and enjoyed the prestige which their connexion with the temple gave them. After the exile they seem to have established themselves without difficulty as priests of the second temple; at any rate we may infer this from the fact that so small a number of Levites returned from Babylonia (Ezr. 2<sup>36-40</sup>=Neh. 7<sup>39-43</sup>): the prospect of a subordinate place under the Šadoḳite priesthood was not inviting. So far Ez.'s policy succeeded; it was not equally successful, however, in confining the priesthood to the Šadoḳites. The regulations of P, which are presupposed during the period after the exile, shew that a second line of priests, claiming descent from Ithamar, had won a recognized position. This state of things was defended by the theory that the Šadoḳites were the descendants of Aaron's son Eleazar, and that the other line of priests were the descendants of his younger (fourth) son Ithamar; both

could trace their origin to Aaron, the fountain of priesthood; Ex. 6<sup>23</sup>, Lev. 10<sup>6</sup>, Num. 4<sup>28</sup>; cp. Ezr. 8<sup>2</sup>. The Chronicler bears witness to a somewhat later development: in his day the Šadokites outnumbered the priests of the other line, and claimed an exclusive right to the high-priesthood; in 1 C. 24<sup>1-4</sup> the 'superiority of the Zadokites (sons of Eleazar) in the post-exilic period is read back into the days of David, and construed in the terms of a right of primogeniture' (Elmslie *Chronicles* 142). Still later, the Šadokites came to include all, or nearly all, the priests; e.g. Sirach 51<sup>12</sup> (Hebr.) 'Praise him who chooseth the sons of Šadok to be priests; for his mercy endureth for ever.' See further Burney *Judges* 478 n.—*who kept the charge of my sanctuary*] Cp. v.<sup>8</sup>; again in Num. 3<sup>38</sup> P (the Aaronite priests); cp. ib. vv.<sup>28. 32</sup> (the Levites), 18<sup>5</sup> (the priests).—*went astray from me*] See v.<sup>10</sup>.—*draw near to minister unto me*] V.<sup>16</sup> 40<sup>46</sup> 42<sup>13</sup> 43<sup>16</sup> 45<sup>4</sup>.—*stand before me*] Primarily of a servant in the presence of a master, v.<sup>11</sup>, 1 K. 1<sup>2</sup> 10<sup>8</sup> 12<sup>6</sup>, Jer. 52<sup>12</sup>; then of priests or prophets in the presence of Jahveh, Dt. 10<sup>8</sup> 17<sup>12</sup> 18<sup>7</sup>, 2 C. 29<sup>11</sup> cp. Jud. 20<sup>28</sup>, 1 K. 17<sup>1</sup> 18<sup>15</sup>, 2 K. 3<sup>14</sup> 5<sup>16</sup>.—*to bring near to me fat and blood*] See on v.<sup>7</sup>.—16. *They shall enter into my sanctuary*] The priests only are to enter the holy place; this would be for the daily sacrifices Ex. 29<sup>38-42</sup>, Num. 28<sup>3-8</sup> P, Heb. 9<sup>6</sup>, for setting out the shew-bread Lev. 24<sup>5-9</sup>, for burning incense and dressing lamps Ex. 30<sup>7-10</sup> P<sup>2</sup>.—*they shall draw near to my table*] Since the right to enter the sanctuary has been mentioned as the privilege of the priesthood, *my table* may refer to the altar of burnt offering where the *food* of God (v.<sup>7</sup>) was consumed, or to the table of shew-bread (Bertholet). But neither explanation is quite satisfactory. Gray argues that *draw near* would be just as applicable to Levites as to priests, for the Levites, who slew the victims (v.<sup>11</sup>), must have *approached* the altar, though they might not ascend it. Accordingly he maintains that the reference is not to the altar nor to the flesh laid upon it, but to the food which Jahveh sets before His guests, the meal which was eaten after parts of the victim had been burned upon the altar; *table* will then be used in a derivative sense, as equivalent to *table-fare*. This seems to be the meaning of *table* in 39<sup>20</sup>, as it clearly is in 1 Cor. 10<sup>21</sup> 'ye cannot partake of the table of the Lord and of the table of devils.' Mal. 1<sup>7. 12</sup> is to be explained in the same way; *Sacrifice* 98 ff. Add Enoch 89<sup>50. 73</sup>; Test. Levi 8<sup>16</sup>; Judah 21<sup>5</sup>; Jubilees 31<sup>16</sup>.—*minister to me . . keep my charge*] See 40<sup>45</sup> n.—Vv. 17-19. The priestly vestments.—17. *When they enter the gateways of the inner court* the priests are to wear *garments of flax* (*pishtim*), a clean and light material used for clothing (Lev. 13<sup>47f. 52. 59</sup>, Jer. 13<sup>1</sup>); similarly in P the vestments are



made of *fine linen* (*shêsh* or *badh*). We are told that priests in Egypt and Syria wore linen, Herod. ii. 37; Lucian *De dea Syr.* 42. Wool is prohibited as being less cleanly, v.<sup>18</sup>; in later times, however, the Jewish priests wore vestments made of wool and flax, notwithstanding the law of Dt. 22<sup>11</sup>, Lev. 19<sup>19</sup>; Jos. *Ant.* iv. 8, 11; Mishn. *Kil'âyim* ix. 1.—*in the gateways of the inner court and within*] i.e. within the inner court; see 40<sup>38-47</sup>; not 'within the temple,' which would be differently expressed. The word (lit. *house-wards*, 2 S. 5<sup>9</sup>, 1 K. 7<sup>25</sup>) is om. by G<sup>B</sup>, and may be a copyist's addition.—18. *Turbans of flax*] Θ *κιδάρεις λινᾶς*. Ezekiel wore a *turban*, 24<sup>17</sup>. In P a different word is used for the head-gear of ordinary priests, *caps* Ex. 28<sup>40</sup> 29<sup>9</sup> 39<sup>28</sup> (*turbans of caps*), Lev. 8<sup>13</sup>.—*loin-clothes of flax*] or *drawers*, *breeches* EVV.; similarly in P, *loin-cloths of linen* (*badh*) Ex. 28<sup>42</sup> 39<sup>28</sup>, Lev. 6<sup>3</sup> 16<sup>4</sup>, Θ *περισκελῇ λινᾶ*, as here; Jos. *Ant.* iii. 7, 1 *διάζωμα*.—*they shall not gird themselves in or with sweat*] The Hebr. is so much compressed that it does not make the exact meaning clear, but the RV. is probably right in translating 'with anything that causeth sweat,' such as a woollen garment. T 'they shall not bind themselves about their loins, but shall bind themselves about their hearts'; this is a paraphrase rather than a translation, but it may preserve a tradition on the subject of ceremonial girding. The Jewish interpreters quote an opinion, not found in the Mishnâ, which seems to go back to T, for it applies the rule to parts of the body; thus Rashi says, 'the priests were not to gird themselves in the place which causes sweat, not as high as the armpits, nor as low as the loins,' and Kimhi adds, 'at the height of the elbows' i.e. in the middle of the body. Burney suggests that the ephod was supported by two shoulder-straps for the same reason, *Judges* 237 n. The entire verse, to judge from its explanatory character, its disconnected sentences and its poor style, is probably a later addition; it breaks the connexion between vv.<sup>17</sup> and <sup>19</sup> (He. Hô.).—19. When the priests have finished their service and mix with the people again, they are to leave their vestments in the appointed chamber (42<sup>13. 14</sup>); for the vestments, being holy, must be kept in a holy place, otherwise they might infect the people with holiness. The supernatural danger of consecrated things is accounted for on the principle of taboo; cp. 46<sup>20</sup>, 1 S. 21<sup>6</sup> Θ, Is. 65<sup>5</sup> (corrected). Hag. 2<sup>12</sup>, Lev. 6<sup>11. 20</sup> [18. 27].—*unto the outer court*] The words are accidentally repeated; ΘΘΘ give them only once.—*strip off their garments . . . leave them . . . put on other garments*] The wording as in Lev. 6<sup>4</sup> [11] 16<sup>23</sup>.—*make the people holy*] T gets rid of the crude idea by rendering 'they shall not mingle with the people in their vestments'; so in 46<sup>20</sup>.—Vv. 20-24. Further

rules for the priests, not concerned with entering and leaving the temple (vv.<sup>17-19</sup>), and therefore probably a later insertion. *Shaving of the head* was expressly forbidden in the case of priests, Lev. 21<sup>5</sup>, because of its heathen associations. Among the Semites, and other ancient peoples, the offering of the hair was believed to establish a relation between the worshipper and his god. A similar principle lies behind the mourning custom, see 7<sup>18 n.</sup>; the heathen Arabs, for instance, cut off the hair and placed it upon the tomb to form a link between the living and the dead; *R. of S.*<sup>3</sup> 323-335; *NSI*. 67. In spite of the prohibition Dt. 14<sup>1</sup>, Lev. 19<sup>27</sup>, the cutting of the hair 'between the eyes' as a sign of mourning lasted on among the people. *Letting the hair grow long* was also forbidden. The Hebr. expression means lit. *letting loose the long hair*. In practice, *long hair* (Hebr. *péra'*) marked a person under a vow, such as a warrior Jud. 5<sup>2</sup>, or a Nazirite Num. 6<sup>5</sup>; and it is possible that priests were forbidden to follow the custom because they could not execute their office if they were under a vow. But the context rather implies that the reference is to mourning. To shew grief *the long hair* was *let loose* by taking off the turban, e.g. 24<sup>17. 23</sup>; and the verb *pāra'* is used in this connexion, Lev. 10<sup>6</sup> 13<sup>45</sup> 21<sup>10</sup>. The two rules in v.<sup>20</sup> here are sufficiently accounted for by the superstitious treatment of the hair in mourning. W. R. Smith would go further back to the primitive notion which regarded the hair as a special seat of life, and the hair of a priest as peculiarly sacred; the risk of profaning it could be met either by cutting it off altogether or by letting it grow long; *R. of S.*<sup>3</sup> 483.—*they shall only poll their head*] The meaning of the word for *poll* or *clip* (only here) is to be found in that of the cognate Akk. root.—**21.** Priests are not allowed wine when they enter the inner court; for obvious reasons, Hos. 4<sup>11</sup>, Prov. 20<sup>1</sup>, Ps. 104<sup>15</sup>. The prohibition occurs also in Lev. 10<sup>9</sup>, and is referred to by Jos. *Ant.* iii. 12, 2, and by Philo *de Ebr.* § 1, 2; see also *R. of S.*<sup>3</sup> 485. 575. Ez., we notice, excludes wine from the sacred offerings.—**22.** Priests are forbidden to marry a widow (unless she be the widow of a priest) or a divorced woman; they are to marry native Israelite maidens. This rule is rather more strict than Lev. 21<sup>7. 14</sup>, where nothing is said about marrying a priest's widow, and only the high priest is required to marry an Israelite. Later on, in the time of Nehemiah and Ezra, it was found necessary to draw the line more firmly: the people, as well as the priests and Levites, are forbidden marriage with foreigners; Mal. 2<sup>11</sup>, Neh. 10<sup>31</sup> 13<sup>23-30</sup>, Ezr. 9<sup>11</sup>. 10<sup>18ff</sup>. Rashi in his comment on *Hagigâ* 13a mentions this as one of the instances in which Ez. differs from the Law, and reconciles the two by suggesting that *widow* means



a widow in the specially honourable sense of the word ; Streane *Chagigah* 71 n.—Vv. 23. 24. Duties of the priests. In the first place, they are to *give direction* (hence *tôrâ*) to the laity on ceremonial matters, such as the difference between the holy and the common, Hag. 2<sup>1-13</sup>, cp. *ch.* 22<sup>28</sup> n. ; Dt. 33<sup>10</sup> mentions this as one of their chief functions ; see also Lev. 10<sup>11</sup> 13<sup>59</sup> 14<sup>57</sup>, Num. 5<sup>29</sup>.—24. Secondly, they are to take part in the administration of justice, as had long been the custom, e.g. Dt. 33<sup>10</sup>, 1 S. 4<sup>18</sup> 7<sup>15</sup>, Hos. 4<sup>6</sup> ; ‘judgement in ancient Israel, even on secular issues, seems often to have been administered at a sanctuary ; the priests would thus possess an hereditary knowledge of civil and criminal law not less than of ceremonial law’ (Driver *Deut.* 207) ; see Dt. 21<sup>5</sup>, Is. 28<sup>7</sup>, Jer. 18<sup>18</sup>. The code of D provides that a case too difficult for the local court is to be taken before the supreme court, composed partly of priests, partly of lay judges, at the central sanctuary, Dt. 17<sup>9</sup> 19<sup>17</sup>, cp. 2 C. 19<sup>8</sup> ; and in Ez. all the priests are concentrated there. The wording is somewhat ambiguous ; we may render *upon the occasion of a law-suit they shall officiate*, so ~~TS~~, or *over a law-suit they shall preside* ; properly the verb means *stand*, and in either case is not used literally, for the judge *sat* (Ex. 18<sup>13</sup>) and the litigants *stood* (Num. 35<sup>12</sup>, Is. 50<sup>8</sup>). It is improbable that *stand* has its later meaning *appear*, Ezr. 2<sup>63</sup>, Dan. 8<sup>22</sup>.—*by my judgements they shall judge it*] For the construction cp. 7<sup>27</sup> 23<sup>24</sup> ; it is the law-suit ; *my judgements* are ordinances based upon decisions in civil and criminal cases ; such ordinances are described as Jahveh’s because they revealed His will, cp. Dt. 33<sup>10. 21</sup>, Ex. 21<sup>1</sup>, Is. 58<sup>2</sup>, Ps. 19<sup>10</sup> [9] etc.—*my laws and statutes in all my appointed seasons*] The priests are to observe the regulations for the pilgrimage-feasts, new moons, sabbaths ; cp. 45<sup>17</sup> 46<sup>11</sup>, Lev. 23<sup>2. 4</sup>, Is. 1<sup>14</sup>, 1 C. 23<sup>31</sup> ; the triad *judgements, laws, statutes* as in Lev. 26<sup>46</sup> ; see *ch.* 5<sup>6</sup> n.—*my sabbaths they shall sanctify*] See 20<sup>12</sup> n. No charge is laid upon the priesthood to give instruction in morals, though the administration of justice would involve the maintenance of moral standards Herzog (*Die ethischen Anschauungen d. Proph. Ez.* 12) ; the context lays stress on ceremonial law.—Vv. 25–27. A supplement to vv. 17–24 ; see Analysis ii. B, p. 428. To mark the special holiness of the priest, mourning is forbidden except in the case of near relatives. The rule is formulated in much the same terms Lev. 21<sup>1-3</sup> ; curiously enough neither list mentions the wife, but the Rabbis explained that ‘except for his flesh’ (Lev. 21<sup>2</sup>) means ‘his wife’ ; *Siphra* 93b, TB. *Jebāmoth* 90b. For ordinary priests the rule is that which is given here, for the high priest it is stricter, Lev. 21<sup>11</sup>. Contact with a dead body, whether of man or of beast, produced uncleanness, an

ancient belief not peculiar to the Hebrews or even to the Semites ; it arose from a natural repugnance to the corruption which follows death ; among some races, e.g. the Babylonians, from fear of demons. In the Pent. this belief can be traced to the 7th cent. ; the allusion in Hos. 9<sup>4</sup> carries it back a century earlier ; for later times see Tobit 2<sup>9</sup>, Ecclus. 31<sup>30</sup> [34<sup>25</sup>], Baruch 3<sup>10</sup>. The relevant passages are discussed by Gray *Num.* 243 ff. ; see also Jastrow *Rel. of Bab. and Ass.* 602 ff. ; Frazer *Golden Bough* iii. 397 ff.—26. *after his cleansing they shall count for him seven days*] According to P, after contact with the dead a person is unclean for seven days, and undergoes a purificatory rite on the third and seventh days, Num. 19<sup>11. 12. 16</sup> 31<sup>19</sup>, cp. the rite in Lev. 12<sup>2</sup> 15<sup>13. 28</sup> : the seven days come after the contamination, not *after the cleansing*, and S actually reads here *after being defiled*. But the text of M is supported by G, and must mean that in the case of priests, on account of the holiness of their calling, an additional period of seven days is required for their purification. Kimhi realizes the difficulty and explains it in this way ; though he remarks that some interpret the seven days not as an additional week, but as reckoned 'after the separation caused by contact with the dead'—a specimen of rabbinic ingenuity.—27. *on the day of his entering into the holy place*] i.e. the day of his purification ; the singular continues the reference to the individual in vv. 25a. 26. The alternation between singulars and plurals shews the experimental character of this piece of legislation ; and so does the tautology *into the holy place* (G om.)—*into the inner court—to minister in the holy place*. The standing phrase in this ch. is *the inner court* vv. 17. 21 ; while *to minister in the holy place* is one of P's expressions, Ex. 28<sup>43</sup> 29<sup>30</sup> 35<sup>19</sup> 39<sup>1. 41</sup>, Num. 4<sup>12</sup>.—*he shall present his sin-offering*] Not mentioned in this connexion by H or P, but analogous to the offering made by the high priest after inadvertent sin, and by other persons after ceremonial uncleanness, Lev. 4<sup>3</sup> 12<sup>6. 8</sup> 14<sup>12. 19</sup> 15<sup>15</sup>, Num. 6<sup>11. 14</sup> ; see ch. 40<sup>39</sup> n.—*is the oracle of the Lord Jahveh*] Probably an editorial addition.—Vv. 28-30 may well have been included in the report of the Vision, see Analysis i. (j) p. 428 ; for it is reasonable to suppose that Ez. would be shewn, not only who were to be the priests of the future, vv. 6-8. 9-16, but how they were to be supported. *And it shall be to them for an inheritance*] The text is in some disorder ; it cannot refer to *the sin-offering* v. 27, the only grammatical antecedent. G reproduce M ; but clearly the negative has fallen out, and we should read *and they shall not have an inheritance*, V non erit autem eis hereditas, corresponding to Dt. 18<sup>2</sup>. The latter passage has also influenced the next clause, cp. Dt. 10<sup>9</sup>, Josh. 13<sup>14. 33</sup> 18<sup>7</sup> R<sup>D</sup> ; the



*inheritance* of the priests was their share in the dues and offerings made to Jahveh by the people. P makes the same provision, though it treats priests and Levites separately, Num. 18<sup>20, 23, 24</sup>; recognizing them, however, as a single tribe Num. 26<sup>62</sup>, Josh. 14<sup>3</sup>. Ezekiel provides for the priesthood out of the sacred gifts; but the supplement, added after Ez.'s time, assigns to priests and Levites a definite portion of land in the neighbourhood of the temple, 45<sup>1-5</sup> 48<sup>10</sup>; Analysis ii C (a), p. 428.—*I am their inheritance . . . I am their possession*] These brief clauses, introduced without any conjunction, give emphasis to the declaration of the divine will ('because I am' etc.); the repeated 'I am Jahveh' in H produces the same effect, Lev. 18<sup>4-6, 21, 30</sup> etc.; G spoils it by inserting *ὅτι* before *I am their possession*. The latter word occurs 15 times in chs. 44-48; in P 43 times; Driver *Introd.*<sup>9</sup> 133, no. 22.—*ye shall not give them*] The whole people is addressed, as in v.<sup>6</sup>; but in vv.<sup>10, 12</sup> *the house of Israel* is referred to in the 3rd person. This may indicate a new section, vv.<sup>28-30</sup>, of the speech vv.<sup>6-8 9-16</sup>.—29. *The meal-offering and the sin-offering and the guilt-offering, they shall eat them*] See 40<sup>39</sup> 43<sup>21</sup> n.; *they* refers emphatically to the priests, as in vv.<sup>16, 24</sup>; cp. 42<sup>13</sup> 46<sup>20</sup>. For the eating of the *meal-offering* see in P Lev. 2<sup>3, 10</sup> 6<sup>9-11</sup> [16, 18] (16 [23] notes an exception) 7<sup>9f, 10<sup>12f</sup></sup>, Num. 18<sup>9f</sup>, 2 K. 23<sup>9</sup>; the *sin-offering*, Lev. 6<sup>19, 22</sup> [26, 29] (23 [30] notes an exception), Num. 18<sup>9f</sup>; the *guilt-offering* Lev. 7<sup>6</sup>, Num. 18<sup>9f</sup>. The meal-offering is further defined in 45<sup>24</sup> 46<sup>5, 7, 11, 14</sup>; it was an ancient perquisite of the priests, 2 K. 23<sup>9</sup>. Formerly a payment in money took the place of the sin- and guilt-offerings, 2 K. 12<sup>17</sup>. The priests' share in the peace-offerings, Dt. 18<sup>3</sup>, is passed over in silence; perhaps it was taken for granted (Sm.).—*and every devoted thing (hērem) in I. shall be theirs*] So Num. 18<sup>14</sup> P, cp. Lev. 27<sup>28f</sup>; in these passages the *hērem* seems to denote gifts of human beings, or of animal and vegetable produce, offered by individual Israelites, and dedicated to Jahveh in such a way that they could not be redeemed. This kind of dedication may have arisen from the custom of placing under a ban the gold and silver found in a captured city, and bringing it to the temple treasury, Josh. 6<sup>19</sup> R<sup>P</sup>. The *hērem* in the present case must be different from that mentioned in Num. 21<sup>2f</sup>. JE, Dt. 7<sup>1f</sup>, Josh. 6<sup>17, 21</sup> J, 1 S. 15<sup>3ff</sup>, which was carried out as a national act, and involved putting human beings and animals to death.—30. Further provision for the priests: (a) *the best of all first-ripe fruits of all kinds*. The offering of *first-ripe fruits*, *bikkûrim*, was an ancient practice, and ordered by the earliest codes, Ex. 34<sup>26</sup> J=23<sup>19</sup>-E, 'the best of thy first-ripe fruits of thy ground thou shalt bring to the house of Jahveh thy God' i.e. to the nearest

sanctuary ; though it is not expressly stated, offerings of this kind made to Jahveh went to the priests as His representatives ; and of the *bikkûrim* the priests received the *best* portion, or the *first*, the word *rê'shûth* can have either meaning (see on 20<sup>40</sup>) ; in this connexion the *best* seems to be intended. D enforces the old rule in two passages ; Dt. 18<sup>4</sup>, where the offering consists of the *best* of prepared fruits, corn, wine, oil, given to the priest apparently without any rite of dedication ; and Dt. 26<sup>1-11</sup>, where the offering consists of raw produce, the *best* of all fruits of the ground, and is dedicated at the altar with a ceremonial rite ; then it furnishes a sacred meal of which the needy Levite and the stranger partake. In both passages the offering is similar, but not the same. It will be noticed that the *rê'shûth* of D corresponds to the *bikkûrim* of J and E ; like the earliest codes Ezekiel uses both words, and like J, E, D he says nothing about the amount of the offering or the time when it is to be made ; but he goes beyond them in assigning *the best of the first-ripe fruits* definitely to the priests. After the exile, Neh. 12<sup>44</sup> shews that an attempt took place to carry out Ez.'s rule before P legislated on the subject. In H Lev. 23<sup>10f.</sup> the *rê'shûth* is the *first* sheaf reaped in the barley harvest, and has nothing to do with provision for the priests. Later legislation, Lev. 2<sup>12</sup> ('an offering of *rê'shûth*'), Num. 18<sup>12, 13</sup>, assigned the *bikkûrim* of raw produce to the priests after being presented with a religious ceremony ; and a distinction is made, which may go back to earlier practice, between these *bikkûrim* and the *best* of prepared fruits, meal, fruit, wine, oil, which are set apart as *contributions* (see below) for the priests without any rite ; the distinction is clear in Neh. 10<sup>36, 38</sup> [35, 37], and in the tradition preserved in the Mishnâ, *Bikkûrim* iii. 2-6, *Terûmoth* iii. 7. (b) and (the best of) every contribution of all kinds, from all your contributions. Probably the *best of* should be thus supplied from the preceding clause (Hitz. Sm. Eissfeldt), because not all contributions went to the priests, some were consumed by the worshippers, Dt. 12<sup>6, 7, 17f.</sup>. The nature of the *terûmâ* (see 20<sup>40</sup> n.) has to be gathered from the context : in 45<sup>13ff.</sup> it is the tax in kind paid by the people to the prince, in 45<sup>1, 6f., 48<sup>9ff.</sup></sup>, the land set apart for the temple and its ministers. In itself the term has a general sense, and we can only conjecture what the particular contributions were which the prophet has in mind. He makes no mention of tithes and the first-born of animals, though D before and P after him contain laws on the subject, Dt. 12<sup>6f., 11f., 17f., 14<sup>22f., 28</sup></sup> 26<sup>12</sup>, Num. 18<sup>21, 24, 26-29</sup> ; but it is quite likely that he intended *tithe* to be covered by the general term *every contribution of all kinds*, and this is the more probable because *tithe* and *contribution* are associated together in several



of the passages just quoted from D and P (so Eissfeldt *Erstlinge u. Zehnten* 65). The addition *from all your contributions* seems superfluous, yet it makes the rule more explicit; of *your contributions* a part, *the best*, is for the priests, the rest may go to furnish a meal for the worshippers or the needy. Perhaps, as Ez. makes no provision for the Levites (the grant of land, 45<sup>5</sup> 48<sup>13f.</sup>, is given in the Supplement), he intended some of these gifts (?=*tithes*) to be theirs, following the rule of Dt. 14<sup>29</sup> 26<sup>12</sup> (Eissfeldt l.c. 66 f.). (c) *and the best of your dough*. This offering is mentioned in Num. 15<sup>20f.</sup> and Neh. 10<sup>38</sup> [37]. There is some uncertainty about the meaning of *'arisoth*, which the RV. renders *dough*, and RV. marg. *coarse meal* (see crit. n.);  $\textcircled{S}$  does not translate the word here, but in Num. l.c. gives  $\phi\upsilon\rho\alpha\mu\alpha$ ,  $\textcircled{T}$  in both places 'kneading troughs,' hence *dough* is probably meant; as the offering was made in the form of a cake, *hallâ*, the plur. '*arisoth* may denote *cakes of dough* or, as tradition understood, different kinds of grain. According to the Mishnâ, *Hallâ* i. 1, ii. 7, at every baking the private person set apart  $\frac{1}{24}$ , the public baker  $\frac{1}{8}$  of the whole, for the purpose of this gift. In the present v. the direction may mean that at every baking, i.e. nearly every day, God is to be remembered, and the *best part* laid aside for the priests; or, if *re'shith* here=*the first part*, the offering may be limited to the *first* (baking) of every year. Tradition favours the former view, exacting as the requirement may seem. In connexion with this due it will be noticed that the wording changes, *the best of your dough ye shall give to the priest*; the people are suddenly addressed, while in the rest of vv.<sup>29. 30</sup> *the priests* are referred to in the plural, and form the grammatical subject. Hence it is not unlikely, as Eissfeldt thinks, that this due has been brought in here from Num. 15<sup>20f.</sup>, which describes it in detail. The dough-offering, if it was originally included in the present v., must have come into existence in Ez.'s time, for it is not referred to earlier.—*to cause a blessing to rest upon thy house*] Mal. 3<sup>10</sup> illustrates the idea.—Subsequent legislation increased the revenues of the priests; see for instance Lev. 7<sup>8</sup>; Num. 18<sup>15-18</sup>, Neh. 10<sup>37</sup> [36]; Num. 31<sup>25-31</sup>. The further addition of a tithe of cattle is made in Lev. 27<sup>32f.</sup> P<sup>8</sup>. cp. 2 C. 31<sup>6</sup>, Jubilees 32<sup>15</sup>; possibly, however, this was a provision for the sacrificial feasts rather than part of the priestly income. See further G. F. Moore *Enc. Bibl.* col. 5104 f., and Gray *Num.* 224-229.—31. For the food prohibited to the priests, cp. Lev. 22<sup>8</sup> and see *ch.* 4<sup>14</sup> n. This v., which has no connexion with what precedes and is introduced without a conjunction, may have been added later; see Analysis ii. B, p. 428. Rashi again (cp. on v.<sup>22</sup>) notes the difference between Ez. and the Law: from this prohibition it







וּלְאִתּוֹ adds בְּתוֹלָתָא.—[יִסְכְּרוּ] Cp. 14<sup>11</sup>; Ⓢ sg., harmonizing with v.<sup>26</sup>.—26. [יִסְכְּרוּ לוֹ] See 40<sup>22</sup> n.; but one MSS and Ⓢ read יִסְכְּרוּ לוֹ, cp. Lev. 15<sup>13</sup>.<sup>28</sup> (sg.). At the end of the v. Ⓢ adds 'and he shall be clean,' to agree with Lev. 1.c.—28. וְהָיָה ל. [וְהָיָה] l. וְהָיָה. The text was altered perhaps to harmonize with 45<sup>12</sup>, where an inheritance is assigned to the priests.—[לֹא תִהְיֶה] Ⓢ=לֹא תִהְיֶה; for בִּישְׂרָאֵל Ⓢ ἐν τοῖς υἱοῖς 'I.—29. [הַמִּנְחָה] Ⓢ καὶ τὰς θυσίας, cp. Ⓢ 42<sup>13</sup> 45<sup>15</sup>. 17. 23 [24] 46<sup>6</sup>.—30. וְרָשִׁית כֹּל [בְּבוֹרֵי כֹל] The same construction in כל תְּרוּמַת כֹּל, but hardly elsewhere; Ps. 119<sup>128</sup> כל פְּקוּדֵי כֹל is textually uncertain. The second כל is a noun, 'totality,' used absolutely in the genit., cp. Dt. 4<sup>26</sup> 28<sup>47f</sup>, Ps. 145<sup>16</sup>, and in Aram. NSI. 203 צִבְתִּי כֹל 'ornaments (?) of all kinds.' The influence of רָשִׁית is prob. extended over the parallel clause כֹּל ת' וְכֹל; cp. the occasional extension of a prep. or the neg., G-K. §§ 119 *hh*, 152 *z*, and the ellipse of רִמּוֹ in Is. 28<sup>6b</sup>, and of רָשִׁית in Job 34<sup>18b</sup>. Ⓢ renders ἀπαρχαὶ πάντων καὶ τὰ πρωτόκοτα πάντων, thus, by inserting καὶ and taking כֹּל בְּבוֹרֵי as=בְּבוֹרוֹת כֹּל, conforming to the law in Dt. 12<sup>8</sup>. 17 14<sup>23</sup>, Neh. 10<sup>37</sup> [38]. In this v. Ⓢ uses ἀπαρχαὶ for רָשִׁית cp. Ⓢ 20<sup>40</sup> 48<sup>14</sup> and for תְּרוּמַת cp. Ⓢ 20<sup>40</sup> 45<sup>1</sup>.—[מִכֹּל תְּרוּמוֹתֵיכֶם] Ⓢ καὶ τὰ ἀφαιρέματα πάντα ἐκ πάντων ὧν ἀπαρχῶν ὑμῶν. For ἀφαιρέματα=תְּרוּמַת cp. Ⓢ 48<sup>8</sup>.—[רָשִׁית עֵיסוֹתֵיכֶם] 'אֲרִישֵׁת עֵיסוֹתֵיכֶם' occurs only in the pl. The talmudic פֶּרֶץ פֶּרֶץ was 'a porridge or paste made from the meal of barley or wheat,' Kennedy *Enc. Bibl.* col. 1539; in Syr. 'arsānā=hulled barley. Ⓢ τὰ πρωτογενήματα ὑμῶν, without any equivalent for 'ע; in Num. 15<sup>20f</sup>. ἀπαρχὴ φυράματος, in Neh. 10<sup>38</sup> עֲדָה ἀπαρχὴν σίτων. Ⓢ רִישׁ אֲצוּתְכֶן, so in 20<sup>40</sup>, Num. 15<sup>20f</sup>; Ⓢ similarly.—[בְּרִכַּת אֵל בֵּיתְךָ] Ⓢ בְּרִכּוֹתֵיכֶם עַל בְּתִימֶם Ⓢ=בְּתִימֶם.—31. [כֹּל נ'] Ⓢ insert the conjunction.

#### Ch. 45. 46, 1-18. Additions and Supplements continued.

—Analysis ii. CDEF, p. 428.—This additional matter is made up of draft proposals for legislation, partly theoretical, partly no doubt intended to be put into force; they are assembled here without much attempt at orderly arrangement; and nothing in them comes from Ezekiel's own hand. Points of contact with the Vision occur, indeed, now again e.g. in (a) (c) below, which suggest the reason why these particular decrees were given a place in the prophet's Book; see p. 426. The first topic dealt with is (a) *the oblation for Jahveh* 45<sup>1-8</sup>, consisting of territory for the temple (v.<sup>2</sup> should follow v.<sup>4</sup>), the priests, the Levites, the prince. The priests were provided for in 44<sup>28-30</sup>; but here they receive a domain on each side of the temple, and the *terûmâ* now means, not a contribution of first-fruits and tithe, but a grant of land. Another passage which deals with this *oblation for Jahveh* is 48<sup>8-15</sup>, a parallel account and most likely earlier, for 45<sup>1-8</sup> presupposes the division of the country among the tribes which leads up to 48<sup>9-22</sup>. The mention of *the prince* in 45<sup>7</sup>.<sup>8a</sup> suggested the addition of a warning for the future, uttered by Jahveh Himself vv.<sup>8b</sup>.<sup>9</sup>. Then follows (b), giving particulars of *the oblation* required to furnish the sacrifices, 45<sup>10-15</sup>; here *terûmâ* has a sense more like that in 44<sup>30</sup>: it consists of a tax in kind, payable, it would seem, to the priests. A marginal note has been inserted, vv.<sup>10-12</sup>, fixing



the standard of weights and measures for the payment of religious dues. In both (a) and (b) the people are addressed in the 2nd p. plur.; in (a) Jahveh is spoken of in the 3rd p., vv.<sup>1. 4</sup>; in (b), and in the addition made to (a), Jahveh is speaking, vv.<sup>8b. 9. 15</sup>. The next section (c) 45<sup>16. 17. 21-25</sup> 46<sup>1-11</sup> regulates the prince's sacrifices. A good deal of alteration and expansion has taken place at this point. Whereas in 45<sup>15</sup> the oblation is brought apparently to the priests, in v.<sup>16</sup> the same oblation is paid to the prince, that out of it he may provide the sacrifices at festival seasons, v.<sup>17a</sup>. The second half of v.<sup>17</sup> seems to be a gloss on the first. Vv.<sup>21-25</sup> contain ordinances for the two chief festivals, Passover and Tabernacles, and a list of the accompanying sacrifices which the prince is to offer. To this section belongs 46<sup>1-11</sup>, the prince's sacrifices on sabbaths and new moons, combined with rules for both prince and people when they enter and leave the temple, vv.<sup>1-3. 8. 11</sup>. V.<sup>12</sup> is supplementary. Into the midst of (c) has been inserted (d), a divine command to observe two days in the year for the expiation if the sanctuary 45<sup>18-20</sup>; with this goes 46<sup>13-15</sup>, a similar charge with respect to the daily sacrifice. The form of (d) differs from that of (a)-(c); there is no mention of the prince; Jahveh issues His order in the 2nd p. sing., as it were to Moses or Aaron; cp. 43<sup>18-27</sup>, and see p. 426. (e) lays down certain limitations to the prince's rights over his territory 46<sup>16-18</sup>; this may be regarded as a supplement to (a); Jahveh is introduced as speaking, cp. 45<sup>9</sup>.

V. 1. *Now when ye allot the land as a possession*] Cp. 47<sup>14. 22</sup> 48<sup>29</sup>, Ps. 78<sup>55</sup>; *inheritance* is the usual rendering, but in this context the word means rather *possession*; for according to the Dtc. idea, the land of Canaan was *given* by Jahveh, or by Moses and Joshua at His bidding, to the sons of Israel; it was not inherited from their ancestors; see the language of Dt. 4<sup>21</sup>, Josh. 11<sup>23</sup> 13<sup>6. 14. 33</sup>.—*ye shall offer an oblation to Jahveh*] For *ṭrûmâ*, lit. a part *lifted off* from a larger whole, see 44<sup>30</sup> n.; here it denotes a portion of land made over to sacred purposes. The extent of this *ṭrûmâ* is determined by the extent of the tribal territories, which are set out in detail 47<sup>13-48</sup>. Another description of the sacred oblation appears in 48<sup>9-22</sup>, parallel to the present one, and, to judge from v.<sup>7</sup> below, earlier in date. This allocation of territory was something new; P elaborates it into the 48 cities assigned to the Levites and priests, Num. 35<sup>1-8</sup>, Josh. 21 cp. 14<sup>4</sup>, Lev. 25<sup>33. 34</sup> P<sup>s</sup>. The project had a starting-point in actual fact, and goes back to the high places served by the Levitical priests, cp. 44<sup>10. 12</sup>; but it was never carried out, and remained an ideal cherished in priestly circles. See *Joshua* (Cambr. B.) 193 f.—*as a holy (district)*]

Intended to secure geographically a spiritual centre in the Palestine of the future. The temple stands as the focus of the national life ; the priests' domain on the E. and W., the Levites' domain on the N., the prince's domain outside that of the priests, form as it were lines of defence to protect the sanctuary from any risk of profanation. The city is moved bodily to the S. of the temple ; and, on grounds of history, the *holy district* is placed between Judah and Benjamin, 48<sup>s</sup>. 23. See Plan, p. 532.—*in length five and twenty thousand*] The cubit was the ordinary measure, and is to be understood here, as in 42<sup>20</sup> 43<sup>16</sup>. 17 48<sup>s</sup> ; in v. 2<sup>b</sup> it is named, and from there implied in v. 2<sup>a</sup>, whence it is also implied at this point. Rashi understands *reads* (40<sup>3</sup> etc.), which, however, does not suit the parallel passage 48<sup>sq.</sup> : the measurements of the city, 48<sup>16</sup>, must be in cubits, and inferentially the measurements of the districts connected with the city. The *length* in this description means the extension from E. to W., the *breadth* that from N. to S. ; cp. 40<sup>6</sup> 41<sup>12</sup>. 13. **Om.** the first *length*, 4 Hebr. MSS **SV** om. the second ; both are hardly wanted.—*in breadth 'twenty' thousand*] So **Om.** and mods., for **Al** *ten thousand*, which is not only ungrammatically expressed in the Hebr., but makes the breadth include only the priests' domain, whereas vv. 3. 5 48<sup>13</sup> shew that the Levites' domain is included in the holy oblation. Perhaps **Al** was altered deliberately to keep the Levites out (He.).—2. The domain of the priests, in the midst of which the temple stands, ought to come first, and the temple afterwards ; v. 2 should follow v. 4 ; it has been accidentally misplaced—*Of this there shall be for the holy place*] *Of this* i.e. the priests' domain, specified in v. 4. The temple area is 500 cs. square ; in 42<sup>20</sup> its wall separates the holy from the common, but here a free space or *pasture-land* 50 cs. in width is to surround the site. A similar arrangement is planned for the city, 48<sup>15</sup>. The difference between this v. and 42<sup>20</sup> reveals difference of authorship. For *pasture-land* see 27<sup>28</sup> n.—3. *And from this measurement 'ye' shall measure*] i.e. from the measurement given in v. 1, of which v. 3 is the proper sequel. **Al** *thou shalt measure*, so **Om.** ; but the people are addressed in v. 1, and the 2nd p. plur. is required here.—*and in it shall be the sanctuary, holy of holies*] The text is uncertain. **Om.** *the sanctuary* (so **S**), taking *holy of holies* to mean the innermost shrine, but the phrase can refer to the entire area of the temple, as in 43<sup>12</sup>. Perhaps, however, we should read *the holiest place of the land*, connecting with the next v., where *holy* should be dropped.—4. **Al** *has a holy place from the land (is it)*, not a likely expression ; *a holy place* is om. by **Om.** and may be accidentally repeated from the end of v. 3. Thus v. 4 will begin *It shall belong to the priests, it being the*



territory measured in v.<sup>3</sup>. With *ministers of the sanctuary* cp. 44<sup>15, 16</sup>, and ct. *ministers of the house* referring to the Levites, v.<sup>5</sup>. With *draw near to minister* cp. 40<sup>46</sup> 42<sup>13</sup> n.—[*a place for houses and a sanctuary for the sanctuary*] The priests' territory is to provide dwellings, and being sacred itself will be a protection to the sacredness of the temple. But this is too far-fetched and incongruous. The text must be wrong; of the various emendations suggested, the following is the most plausible: *a place for houses and for pasture-lands and for cattle* (partly Sm. Toy Kr. al.); all three terms will then refer to the domestic life of the priests; cp. Josh. 14<sup>4</sup> 21<sup>2</sup> P.—5. A corresponding domain is made over to the Levites, N. of the priests' portion. With *ministers of the house* cp. 44<sup>14</sup> 46<sup>24</sup>; ct. the designation of the priests in v.<sup>4</sup>—[*for a possession*] See 44<sup>28</sup> n.—At the end of the v. **¶** has the impossible reading *twenty chambers*. **¶** suggests the correct text *cities to dwell in*; so of the grant made to the Levites in Num. 35<sup>2</sup>, Josh. 14<sup>4</sup> P. This corresponds with the restored text at the end of v.<sup>4</sup>.—6. The domain of the city is half that of the priests and of the Levites respectively, and occupies the lowest third of the *ṭrûmâ*. In accordance with the theory which governs the whole plan, the city is moved to the S. of the temple, which thus escapes all danger of defilement, see p. 532. For *alongside of, parallel with*, cp. v.<sup>7</sup> 48<sup>13, 18, 21</sup> in the definition of the boundaries. See 12<sup>20</sup> phil. n.—7. The prince's domain on either side of the holy oblation, *over against* it and the city land: *on the west side (stretching) westwards*, to the sea, and *on the east side eastwards*, to the Jordan; a type of sentence occurring again in 47<sup>19</sup> 48<sup>28</sup> and in P Ex. 26<sup>18</sup> 27<sup>9</sup> 36<sup>23</sup> 38<sup>9, 13</sup>. The description is clumsily minute: most of the v. reappears in 48<sup>21</sup>. Render cl. b, and *in length parallel to one of the portions from the west border to the east border* <sup>8</sup> *of the land*. This implies that the land has been already divided into tribal portions, as described in 47<sup>13</sup>–48<sup>7</sup>; the present passage, therefore, is later than its counterpart 48<sup>8–15</sup>.—8. **¶** begins *To the land*, which has no construction; **¶** attaches the word to the end of v.<sup>7</sup> *to the east of the land*, and begins with *And it shall belong to him for a possession*; this is an improvement.—[*and my princes shall no longer oppress my people*] Jahveh unexpectedly intervenes in this matter-of-fact ordinance; in the next v. it is made more explicit that He is speaking. For *my princes* **¶** reads 'the princes of Israel' (cp. v.<sup>9</sup>); but if *my people* be retained, and **¶** supports it, there is no reason to give up *my princes*. For the allusion to native oppressors see 22<sup>9†</sup> and p. 240; also 18<sup>7</sup> n.—[*but the land they shall give to the house of I.*] An obligation not elsewhere laid upon the princes; perhaps the priestly writer was thinking of the tradition (JE)

that Joshua presided over the division of the land in ancient times, Josh. 14<sup>6</sup> 15<sup>13</sup> 17<sup>14</sup> 18<sup>3, 8, 10</sup>. It is interesting to find this v. quoted in Ps. Sol. 17<sup>30</sup>, and applied to the Davidic king of the future, one of whose functions will be 'to divide' the sons of Israel 'upon the earth according to their tribes.'—9. A warning uttered by Jahveh, and couched in the prophetic idiom. The v. has been added as a supplement to vv.<sup>7-8</sup>. *Enough, ye princes of I.*] i.e. enough of your oppressions; cp. 44<sup>6</sup> n. The plur. refers to the whole dynasty of the future. —*put away violence and destruction*] In similar terms the prophets had accused the ruling classes, Am. 3<sup>10</sup>, Jer. 6<sup>7</sup> 20<sup>8</sup>.—*do justice and righteousness*] So Jeremiah demanded of the reigning kings, and promised under the rule of the ideal David, Jer. 22<sup>3, 16</sup> 23<sup>5</sup> 33<sup>15</sup>; see ch. 18<sup>5</sup> n.—*take your spoiliations off my people*] Such unjust *expulsions* (א.ל.) as are mentioned in 1 S. 26<sup>19</sup>, Mic. 2<sup>9</sup>; cp. 1 K. 21<sup>19</sup>. Even in the new age acts of tyranny may occur, cp. 46<sup>18</sup>; just as provision must be made for sin-offerings and expiations.—It is significant that the head of the new community receives the title of *prince*, not *king* (see 7<sup>27</sup> n.), a change of tradition which so far took effect that the Chronicler calls the secular head of the returning exiles *prince of Judah*, Ezr. 1<sup>8</sup>. There is to be no revival of kingship on the old lines, none of the old pomp, above all none of the arbitrary use of power; the representative character of the office alone remains. The prince's main function is to provide the temple sacrifices, which he does by means of a tribute levied from the people. Through him, as their head and representative, the people make their offerings, so that the unity of the nation finds continual expression in the worship of the sanctuary, 45<sup>16f. 21-25</sup> 46<sup>1-12</sup>. A special dignity is indeed accorded to the prince in the temple services, but he may not enter the inner court, and certainly not exercise the priestly rights which the kings had claimed (44<sup>3</sup> n.). He is endowed with a territory of his own, but again his rights are limited; the regulations on the subject are designed apparently to check the growth of a landed aristocracy, and to assert the principle that Jahveh is ultimately the Owner of Palestine, 46<sup>16-18</sup>.—Vv. 10-12. The mention of the prince vv.<sup>7-9</sup>, and of the sacrifices to be provided out of the people's *oblation* vv.<sup>13-15</sup>, led to the insertion at this point of a note to secure uniformity of standard and honesty in payment. The earliest legislation on weights and measures is given in Dt. 25<sup>13-16</sup>; it is repeated with emphasis by H, Lev. 19<sup>35-37</sup>; in the latest period Jewish law ordered a periodic cleaning of measures, weights and scales, TB. *Baba Bathra* v. 10 f. And the Law was only enforcing what the prophets had insisted upon from the first, e.g. Am. 8<sup>5</sup>, Hos. 12<sup>8</sup>, Mic.



6<sup>10. 11</sup>; later teachers found it necessary to protest against tampering with the current standards, Prov. 11<sup>1</sup> 16<sup>11</sup> 20<sup>10</sup>.

A modern parallel may be quoted from the Archives of Oxford University. In 1634 Archbishop Laud as Chancellor issued a Proclamation 'For the well ordering of the Market in the Cittie of Oxford, and for the redresse of Abuses, in Weights and Measures, within the Precincts of the Universitie of Oxford.' He has been informed of dishonest practices by the corn-dealers, 'and also that diverse Malsters, Bakers, and Brewers, doe keepe in their private houses two Bushells, a bigger wherwith to buy, and a lesser to sell, whereby the Country people that bring their *Corne* and *Graine* to the said *Universitie*, are deterred to furnish the said Market, in regard that the Measure of *Graine*, will not hold out fully with the . . . great Bushells.' Accordingly he straightly prohibits the keeping of double measures, and requires the use of 'one lawfull and sealed Bushell, by which they shall sell, as well as buy.'

10. The *ephah* was a dry measure, equivalent to c. 8 gallons or 1 bushel; it was divided into sixths, for which no name has come down, v.<sup>13</sup> 46<sup>14</sup>. The *bath* was the corresponding liquid measure, equivalent to c. 9 gallons or 71 pints; it was divisible into tenths, v.<sup>14</sup>; what they were called is not known; the sixth part of the *bath* was called the *hin*, v.<sup>24</sup>. An ephah-bath of somewhat larger content, c. 74 pints, has been discovered recently in Palestine; see A. R. S. Kennedy *Exp. Times* xxiv. (1913) 393 f.—11. The *standard* for the ephah and the bath is the same: each *must contain one tenth of a homer*. The *homer* vv.<sup>13. 14</sup>, Hos. 3<sup>2</sup>, was the largest of the measures, equivalent to c. 90 gallons or c. 712 pints. It corresponded with the *kor* v.<sup>14</sup>, which was chiefly used for liquids.—12. Measures of weight: *the shekel is twenty gērahs*. The *shekel* comes first, as being the ordinary unit in the calculation of weight; the *gērah* was the smallest weight in use among the Hebrews. Both words are derived from the Babylonian, *shiklu*, *girū*; the latter was  $\frac{1}{24}$ th of a *shiklu* (Zimmern *Akk. Fremdw.* 21), in agreement with the sexagesimal system which the Babylonians used; the Hebrews, on the other hand, followed a decimal system, as the present table shews. This may be regarded as the earliest statement of the value of the shekel, and upon it are probably based the four passages in P which introduce a uniform 'sacred shekel' for all transactions, Ex. 30<sup>13</sup>, Lev. 27<sup>25</sup>, Num. 3<sup>47</sup> 18<sup>16</sup> (Kennedy *DB.* iii. 422), i.e. most probably the shekel of 224 grains, by the Phoenician standard; and the conclusion is supported by the equivalents given in ₤ and ℥, ὀβολός and *mō'ā*='obol', ὀβολος; at the time when the Gk. Version was made the obol=11·23 grains, 20 of which give a shekel of 224 grains (so G. F. Hill *Enc. Bibl.* col. 5298 and Kennedy l.c.).—Clause b runs *twenty shekels, twenty-five shekels, fifteen shekels, shall be your māneh*, which means apparently that 20+25+15 i.e. 60 shekels=1 māneh. But this can hardly be right, for the Hebr.

is ungrammatical, and the statement points to the Babylonian sexagesimal system, which cl. a shews was not in use. **6<sup>a</sup>** has preserved the true reading, *five shekels are five, and ten shekels are ten, and fifty shekels shall be your mâneh*; in other words, the current weights shall be neither more nor less than the standard value (Kennedy *DB.* iv. 905; Reifenberg *JPOS.* xvi. 39 ff.). After the time of **6** the Hebrew text was clumsily altered to agree with later Jewish practice, which reckoned the mina (*mâneh*) at 60 shekels; cp. the alteration of *seven* into *weeks* v. <sup>21</sup> (Peters *JBL.* xii. 1893, 48 f.). From this v. we learn that a weight of five shekels and another of ten were in use during the exile. The Hebr. *mâneh* comes from the Bab. *manû* (perhaps from *manû* = 'to count'); it was not adopted by the Jews till comparatively late times, 1 K. 10<sup>17</sup>, Ezr. 2<sup>69</sup>, Neh. 7<sup>711</sup>, cp. Dan. 5<sup>25-27</sup>. If the shekel =  $\frac{1}{2}$  oz., the mâneh will = 1 lb. 9  $\frac{1}{2}$  oz. avoird.; and by this we are to understand the light Babylonian trade mâneh (Kennedy l.c. 903; Hill *Enc. Bibl.* col. 4443). In the Synagogue this v. (an alternative to 2 K. 12) is read by the Karaite Jews as the second lesson on the Sabbath called *Shekâlîm* in the last month, Adar, of the ecclesiastical year; the corresponding first lesson is Ex. 30<sup>11-16</sup>. Dr. Büchler maintains that the lessons for the four special Sabbaths in Adar originated in controversy on disputed points of ritual; three of the lessons were taken out of Ezr., namely, 45<sup>12</sup>. 18 36<sup>25</sup> (*JQR.* vi. 6 ff.). They seem to have been transposed to the end of the year when the triennial cycle of lessons was introduced. See further Thackeray *Sept. and J. Worsh.* 127 f.—**Vv. 13-15.** The *terûmâ* for sacrifices. Clearly the people are addressed, as in v. <sup>1</sup>; but it is not stated whether the dues which follow are to be paid to the prince or to the priests. Most probably to the latter, for v. <sup>15b</sup> orders these offerings to be used for the temple services (so He. *Ezechielst.* 56, Steuern. HÖ.); a different ruling on the subject is given in vv. <sup>16</sup>. <sup>17</sup>. The oblation of grain: *the sixth part of an ephah*, again 46<sup>14</sup>; see on v. <sup>11</sup> supr. The ephah was divided into three sêahs, Is. 5<sup>10</sup> **6** μέτρα τρία. The sêah (Gen. 18<sup>6</sup>, 1 S. 25<sup>18</sup> etc.), the μόδιος of Mt. 5<sup>15</sup>, was equivalent to c. 1  $\frac{1}{2}$  pecks or c. 24 pints; so half a sêah, i.e. the sixth of an ephah, would amount to c. 12 pints, or about one-sixtieth of a homer (v. <sup>11</sup>).—and 'the sixth part' of an ephah from a homer of barley] **¶** reads and ye shall give-a-sixth, treating the word as a verb derived from the noun *six*; but all the Vrs. read as in cl. a.—**14.** The oblation of oil. Successive scribes have confused the text, so that it reads *And the portion of oil—the bath as to the oil—the tenth of a bath from the kor: the ten baths (make) a homer; for the ten baths (make) a homer.* There is evidently a gloss here and a case of dittography; omitting them, read



*And the portion of oil (shall be) the tenth of a bath from the kor, for the ten baths (make) 'the kor';* so  $\text{P}$  for  $\text{M}$  a *homer*. This due corresponds in liquid measure to the due of grain in v.<sup>13</sup>; the *kor*, of Bab. origin (= *gurru*, KAT.<sup>3</sup> 340. 651),  $\text{G}$  *κόπος* cp. Lk. 16<sup>7</sup>, was the largest measure for liquids, containing ten baths i.e. c. 712 pints; thus the amount of this due will be about one hundredth part of a *kor*.  $\text{G}$ , however, greatly increases the amount, making it 'one bath in ten,' i.e. one-tenth of a *kor*, to agree with Dt. 14<sup>23</sup>.—15. *one sheep of every flock of two hundred*] The scale of the oblation ascends from one-sixtieth of a *homer* to one hundredth of a *kor*, and then to one two-hundredth of a flock. No such systematic tax was known before, though some contribution for the upkeep of public worship must have been customary at the chief sanctuaries, e.g. for the shewbread at Nob 1 S. 21<sup>2-10</sup>, for the evening *minhá* 1 K. 18<sup>29</sup>; at Bethel and Jerusalem the king, or wealthy families in the neighbourhood, probably supplied the offerings, Am. 7<sup>13</sup>. These 'church-dues' in vv.<sup>13-15</sup> are to be distinguished from tithes for the support of the priests and, perhaps, of the Levites (see p. 489); they correspond rather to the half-shekel tax of P<sup>2</sup>, Ex. 30<sup>13-16</sup>; Eissfeldt l.c. 67 ff.—from 'all the families' of I.] So  $\text{G}$  and mods.  $\text{M}$  from the irrigation of I. i.e. the well-watered land, only again in this sense Gen. 13<sup>10</sup> J, the abstract being used for the concrete; but the word is unsuitable here.—for meal-offering, and for burnt offering, and for peace-offerings] The three kinds of sacrifice; see 43<sup>27</sup> n.—to make expiation for them] i.e. for the Israelites; the verb with a personal object, as in Lev. 8<sup>34</sup> 10<sup>17</sup> 23<sup>28</sup>, Num. 29<sup>5</sup>. The ritual act was of course carried out by the priests; hence it is most likely that the dues which have been tabulated were paid to the priests. The section is brought to a solemn close by the prophetic formula.—16. *All the people shall 'give this' oblation to the prince*] So  $\text{G}$ ;  $\text{M}$  reads incorrectly *all the people, the land, shall be unto this oblation to the prince*. An alteration of v.<sup>15</sup>, where the people's offerings are made over presumably to the priests; here they are to be given to the prince. It would seem that two regulations were current, and that this v. was introduced to form a rough link between them (He. Steuern.). In the Synagogue 45<sup>16-46</sup> is the *haphṭārā* to Ex. 12<sup>1-20</sup>, cp. 43<sup>10</sup> n.—17. *And upon the prince shall devolve the burnt offering ' ' and the meal-offering and the libation*] The list differs from that in v.<sup>15</sup>, and conforms to P's rule for the daily, weekly, monthly and festival sacrifices, Ex. 29<sup>41</sup>, Lev. 23<sup>37</sup>, Num. 28<sup>3-8</sup>. 9 29<sup>39</sup>. The *libation* (*nések*), with the meal-offering (together, Joel 1<sup>9</sup>. 13 2<sup>14</sup>), formed the normal accompaniment of the burnt offering; it consisted of wine Num. 15<sup>5</sup>,

possibly as a substitute for blood Ps. 16<sup>4</sup> 50<sup>13</sup>; some of it was poured at the foot of the altar Ecclus. 50<sup>15</sup>, Jos. *Ant.* iii. 9, 4, and the rest consumed at the sacrificial meal, cp. 1 S. 1<sup>14</sup>, Is. 28<sup>71</sup>; but as wine is not mentioned in the ritual prescribed in this section of Ez., the *nések* may have consisted of oil, see v. 24<sup>n</sup>. It so happens that, outside H and P, the only early document which mentions the *nések* is Gen. 35<sup>14</sup> J; but incidental allusions shew that a libation was customary both in the worship of Jahveh, Hos. 9<sup>4</sup>, 1 S. 1<sup>24</sup> 10<sup>3</sup>, and in idolatrous or foreign cults, see 20<sup>28</sup> n.—*on the festivals and the new moons and the sabbaths, on all the appointed seasons*] The prince's offerings on new moons and sabbaths and feasts are defined in 46<sup>1-11</sup>. The four kinds of holy days are named in Hos. 2<sup>13</sup>; the Chronicler often gives a group of three, 1 C. 23<sup>31</sup>, 2 C. 2<sup>8</sup> 8<sup>13</sup> 31<sup>3</sup>, Neh. 10<sup>34</sup>, cp. Is. 1<sup>13</sup>, 2 K. 4<sup>23</sup>, Lam. 2<sup>6</sup>, Ezr. 3<sup>5</sup>.—Clause b may be a gloss or later expansion (Hö.); it repeats v. 15<sup>b</sup> with the addition of the *sin-offering*; *on behalf of* is not the usual prep. after *make expiation*, ct. v. 15; for *he shall offer* see 43<sup>25</sup> n.—Vv. 18-20. The year is divided into two halves, each beginning with a rite of expiation vv. 18-20, and each marked by a festival vv. 21-25. The present section may be grouped with 46<sup>13-15</sup> (the *tāmīdh*), for both stand out from their contexts by a change of address from the 2nd p. plur. to the 2nd p. sing. It is not unlikely that some act of purification took place at intervals in the pre-exilic temple; in the future, at any rate, such a rite is to receive special emphasis, with the object of removing any dishonour or contamination which may have defiled the sanctuary during the previous six months. This is in keeping with the jealous care for the holiness of the house, and with the heightened sense of sin, which are characteristic of these chapters (see pp. 436. 462 f. 437 f. 495). The expiation is mainly concerned with the temple, and with the people only in so far as they may have caused defilement by inadvertence or lack of understanding. The contrast with the Day of Expiation in Lev. 16 H 23<sup>27-32</sup> P, Num. 29<sup>7-11</sup> P, Ex. 30<sup>10</sup> P<sup>2</sup> is noticeable. There the rite is held only once a year, and on the 10th of the 7th month; the ceremonies are much more elaborate, and have a wider range of application.—18. *In the first (month), on the first of the month*] i.e. Nisan=March-April, cp. 29<sup>17</sup> 30<sup>20</sup>. This new moon has no special character attached to it in P.—*thou shalt take a young bullock*] The vb. is in the sing., as in cl. b and v. 20<sup>a</sup>. The *young bullock* is to furnish a sin-offering, cp. Ex. 29<sup>36</sup> P (to cleanse the altar); ct. Lev. 16<sup>3</sup>.<sup>5</sup> H, where the young bullock is a sin-offering for the high priest and his house, while for the people two goats are presented, with a ram for a burnt offering.—*and thou shalt remove sin from the house*] See



43<sup>20</sup> n.; even material objects can be polluted by sin, and must be cleansed from it. This v. forms the second lesson on the Sabbath called *Hahōdesh* in the month Adar; Ex. 12<sup>17</sup> is the first; see on v. 12 above.—19. *the priest*] So the head of the priesthood is still called, as in 2 K. 11<sup>15</sup> 16<sup>10f.</sup>, Jer 21<sup>1</sup> 29<sup>25</sup>; ct. Aaron Lev. 16<sup>30f.</sup> H, Ex. 30<sup>10</sup> P<sup>2</sup>, and *the high priest* of H Lev. 21<sup>10</sup> and P Num. 35<sup>25. 28</sup>, and after the exile Hag. 1<sup>1</sup> etc., Neh. 3<sup>1. 20</sup>, 2 K. 12<sup>11 (10)</sup> 22<sup>4. 8</sup> (? editorial), Heb. 9<sup>7</sup>.—*the blood . . . and put it upon the door-post of the house*] i.e. of the entrance to the temple, 41<sup>21</sup> 43<sup>8</sup>; some MSS ~~SSV~~ read *door-posts*. There is a resemblance here to the application of blood in the passover ritual according to J Ex. 12<sup>22</sup> and P ib. 7; ct. Lev. 16<sup>14</sup>.—*upon the four corners of the plinth of the altar*] See 43<sup>14. 17. 20</sup> n.; ct. Lev. 16<sup>18</sup>.—*upon the door-post of the gateway of the inner court*] Which of the three gateways is not specified; probably the E. gateway 46<sup>1</sup>, at which victims were killed 40<sup>39-41</sup>. All three points are named because they were prominent and typical.—20. *And so shalt thou do on the seventh in the month*] ~~MS~~, but the wording is without parallel, and ~~S~~ has preserved the true text: *in the seventh (month), on the first day of the month*. ~~MS~~ was probably altered to bring the date into conformity with Lev. 16<sup>29</sup> 23<sup>27</sup>, Num. 29<sup>7</sup>. According to the text of *ch.* 40<sup>1</sup> the sacred year began on the 1st of the 7th month, Tishri=Sept.-Oct., and later this was the rule in P, Lev. 23<sup>24</sup>, Num. 29<sup>1</sup>; consequently in P the Day of Expiation was moved to the 10th of the 7th month.—*by reason of him who sins in ignorance and by reason of the simple*] The language is surprising, and it is curious that this second expiation should be devoted especially to 'wiping off' unintentional or careless sins; but the words, though some think them to be foreign to the context, are supported indirectly by ~~S~~. Sins of this kind are dealt with in Lev. 5<sup>15-18</sup>, Num. 15<sup>22-29</sup>; *simple* occurs especially in Prov. (fifteen times), and in Ps. 19<sup>8 (7)</sup> 116<sup>6</sup> 119<sup>130</sup>. In connexion with this v. Kimhi quotes the story told in TB. *Hagiga* 13b and *Shabbath* 13b: 'R. Jehudah said, Of a truth remember thou that man for good, Hananiah son of Hezekiah was his name. But for him the Book of Ezekiel would have been withdrawn, for its words were opposed to the words of the Law. What did he do? They brought up for him three hundred measures of oil, and he sat down in an upper chamber and expounded it.' Hananiah lived before A.D. 70; his exposition 'is no longer found among us,' says Kimhi, but it achieved its aim; and Ezekiel was quoted as possessing the authority of the Law itself on matters of ceremonial and purification (e.g. *Moed Katan* 5a on Ez. 39<sup>15</sup> 44<sup>9</sup>).—*and ye shall purge the house*] See 43<sup>20</sup> n. In Lev. 16<sup>16. 20. 33</sup> the subject is 'Aaron'

i.e. the high priest.—Vv. 21-25. The prince's sacrifices at Passover and Tabernacles. The two halves of the year are symmetrically balanced: eight festal days occur in the first month, and seven in the seventh, and none in any other month. See Gray *Sacrifice* 274 f. The reference to the *prince* v.<sup>22</sup> connects this passage with vv.<sup>16, 17a</sup> 46<sup>1-11</sup>; see Analysis ii. E (b), p. 428.—21 *In the first (month), on the fourteenth day of the month, ye shall have 'the feast of' the passover]* The spring-festival in the first half-year is the Passover, here fixed for the 14th of the 1st month, Nisan=Mar.-Apr., which is the day appointed in P, Ex. 12<sup>6</sup>, Lev. 23<sup>5</sup>, Num. 28<sup>16</sup>. Many (e.g. Sm. Be. Co. Kr. Hö.) think that *fourteenth* has been altered to agree with P ll.cc., and that the original reading was *fifteenth*, since the writer seems to have intended the first half-year to correspond exactly with the second, see v.<sup>25</sup> (Tabernacles on the 15th); but this is to remove a feature of interest, which shews that the *fourteenth* was too firmly fixed in tradition to be altered even for the sake of symmetry. D, like the earlier codes, places Passover in Abib, the first month, but says nothing about the day; and like D, the present ordinance keeps the Passover at the central sanctuary. For the correction of *¶* see next note.—'seven' *days unleavened cakes shall be eaten]* *¶* *a feast of weeks of days, unleavened cakes* etc., which cannot be right; 1 Hebr. MS and all Vrs. read *seven days*; *¶* has probably been altered to make room for the feast of Weeks, which has been left out of the present calendar (for reasons which have been differently guessed by Thackeray l.c. 43, and by Gray l.c. 287); the alteration caused a disturbance in the previous clause, and *the feast of the passover* became *the passover the feast of weeks* as *¶* now stands (so Be. Driver *Exodus* 406. al.). This seems the best explanation of the difficulties of the text; Hö.'s more drastic proposal, to omit cl. b entirely as=Num. 28<sup>17b</sup>, involves the omission of all reference to Maṣṣoth, which is improbable. *Maṣṣoth*, i.e. 'unleavened cakes,' were made from the barley of the spring-harvest at the end of Apr. or beginning of May; leavened bread would require the flour of the previous harvest. The festival goes back to the earliest codes, Ex. 13<sup>6, 7</sup> 34<sup>18</sup> J; already in D it had become closely associated with Passover, which served almost as an introductory rite; and such is the case here. It was natural that the two spring-festivals should be combined. Passover as a feast to secure protection and fellowship, Maṣṣoth to hallow the first-fruits of the harvest; both afterwards came to be regarded as memorials of the exodus, Ex. 12<sup>26f. 34. 39</sup> J. But while Passover and Maṣṣoth are combined in the present regulation, in P the two are kept apart by minute directions, Ex. 12<sup>1-13. 14-20</sup>, Lev. 23<sup>6-8</sup>,



Num. 28<sup>17-25</sup> P<sup>s</sup>. On the other hand, the ordinance here agrees with P in fixing the date : the 14th of the 1st month for Passover, the 15th of the same month for Maṣṣoth, Lev. 23<sup>6</sup>, Num. 28<sup>17</sup>; the earlier codes fixed the month, but not the day, Ex. 23<sup>15</sup> R<sup>JB</sup> 34<sup>18</sup> J, Dt. 16<sup>1-3</sup>.—22. *And the prince shall offer on that day . . . a bullock as a sin-offering*] The writing is somewhat loose; the only day previously mentioned is the fourteenth of the first month, the day of Passover. This decree marks a notable break with tradition; the distinctive sacrifice to be provided is the *sin-offering*, and Passover thus becomes a propitiatory rite, cp. the language of Lev. 16<sup>6</sup> which is concerned with the Day of Expiation. The paschal meal, an essential feature in all the codes, is not so much as mentioned; perhaps it is taken for granted. Moreover, the victim here is a *bullock*, whereas J and P prescribe a yearling lamb, Ex. 12<sup>3-5</sup> P, 21 J, and D allows sheep and oxen, Dt. 16<sup>2</sup>.—*the people of the land*] See on 7<sup>27</sup>.—23. *And on the seven days of the festival*] i.e. of Maṣṣoth. This is the earliest mention of the number of victims required for the daily sacrifices during the spring and autumn (v.<sup>25</sup>) festivals; cp. the quantities prescribed in 46<sup>4-7</sup>. 11. 13-15. The amount is much more considerable than P<sup>s</sup> lays down for Maṣṣoth in Num. 28<sup>16-25</sup>, and the difference implies that usage varied as time went on; the smaller figures in P<sup>s</sup> suggest a growing elaboration of practice. Gray *Numbers* 406 gives a table comparing the quantities in Ez. and P<sup>s</sup>.—*daily for the seven days*] The remark seems to be tautologous after the opening words of the v.; but 6 supports it, 5 om.—24. Again the amount of the *meal-offering* to accompany the animal sacrifices is much larger than the requirement in Num. 28<sup>20</sup> (three tenths and two tenths of an ephah).—*and a hin of oil to the ephah*] Cp. 46<sup>5</sup>. 7. 11. 14 4<sup>11</sup> n. The *hin* was the sixth of a bath, see v.<sup>10</sup> n., and equivalent to c. 1½ gallons. Similarly in P, oil forms an ingredient in every *minhâ*, whether the offering consists of crushed grain Lev. 2<sup>15</sup>, or meal Ex. 29<sup>40</sup>, Lev. 14<sup>10</sup>. 21, Num. 7<sup>13ff</sup>. etc., or cakes Lev. 2<sup>4ff</sup>. 6<sup>14</sup>, Num. 6<sup>15</sup>. As the *minhâ* was partly burned on the altar and partly consumed by the priests (Lev. 2<sup>2f</sup>. 9<sup>f</sup>.), oil was needed to make the flour eatable. In P a libation of wine is added to the *minhâ* Num. 15<sup>5-10</sup>; but not here.—25. *In the seventh (month), on the fifteenth day of the month, at the festival, he shall offer likewise*] This was the feast of Ingathering Ex. 23<sup>16</sup> E, 34<sup>22</sup> J, or Booths, as it is called in D and P, Dt. 16<sup>13</sup>. 16 31<sup>10</sup>, Lev. 23<sup>34</sup>; here it is simply *the festival*, the most popular one of the year, so 1 K. 8<sup>2</sup>. 65 = 2 C. 5<sup>3</sup> 7<sup>8f</sup>. Neh. 8<sup>14</sup>. Apparently this is the earliest mention of the date, which, however, had long been fixed by tradition, as the redactor's note in 1 K. 12<sup>32</sup> implies: the 15th of the

7th month, when Judah kept the feast, is contrasted with the 15th of the 8th month, the date customary in the N. Kingdom. No date, it would seem, was fixed in the original form of H, Lev. 23<sup>39-40</sup>; the omission was supplied later at vv. 39. 41 from P's calendar, Lev. 23<sup>34-36</sup>. Seven days are assigned to the festival by the present ordinance; P added an eighth day, Lev. 23<sup>36</sup>, and the text of H was adapted accordingly, Lev. 23<sup>39b</sup>. The full elaboration of the ceremonial is given in Num. 29<sup>12-38</sup> P<sup>a</sup>. —the sin-offering, the burnt offering, and the meal-offering, and the oil alike] Tabernacles and Maṣṣoth were originally connected with the chief events of the agricultural year, and joyous in character; the sacrifices on these occasions were peace-offerings, sacred meals, of which both priests and laity partook. But by the time when the present legislation was promoted, the ancient feasts had changed their character; all connexion with harvest and ingathering has disappeared, as it has from H and P and P<sup>a</sup>; the sacred meals have given place to the sin-offering and burnt offering; the laity assist at a distance, the priests alone carry out the sacrificial rites. See Gray *Numbers* 407. It cannot be accidental that the two festivals of the year, Maṣṣoth and Sukkoth, coincide with the spring and autumn equinoxes; and this suggests a primitive connexion with the worship of the sun (see note on 44<sup>2</sup>). There is some reason for thinking, as Morgenstern points out, that the opening of the outer eastern gateway of the temple formed part of the ceremonial on both occasions (l.c. 34); he discusses vv. 21-25 afresh in *Suppl. Studies in the Calendars of Anc. Isr.* (1935) 103 ff.

Ch. 45, 1. בַּחֹדֶשׁ . . . וּבְחִמְלֵיכֶם . . . The same constr. after חֹדֶשׁ omitting בַּחֹדֶשׁ, in 47<sup>22</sup> 48<sup>29</sup> ⚙, Josh. 13<sup>6</sup> 23<sup>4</sup> R<sup>D</sup>, Ps. 78<sup>66</sup>, cp. 1 S. 14<sup>42</sup>, Job 6<sup>27</sup>. The prep. in בַּחֹדֶשׁ is beth essentiae, cp. 20<sup>41</sup>.—[חֲרִימוֹ—] ⚙ ἀφοριεῖτε cp. v. 18 48<sup>9</sup> n.—אֵיךְ<sup>2</sup> is best om.—עֲשֵׂה אֵלֶיךָ should be עֲשֵׂה אֵלֶיךָ, vv. 3. 5 48<sup>9f</sup>. 18; 1. עֲשֵׂה אֵלֶיךָ.—[וְהָיָה] Though referring to fem. תְּרוּמָה, the pron. is mas. under the influence of the predicate קָרַע, cp. 37<sup>11</sup>. ⚙ ἔσται, similarly ⚙=וְהָיָה.—2. [וְהָיָה] The impf. alone is too bald, l. וְהָיָה ⚙=וְהָיָה.—3. [וְהָיָה] ⚙ ἀγίασμα, but the prep. and art. are required; ⚙ εἰς ἀγίασμα.—[בְּחֹדֶשׁ מִן] For the 3 of measure cp. בְּחֹדֶשׁ 40<sup>5</sup> n.; cubits is to be understood, as 42<sup>20</sup> implies.—קָרַע for קָרַע, G-K. § 65 d.—3. [תְּמוֹרָה] 1. תְּמוֹרָה, ⚙ om.—Kt. is a mistake for תְּמוֹרָה Q.—[עֲשֵׂה אֵלֶיךָ] ⚙ misunderstanding, εἰκοσι ⚙=וְהָיָה.—4. [וְהָיָה] ⚙=וְהָיָה, but וְהָיָה alone is sufficient. The accent may be disregarded.—[וְהָיָה] ⚙, in consequence of the previous ἔσται, now reads καὶ ἔσται.—[מִקְדָּשׁ וּמִקְדָּשׁ לְמִקְדָּשׁ] ⚙ εἰς οἶκους ἀφορισμένους τῷ ἀγίασματι αὐτῶν. This points to מִקְדָּשׁ, Josh. 14<sup>4</sup> 21<sup>13-31</sup> ⚙, so ⚙. לְמִקְדָּשׁ was already in the text before ⚙; but once מִקְדָּשׁ is restored, מִקְדָּשׁ becomes the appropriate third term. Read, therefore, מִקְדָּשׁ וּלְמִקְדָּשׁ וּלְמִקְדָּשׁ. The last two words could easily be miswritten מִקְדָּשׁ. So Bower in Kittel's *Bibl. Hebr.*<sup>3</sup>—5. [וְהָיָה] Kt. is preferable to וְהָיָה Q.; cp. וְהָיָה vv. 4. 6. 8.—[לְהָיָה] ⚙ εὐαγγέλιον is epexegetical, cf. על . . . על 47<sup>12</sup>.—[עֲשֵׂה אֵלֶיךָ] ⚙ εὐαγγέλιον τοῦ κατοικεῖν=לְהָיָה.—6. [וְהָיָה] ⚙=וְהָיָה cp. וְהָיָה v. 3; but the plur. is better.—7. [וְהָיָה] Take either with the preceding v. 6, or with the clause which follows, 'and to the prince (shall belong land) on either



side of'; but perhaps it is intended to be merely a heading, without grammatical connexion, 'and as regards the prince.' **ס** 'and to the leader of the people.'—[מִמֶּנּוּ וּמִמֶּנּוּ לִי] So 47<sup>7, 12</sup> 48<sup>21</sup>; cp. 40<sup>10, 41</sup>. **ס** om.—[מִנִּי אֶל מִנִּי] bis 'in the front of,' 'over against,' 41<sup>4</sup> n. Here the reference is to the line N.-S. as in 48<sup>21</sup>.—[קִרְיָה, קִרְיָה, קִרְיָה, קִרְיָה] The ה־ locative is used inconsistently; in the first and third words it has its proper meaning *towards*; in the second and fourth it has lost its force, as in the parallel 48<sup>21</sup> קִרְיָה עַל גִּ' יָמָה, cp. 47<sup>18</sup> n.; G-K. § 90 *d.e.* **ס**'s renderings shew not unnatural confusion.—[וְאֵרֶךְ] Prob. an accus. of definition, and in length, cp. Ex. 16<sup>16</sup>, 1 C. 28<sup>16</sup>; G-K. § 118 b; Kön. iii. § 330 *eq.* **ס** om.—[לְעֵשֶׂת] A mistake for עֵשֶׂת, with many MSS; the plur. is not used. **ס** ὥς.—[וְכָל קִרְיָה] Some MSS עַל קִרְיָה לְעַרְךָ, cp. 48<sup>21</sup>. **ס** connects קִרְיָה with the first word of v.<sup>8</sup>, קִרְיָה לְעַרְךָ, and consequently begins v.<sup>8</sup> with καὶ ἔσται=וְהָיָה; this gives a good construction, for לְעַרְךָ stands awkwardly by itself. There is no exact parallel for the ה־ loc. before ל in קִרְיָה לְעַרְךָ, but the analogous קָדְמָה לְעַרְךָ 11<sup>23</sup>, מִנְּנָה לְעַרְךָ 47<sup>1</sup> is common.—8. [לְשִׁמְיָם] For the ל of norm cp. Num. 33<sup>54</sup> P, Josh. 7<sup>14, 18</sup> J, 1 S. 10<sup>19</sup>.—10. [מִאֲוֵי צֶרֶךְ] Here and in Lev. 19<sup>36</sup>, Dt. 25<sup>15</sup> **ס** uses δίκαιος for a correct measure; Deissmann *Bible Studies* 116 quotes Egyptian parallels, e.g. πῆχυν δίκαιος ὕψους, δικάϊστατον μῆτρον.—[וְאֵימָה] is prob. of Egyptian origin=*pt.* **ס** renders μέτρον vv.<sup>10, 11, 13</sup> 46<sup>14</sup>; οἶφι v.<sup>13</sup>; πέμνα v.<sup>34</sup> 46<sup>5, 7, 11</sup>; μέτρα tria Ex. 16<sup>36</sup>, Is. 5<sup>10</sup> (μέτρον=1 séah=½ ephah).—**ס**'s renderings of בָּה are equally various: here absurdly χοῖνιξ=2 pints; κοτύλη v.<sup>14</sup>=c. ½ pint(!); κεράμιον Is. 5<sup>10</sup>; μέτρον 2 C. 2<sup>10</sup>; ἀποθήκη<sup>B</sup> βάδος<sup>A</sup> 2 Esdr. 7<sup>22</sup> cp. βάτος Lk. 16<sup>6</sup>; the Alexandrine translators shew surprising vagueness about the Gk. equivalents of Hebr. measures. בָּה is mas. in v.<sup>14</sup>, but fem. in Is. 5<sup>10</sup>; the mas. יח agrees with the former gender.—11. It is curious that the same interchange of בָּה and קִרְיָה occurs in Ex. 5<sup>18</sup> and 8 J; and again that קִרְיָה interchanges with עֵשֶׂת in this v. Elsewhere מֶשֶׁר=a tihe, but here and v.<sup>14</sup> a tenth; perhaps, as this table is concerned with sacred dues, the word carries with it something of its usual meaning *tihe*; Eissfeldt *Ersll. u. Zehnten* 16.—[וְיָחָד] **ס**=יחָד and om. לְשָׁמָּה; but **ס** supports **ס**.—[לְשָׁמָּה מֶשֶׁר וְחֶמֶר הָבָה] The order, vb., obj., subj. is uncommon, cp. 23<sup>47</sup>; Driver § 208 (4). נָשָׂא carry=contain occurs only here; for the inf. constr. with ל see Dr. § 204. **ס** renders וְחֶמֶר by τὸ γόμορ, as in Hos. 3<sup>2</sup>; but in Is. 5<sup>10</sup> ἀράβας ἔξ, the ἀράβη=the Attic μετρητής=72 sextarii, c. 9 gallons; Jos. *Ant.* viii. 2, 9.—[אֶל הַחֶמֶר] עַל would be more suitable, cp. Gen. 45<sup>21</sup>, Ex. 24<sup>8b</sup>, Ps. 94<sup>30</sup>.—12. [וְהִשְׁקָה] **ס** κ. τὰ στάθμια. **ס** usually σίκλος, **ס** siclus.—[וְהָרָה] Originally the name of a seed-grain, of the carob or lupin. The Bab. *girū* 𐎠𐎵𐎶 has a dual *girē*=𐎠𐎵𐎶 of a shekel, pl. fem. *girēti*. עֵשֶׂת וְחֶמֶר should be עֵשֶׂת וְחֶמֶר שֶׁל הַחֶמֶר, like the preceding וְחֶמֶר שֶׁל הַחֶמֶר, G-K. § 134 *e.*—**ס** has πέντε σίκλοι πέντε καὶ [οἱ δέκα<sup>A</sup>] σίκλοι δέκα καὶ πεντήκοντα σίκλοι ἢ μὲν ἔσται ὅμιν i.e. הַחֶמֶר שֶׁל הַחֶמֶר וְחֶמֶר שֶׁל הַחֶמֶר וְחֶמֶר שֶׁל הַחֶמֶר; יחָד כֶּסֶף.—[וְהָבָה] **ס** μνᾶ, Lat. mina.—13. [וְהָבָה] Pi. of שָׁשׁ d.l. from שָׁשׁ; but l. וְהָבָה.—[וְהָבָה] **ס**=וְהָבָה; ה and ח confused, cp. 37<sup>8</sup> 16<sup>22</sup> 24<sup>23</sup> 47<sup>9</sup> [10] **ס**.—14. [וְהָבָה חֶמֶר] The second word in apposition to the first, like 2 K. 16<sup>17</sup>, Dr. §§ 188, 194; but the words stand outside the construction of the sentence, and are a gloss, which must, however, have found its way early into the text, for **ס** renders κοτύλην ἐλαίου, without the art. The κοτύλη (half a ξέστης)=a ל Lev. 14<sup>10, 12, 15, 21, 24</sup>, the 72nd part of a בָּה, i.e. about ½ pint; cp. v.<sup>11</sup> n.—[מֶשֶׁר הָבָה מִן תֵּכָר] For מֶשֶׁר see v.<sup>11</sup> n. **ס** ἀπὸ δέκα κοτύλων, om. מִן תֵּכָר.—[וְעֵשֶׂת וְחֶמֶר] The words were written twice by mistake after the Gk. version was made, for **ס** om. them where they occur the first time, and rends. οἱ αἱ δέκα κοτύλαι εἰσιν γόμορ. But for substitute חֶמֶר הָבָה

corum; and read the v. וְהָאֵלֹהִים מְעַשְׂרֵת הַבְּתִים חֶכֶד׃ Peters *JBL* xii. 49 ff. arrives at much the same result, with some differences in detail.—15. וְהָאֵלֹהִים . . . שׁוֹר Ex. 21<sup>37</sup>. [מִן הַמִּזְבֵּחַ] ἀπὸ δέκα, to agree with Dt. 14<sup>23</sup>; cp. v. 14 n.; and for harmonizing changes in cp. 43<sup>22</sup> 44<sup>25</sup> n.—[מִשְׁקֶשֶׁת יִשְׁ] ἀφαίρεμα ἐκ πασῶν τῶν πατριῶν τοῦ 'I. i.e. ἐκ μισθחות יִשְׁ, cp. Jer. 31<sup>1</sup>. 16. עֵלִיכֶם=עֵלִיכֶם. [לִמְנוּחָה] εἰς θυσίας, cp. 44<sup>29</sup> n.—[עֵלִיכֶם] om. מִשְׁקֶשֶׁת. 17. יִרְיִמוּ אֶת ה' [חֲדָיו אֶל ה'] δώσει τῇν ἀπαρχήν τ. 18. [חֲדָיו אֶל ה'] For this use of על cp. 1 C. 9<sup>27</sup> 33 23<sup>31</sup>, 2 C. 2<sup>3</sup>; all in connexion with the temple services.—[חֲדָיו אֶל ה'] 11 MSS קָהִלָּה, which is prob. right, as the other names are sing.—[בְּנֵי] om., cp. v. 3.—[בְּנֵי מִטְרִי] Many MSS and edns. מ' ובכל; but it is possible that the words are a gloss on the basis of Hos. 2<sup>13</sup> (Hö.).—[כִּסֵּר בַּעַר] Only again Lev. 9<sup>7</sup> 16<sup>6</sup>. 11. 17. 24.—[חֲדָיו אֶל ה'] turns the vb. into a plur., but no change should be made, see p. 469.—[וְהָאֵלֹהִים] τοῦ ἐξῆλασθαι, as though ἔλασθαι.—19. [חֲדָיו אֶל ה'] MSS על=אל [אל מוֹתוֹת] 19. [חֲדָיו אֶל ה'] εἰς καὶ ἐπὶ τὰς τέσσαρα γωνίας τοῦ ἱεροῦ καὶ ἐπὶ τὸ θυσιαστήριον, prob. a guess at the meaning of חֲדָיו אֶל ה' (τὸ ἱερόν ct. ἱλαστήριον 43<sup>14</sup>), which om. מוֹתוֹת. To retain the characteristic art. 'ה, the gen. is expressed by circumlocution, G-K. § 129 b.—20. [תַּעֲשֶׂה] ποιήσεις. 21. [תַּעֲשֶׂה] scil. elsewhere בְּשִׁבְעָה לַחֹדֶשׁ 30<sup>20</sup>, 2 K. 25<sup>8</sup>. In the later style בִּדְשׁ or בּו (scil. חֹדֶשׁ), after the number of the day, is only found when the month has been mentioned previously, Num. 10<sup>11</sup>, Ezr. 10<sup>9</sup>, Est. 8<sup>9</sup> 9<sup>1</sup>. 17. [מִשְׁקֶשֶׁת שְׁנֵי מִטְרִי] ἐκάστου ἀπόμοιραν (=share, ἄλ. in 5) =שְׁנֵי מִשְׁקֶשֶׁת, cp. נֶחֱשׁ Ps. 4<sup>7</sup>; so Co. ingeniously. 22. [מִשְׁקֶשֶׁת] ἀπὸ ἐκάστου ἀγροῦντος καὶ ἀπόκτητον, ΣΘ 23<sup>1</sup>. For מ' cp. Mic 2<sup>12</sup> מִשְׁקֶשֶׁת, Is. 53<sup>6</sup>, Ps. 107<sup>17</sup>. [וְהָאֵלֹהִים] So 5, but שְׁבַע יָמִים, מ' שְׁבַע יָמִים, is an improbable expression. When 21 was altered to introduce before מ' שְׁבַע יָמִים, Ex. 34<sup>22</sup> J, Dt. 16<sup>10</sup>, מ' was removed from its original position before מ' שְׁבַע יָמִים; 5 found this already done, as the rendering τὸ πάχα ἐσθ' shews; but מ' שְׁבַע יָמִים is not correct Hebr. Read, therefore, מ' שְׁבַע יָמִים; Morgenstern l.c. supr. 105 prefers מ' שְׁבַע יָמִים. So Ex. 13<sup>7</sup> J, Lev. 6<sup>9</sup> P; for the accus. of relation with a pass. vb. cp. 40<sup>17</sup> n.; Kōn. iii. § 110. Ct. רִאשִׁית מ' Ex. 12<sup>16</sup>, 18, 20, Lev. 23<sup>6</sup> P and 5 here; מ' רִאשִׁית Dt. 16<sup>3</sup>, 8.—22. מ' שְׁבַע יָמִים. For the constr. cp. vv. 23, 24 and 43<sup>26</sup> n.—[וְהָאֵלֹהִים] εἰς καὶ τοῦ οἴκου, perh. recollecting Lev. 16<sup>6</sup>.—23. [וְהָאֵלֹהִים] adds καὶ θυσίαν=מִנְחָה v. 24. See 4<sup>10</sup> n.—24. מ' שְׁבַע יָמִים bis εἰς πέμμη=cake, so 46<sup>6</sup>, 7, 11; cp. v. 11 n. above.—[תַּעֲשֶׂה] ποιήσεις, 5 om.—25. מ' שְׁבַע יָמִים [כֹּחַ] וְכַעֲלָה, an improvement. This is not an instance of the correlative כ . . . כ, but a free adaptation of it; cf. b is correlative to vv. 23<sup>1</sup>. [וְהָאֵלֹהִים] transliterates τὸ μαννά, as in 46<sup>6</sup>, 7, 11, 14, 15, 20; 5 each time τὸ μαννά. This curiosity occurs eight times elsewhere in 5, e.g. 4 K. 8<sup>8</sup>, 9 17<sup>3</sup>, 4 20<sup>12</sup>, and in contrast to the usual rendering θυσία e.g. vv. 17, 23 46<sup>6</sup>. Different translators may have had a preference for one or other.

Ch. 46, 1-8. The prince's sacrifices; regulations for worship; territorial rights.—Regulations for the prince's sacrifices vv. 4-7, 11, continuing section (c) above p. 494, have been combined with regulations for prince and people when they attend the temple services vv. 1-3, 8-10; the latter body of rules seems to presuppose the existence of the former, and to have



been added subsequently (Hö.). There follows an ordinance respecting the daily sacrifice vv.<sup>13-15</sup>. Then, as a supplement to 45<sup>1-8</sup>, the prince's rights over his landed property are defined vv.<sup>16-18</sup>. See Analysis ii. E (a), F (b), C (b), p. 428.

V. 1. The inner eastern gateway is to be closed during the six *working days* of the week (only here), and opened on sabbaths and new moon days. The outer eastern gateway is always to be kept shut since Jahveh had entered by it, 44<sup>11</sup>. A special sanctity belonged to both gateways; hence the special observances attached to them.—*the day of the new moon*] Cp. v.<sup>8</sup>, and *new moon(s)* v.<sup>3</sup> 45<sup>17</sup>, Is. 1<sup>14</sup>, Ps. 81<sup>4</sup> [3], Ezr. 3<sup>5</sup>; the word also means *month*. In P the phrase is the 'beginning of the month' Num. 10<sup>10</sup> 28<sup>11</sup>.—2. To understand this description it must be remembered that (1) the E. inner gateway reversed the plan of the E. outer gateway; the porches faced each other, and the threshold of the inner gateway was at the W. end, and opened into the inner court; and (2) *without* means, not *from the outside*, but *on the outside*, as in 40<sup>19</sup> 41<sup>25</sup>, Dt. 32<sup>25</sup>, Lam. 1<sup>20</sup>. Thus the prince enters the inner E. gateway by the porch which is on the outside, opening into the outer court; he passes through the gateway and stands *by the door-post*, and worships *on the threshold* at the inner end, whence he can see all that is going on at the altar, without setting foot in the inner court. It is not stated, indeed, whether the door-post and threshold were at the E. or the W. end; but probably *the door-post* is that of 45<sup>19b</sup> i.e. at the W. end; the *threshold* (*miphthān*) was at the opposite end to the *threshold* or *sill* (*saph*) of the outer E. gateway 40<sup>6.7</sup>.—*his burnt offering and his peace-offerings*] See v.<sup>12</sup> 43<sup>27 n.</sup>, and cp. 2 C. 31<sup>3</sup> 35<sup>7</sup> for royal contributions to the altar. A sacrificial scene of this kind is represented on a seal from Memphis, described by S. A. Cook *Rel. of Anc. Pal.* 39 f.—3. The people are to *worship before Jahveh* in the outer court; cp. v.<sup>9</sup> 45<sup>22</sup>, 1 S. 1<sup>10</sup>. Unlike the prince, they are to stay outside the inner E. gateway, but they can look through it to the altar and the priests; cp. Ps. 5<sup>8</sup> [7].—4 f. The Sabbath sacrifice. As compared with later practice, described in Num. 28<sup>9.10</sup> P<sup>2</sup>, the amount here is larger. Num. 28<sup>3-8.10</sup> P<sup>8</sup>, however, orders the daily regular sacrifice in addition, thus making the Sabbath sacrifice double the amount offered every morning and evening. These additional sacrifices on sabbaths and other occasions were known in still later times as *mūsāph* i.e. 'additional'; the *mūsāph* was offered between the two daily sacrifices, immediately after the morning 'ôlā, by the same priests and with the same rites; *Siphre* on Num. 28<sup>10</sup> (p. 54 ed. Friedmann); *Shabbath* 24a.—5. *and for the lamb a minhā, the gift of his hand*] i.e. the amount of the prince's meal-offering is to be optional, cp. v.<sup>11</sup>;

similarly Dt. 16<sup>17</sup>; in v.<sup>7</sup> below the phrase is varied. This voluntary element in the sacrifices does not appear in P. We have early evidence for special offerings being presented on sabbaths, as on new moons and other feasts, e.g. Is. 1<sup>13</sup>, Hos. 2<sup>13</sup> [11], but no record of the kind of sacrifice offered. The practice of P's regulations is alluded to in post-exilic times, Neh. 10<sup>34</sup> [33], 1 C. 23<sup>31</sup>, 2 C. 8<sup>13</sup> 31<sup>3</sup>, Judith 8<sup>8</sup>, Col. 2<sup>16</sup>, Jos. Ant. iii. 10, 1. For the *hîn* see 45<sup>10. 24</sup> n.—6 f. Sacrifices on the day of the new moon. Again contrast the ordinance in P<sup>8</sup>, Num. 28<sup>11-15</sup>; here less is required for the 'ôlâ, more for the *minhâ*, the amount of the *minhâ* for the lambs is optional, and the libation is not mentioned. In P<sup>8</sup>, on the other hand, the amount of the *minhâ* is proportioned to the size of the victim, a sin-offering is included, and the whole forms an addition to the daily sacrifices. The earlier codes JE, D, H ignore the celebration of the new moon (in P only again Num. 10<sup>10</sup>), perhaps because it was associated with heathen practices; but the festival was ancient and popular, as we learn from 1 S. 20<sup>5</sup>, 2 K. 4<sup>23</sup>, Is. 1<sup>13</sup>, Hos. 2<sup>13</sup> [11], Am. 8<sup>5</sup>; it had recovered its place by the time when the later law took shape, partly, no doubt, on account of its hold upon the people, partly because the succession of festivals was determined by the new moons. See Gray *Numbers* 410; and cp. the reff. given on v.<sup>5</sup>, and Ezr. 3<sup>5</sup>.—7. *as his means allow*] lit. *as his hand reaches*, the phrase used by H and P, Lev. 5<sup>11</sup> 14<sup>21f.</sup> 30-32 25<sup>26. 47. 49</sup> 27<sup>8</sup>, Num. 6<sup>21</sup>; cp. v.<sup>5</sup> n.—and oil] See 45<sup>24</sup> n.—8. The prince is to enter *by way of the porch* into the gateway, i.e. the inner E. gateway we may suppose, and he is to leave *by the same way*, cp. 44<sup>3</sup>; in other words, he must not set foot within the inner court.—9. So far, the rules for the lesser holy days, which the people attended as they pleased; now comes a rule for *the appointed seasons* (as distinguished from sabbaths and new moons, cp. Lev. 23<sup>4ff.</sup>, 2 C. 8<sup>13</sup>), the great festivals which every one was bound to attend, Ex. 23<sup>17</sup> E 34<sup>23</sup> J, Dt. 16<sup>16</sup>. The worshippers would arrive in crowds, and to secure some kind of order each person is told to pass straight through the outer court, pausing, of course, to worship at the inner E. gateway; if he enters by the N. he is to go out by the S., and *vice-versâ*. If a large number entered from opposite sides and met at the inner E. gateway, there would be a certain amount of confusion, but not so much as if the two processions turned round and went out by the way they entered: it is the turning which is forbidden.—*come into the presence of Jahveh*] The old expression for visiting the sanctuary was *to see the presence of Jahveh* Ex. 23<sup>15</sup> E 34<sup>20. 23f.</sup> J, Dt. 16<sup>16</sup>, at the annual pilgrimages, or on other occasions *to come to see the presence of*



*Jahveh*, Dt. 31<sup>11</sup>, 1 S. 1<sup>22</sup>, Is. 1<sup>12</sup>, Ps. 42<sup>3</sup> [2], altered by later scruples to *be seen in the presence of Jahveh*; add Ex. 23<sup>17</sup>. A still further modification is that in the text, only again Ex. 28<sup>30</sup>. 35 P. —at the appointed seasons] i.e. Passover-Mas̄soth and Tabernacles, 45<sup>21</sup>. 23; though the term is wider than *hag* 45<sup>17</sup> n., and would include the Days of Expiation and New Year.—for 'he' shall go straight out] lit. in front of himself, prob. not in front of it, the gateway, as **SV**. **M** reads *they shall go out*; but the Hebr. marg., many MSS, Vrs. give the sing.; cp. the end of v.<sup>10</sup>.—10. And the prince (shall be) in the midst of them etc.] On sabbaths and new moons the prince enters and takes up a privileged position by himself within the inner E. gateway; but on the great festivals he goes in and out as one of the congregation; such seems to be the meaning of the text (Hitz. Toy). **S** reads differently, 'And the prince in the midst of them, by the gate at which he entered by it he shall go out'; this retains the prince's privilege, and says the opposite to **M**; Co. and He. prefer it, on the ground that the mention of the prince implies a contrast to the people. **M**, however, is supported by **S**; and the contrast lies between the prince's action on ordinary holy days and at the great festivals. As in v.<sup>9</sup> l. 'he' shall go out.—11. And on the festivals and at the appointed seasons] For the distinction see v.<sup>9</sup> n. Cp. Ps. 42<sup>5</sup> [4]. On these occasions the meal-offering accompanies the burnt offering as on sabbaths and new moons vv.<sup>5</sup>. 7; the latter sacrifice, though implied, is not actually named; perhaps 'ôlâ has dropped out by accident. The unusual phrase *gift of his hand* v.<sup>5</sup> is repeated; **S** renders the customary idiom used in v.<sup>7</sup>.—12. The prince's freewill offering, an extraordinary sacrifice which he offered spontaneously. It had long been the custom for an individual worshipper to make an offering of this kind, e.g. Am. 4<sup>5</sup>, and it is regulated by the later codes, Dt. 12<sup>6</sup>. 17; H, Lev. 22<sup>18</sup>. 21. 23 23<sup>38</sup>; P, Lev. 7<sup>16</sup>, Num. 15<sup>3</sup> 29<sup>39</sup>; in these passages it is associated with the offering made in accordance with a vow; cp. Ps. 119<sup>108</sup>. This freewill offering could take the form either of a burnt offering, or of peace-offering involving a sacred meal (v.<sup>2</sup> 43<sup>27</sup> n.). The latter are mentioned in Lev. 22<sup>21</sup>; the alternative, only here. **S** om. freewill offering where it occurs the second time, **S** gives the word once; the repetition is superfluous.—the gateway which looks eastwards] i.e. the inner gateway, vv.<sup>1</sup>. 2; it was there that the priests or Levites prepared the sacrifices, 40<sup>38</sup>-43. This v. appears to be a supplement to vv.<sup>1</sup>-10, and assigns a further privilege to the prince: instead of the gateway being left open till the evening on sabbaths and new moon days (v.<sup>2</sup>), it is to be opened for the prince to make his voluntary offering and closed as soon as he has finished.

—Vv. 13-15. The daily sacrifice. One lamb as an *‘ôlâ*, and one-third of an ephah of meal with one-sixth of a hin of oil as a *minhâ*, is to be offered every day in the morning. Before the exile a daily sacrifice was customary at the sanctuaries of the N. kingdom (1 K. 18<sup>29. 36</sup>) and in Jerusalem (2 K. 16<sup>15</sup>); it was offered in the evening (1 K. 1.c.) or morning (2 K. 3<sup>20</sup>), and called a *minhâ* (see on v. 14); 2 K. 16<sup>15</sup> speaks of an *‘ôlâ* in the morning and a *minhâ* in the evening. The present regulation marks an advance on pre-exilic custom, in so far as it specifies the time and the amount of the sacrifice. P goes still farther, and requires two sacrifices daily, morning and evening, each consisting of one lamb as an *‘ôlâ*, and one-tenth of an ephah of fine flour and one quarter of a hin of oil as a *minhâ*, with a libation of wine in addition; the amount is thus less than here, but the sacrifice is doubled; Ex. 29<sup>38-42</sup>=Num. 28<sup>3-8</sup>. In P's legislation the *tāmîdh* or 'continual offering' (see v. 15) has become the main constituent of worship, so much so that the sacrifices on sabbaths and festivals do not supersede, but only supplement it. Such was the practice in the fourth cent. B.C., as the Chronicler testifies, Neh. 10<sup>34</sup> [33], 1 C. 16<sup>40</sup>, 2 C. 13<sup>11</sup> 31<sup>1</sup>, and it lasted down to A.D. 70, to judge from the Mishnâ, *Tamid* iv. 1. Though the expression *evening minhâ* occurs in Ezr. 9<sup>4\*</sup>, Dan. 9<sup>21</sup>, this does not point to anything different; long usage, going back to 1 K. 18<sup>29. 36</sup>, had fixed the term, and it continued to be current down to Rabbinic times, as in the phrases *morning-prayer*, *afternoon-* (lit. *minhâ*) *prayer*, generations after the daily sacrifices had ceased; *Berâkoth* iv. 1. It is significant of the place which the *tāmîdh* had come to hold, that to 'take away the continual burnt offering' meant to the faithful an abolition of all public worship, Dan. 8<sup>11-13</sup> 11<sup>31</sup> 12<sup>11</sup>, 1 Macc. 1<sup>45</sup>. See further Wellhausen *Hist. of Isr.* 79 f.—a *he-lamb of the first year*] lit. *the son of his year*, i.e. a year old and thus fit to be an offering; the idiom is characteristic of P, Lev. 12<sup>6</sup> 14<sup>10</sup> 23<sup>12</sup>, Num 6<sup>12. 14</sup> 7<sup>15ff.</sup> 15<sup>27</sup>.—*thou shalt offer*] 'Moses' or 'Aaron' or the head of the priesthood is addressed as in 45<sup>18-20</sup>; see pp. 470. 494. The 2nd pers. sing. should, not be changed to the 3rd, and the reference thus made to the prince (some MSS 69); though *offer* lit. *make* can be used in connexion with the prince, in the sense of *to provide* vv. 7. 12 45<sup>17. 22. 25</sup>, or with the priest vv. 2. 14<sup>f.</sup> 43<sup>25. 27</sup>, in the sense of *to sacrifice*.—*every morning*] For earlier and later practice see above. —*thou shalt offer it*] Again some MSS and 69 'he shall offer it'; but the change obliterates a feature which distinguishes this section from the preceding one.—14. The amount of the *minhâ* for the daily sacrifice is fixed, whereas on sabbaths and new moons it is optional, vv. 5. 7. One-sixth of an ephah=c. 12



pints or 7 litres of meal; one-third of a hin=*c.* 4 pints or 2 litres of oil; see 45<sup>13, 24</sup> *n.* In earlier times the term *minhâ* was used for a tribute or offering in general, whether of grain or of animals, e.g. Gen. 4<sup>3-5</sup>, 1 K. 18<sup>29, 36</sup>; it was not till later that the term came to denote the *meal-offering*. For *thou shalt offer* 2 Hebr. MSS ~~סס~~ read *he shall offer*; see on v. 14.—*to sprinkle the fine-flour*] This kind of flour, *sôleth* (16<sup>13</sup> *n.*), is everywhere required by P for the *minhâ*, e.g. Ex. 29<sup>40</sup>, Lev. 2<sup>1</sup>, Num. 28<sup>5</sup>; formerly any meal such as barley, the staple food of the poor, could be offered, Jud. 6<sup>18</sup>, 1 S. 1<sup>24</sup>, Num. 5<sup>15</sup>. The verb *to sprinkle* occurs only here.—At the end of the v. *M* reads *perpetual ordinances continually*, which seems to combine P's formula *a perpetual ordinance* Ex. 12<sup>14, 17</sup> etc. with *ordinances of the continual-offering* (*tâmidh*), cp. 43<sup>18</sup> 'ordinances of the altar.' *M*'s reading is not only improbable in itself, but has little support: thus 16 MSS and all the Vrs. have the sing. *ordinance*, and although *ס*<sup>3</sup> om. *perpetual*, probably the correct form of the text is *a perpetual ordinance*.—15. *And they shall offer*] The subj. is 'the priests,' understood. The v. repeats in a summary form the provisions of vv. 13, 14.—*a continual burnt offering*] The technical name of the daily sacrifice in P, Ex. 29<sup>42</sup>, Num. 28 and 29 (fifteen times), Ezr. 3<sup>5</sup>, Neh. 10<sup>34</sup>; cp. 2 C. 2<sup>3</sup>. From this usage came the later habit of calling the daily sacrifice *the tâmidh* for short, Dan. 8<sup>11-13</sup> 11<sup>81</sup> 12<sup>11</sup>.—Vv. 16–18. The prince's rights over his land: a supplement to 45<sup>1-8</sup> 48<sup>8-15</sup>; Analysis ii. C (b), p. 428. The prince may bequeath land to his family; he may grant estates to his servants or officials, but such gifts must revert to him in the year of release. Thus while he is to enjoy security of tenure, his rights are limited; there must be no permanent alienation of the land. And further, the prince is forbidden to increase his territory by arbitrary power at the expense of his people.—16. The solemn formula marks the beginning of a section not connected with what immediately precedes.—*it is his inheritance, it shall belong to his sons*] So the punctuation; a better sentence is obtained by following *ס*, and ignoring the accents: 'when the prince gives a gift to one of his sons *'out of'* his inheritance, *it shall belong* to his sons; it is their possession as an inheritance'; 2 C. 21<sup>3</sup> supplies an illustration; for *possession* see 44<sup>28</sup> *n.*—17. Even in the case of the prince absolute ownership of land is forbidden, in accordance with the principle which lies behind the custom of redemption (Jer. 32<sup>6ff.</sup>, Ruth 4) and the law of inheritance (Num. 27<sup>7-11</sup>); indeed, later theory held that Jahveh was the ultimate Owner of the land of Israel (Lev. 25<sup>23</sup>). But though *the year of release* is referred to here as an established institution needing no comment, it is not mentioned else-

where. Can the Seventh Year be meant? In the old law Ex. 23<sup>10, 11</sup> E the land is to lie fallow every seventh year, and in Lev. 25<sup>1-7, 20-22</sup> H this becomes a fixed law for the whole country. But there is nothing in these laws about the restoration of land to its original owner; that is to take place in the *fiftieth* year, Lev. 25<sup>13-15</sup>; and a fifty years' tenure is more probable than one of seven years in the case of land granted by the prince to his servants. Hence the allusion here may be to the jubile, as Rashi and Kimḥi think; and the word *release* in connexion with the land actually occurs in the jubile-law, Lev. 25<sup>10</sup>; elsewhere only in Jer. 34<sup>8, 15, 17</sup> (of slaves) and Is. 61<sup>1</sup> (of captives). But there are doubts about the jubile. Many hold that it was a mere paper-law invented by the priests, because, among other reasons, no mention of it is found in any pre-exilic document; nevertheless Lev. 25 describes a definite law which was evidently well known. After the exile the jubile was not observed; so most scholars think (Driver-White *Leviticus* 97 f.). Possibly the law on the subject was taking shape at the time when the present regulation found its way into Ez.'s book.—*only the inheritance 'of' his sons shall belong to them*] So ~~SS~~, slightly correcting ~~Al~~.—18. The prince is not to lay hands upon the fields of the people, a form of oppression which used to take place in the days of the monarchy, e.g. 1 K. 21; cp. 1 S. 8<sup>14</sup>, Is. 5<sup>8</sup>, Mic. 2<sup>2</sup>; and see ch. 45<sup>8, 9</sup>.—*that they be not scattered*] Illustrate from the figure of the sheep and their shepherds, 34<sup>5ff.</sup>.—Vv. 19-24. Rooms for cooking the sacred meals: a supplement to the description of the temple; Analysis i. (b), p. 427. Clearly this section belongs to the Vision; the heavenly 'man' acts as guide to the prophet, shews him the chambers and explains their purpose; see p. 425. Where the present passage originally stood we cannot tell; it would suitably follow 42<sup>14</sup>; or vv.<sup>19, 20</sup> may have come after 42<sup>14</sup> (the priests' chambers), and vv.<sup>21-24</sup> after 40<sup>17</sup> (the chambers round the outer court).—19. *And he brought me through the entrance which was beside the gateway*] Probably the entrance described in 42<sup>9</sup>, and the one on the N., Fig. ii. V. For the reason just given, it is not safe to connect this change of position with 44<sup>4</sup>, where the prophet was last left standing.—*to the holy chambers 'which' belong to the priests, facing north*] These are the chambers running parallel to the temple on either side, with a passage or 'walk' between each block, 42<sup>1, 4, 7f. 10-13</sup>; Fig. ii. S S<sup>1</sup>. Only the northern buildings are described; those on the south are to be understood as similar; cp. 42 ll.cc.—*and behold there, a place at the side of them westward*] The indication is somewhat vague; probably the room marked W in Fig. ii. is meant, at the far



end of the longer chamber on each side of the temple. Davidson suggests that this room should perhaps be extended right back to the outside wall, Fig. ii. F.—20. *And he said unto me, This etc.*] The Guide explains, as in v.<sup>24</sup> 41<sup>4</sup> 42<sup>13</sup> 44<sup>2</sup> (corr.) 47<sup>8</sup>.—*where they shall boil . . . 'and there' they shall bake*] So as to eat their portions of the guilt-offering, the sin-offering and the meal-offering; cp. 42<sup>13</sup> 44<sup>29</sup>. For the baking of the *minhâ* see on v.<sup>5</sup> above, 45<sup>24</sup> n., Lev. 24<sup>10</sup>. A slight correction of **𐤀** *who* or *where* is needed; l. *and there* with **𐤅**.—*to make the people holy*] Holy things must be kept within a holy place, and eaten there; cp. Ex. 29<sup>32</sup>, Lev. 6<sup>9</sup>. 19 [16. 26] 7<sup>6</sup> 10<sup>12f.</sup> 17<sup>1</sup>, Num. 18<sup>9</sup>. 10; for the supernatural danger see ch. 44<sup>19</sup> n.—21. The prophet is now brought into the outer court and *led across it to the four corners*; in each of these was a small enclosure, also called a *court*; the four served as kitchens, where the Levites boiled the offerings of the people in preparation for the sacrificial meals. See Fig. ii. X. For the word *corner* see 41<sup>22</sup> n.—22. *four enclosed courts*] The rendering *enclosed* is hardly more than a guess. Syriac uses the verb in the sense of 'to bind,' which, applied to courts, might mean 'framed' with timbers, or 'bonded' into the walls; here perhaps 'courts constructed with walls' only. Hence the traditional explanation 'unroofed' 'uncovered'; *Middoth* ii. 5b says that the word 'means without roofs,' similarly Kimhi in his comment on **𐤕**=**𐤀**. With the change of one letter **𐤅𐤅** read 'little,' and Jerome adopts this, proposing to render 'atriola'; many moderns follow him, but the emendation substitutes a rather weak word for one which is worth keeping.—The length was *forty (cubits)* i.e. from E. to W., and the breadth *thirty* i.e. from N. to S., *the same measure in the four of them*. As usual, *length* is the larger dimension, *breadth* the smaller, e.g. 40<sup>21</sup>. 33. 36. 49 41<sup>12</sup>, 1 K. 6<sup>3</sup>. For *the same measure* cp. 40<sup>10</sup>; **𐤅𐤅𐤕** supply 'cubits.'—The word at the end of the v. *made with corners* is marked in **𐤀** as suspicious, and should be struck out, with **𐤅𐤅𐤕**.—23. *And a course (of masonry) was round about within them, round the four of them*] We are to think of a low wall (lit. *a row*, cp. 1 K. 6<sup>36</sup> 7<sup>12</sup>) surrounding each of the four corners; on the ground below and within these walls recesses were made for the hearths or *boiling-places* where the meals were cooked.—24. *And he said to me* (cp. v.<sup>20</sup> n.), *These are the kitchens*] lit. 'houses of those who boil.' One of the duties of the Levites, *ministers of the house*, was to help worshippers to prepare the sacred meals, see 44<sup>11</sup> n.—The section vv.<sup>19-24</sup> thus completes the circuit of the buildings, and if it were placed after 42<sup>14</sup> (but see note), 42<sup>15-20</sup> would make a fitting conclusion,

Ch. 46, i. השנה ימי העבודה ששן] ἡμέρας τὰς ἐνεργούσας, in Rabb. Hebr. חטול. In I S. 20<sup>19</sup> טח take היום המעשה as = 'on the working day' distinguished from the feast-day, בימים ודווא, ט; but wrongly.—2. [על מווה מעשה] ἐπὶ τὰ πρόθυρα τ. πύλης i.e. threshold, so טח=מחן 47<sup>1</sup>. It is doubtful, however, whether the Vrs. read מחן here, because ט uses the same translation for מחן v.<sup>3</sup>, i.e. for three different Hebr. words in the same context. See g<sup>n</sup> n., and ct. 45<sup>19</sup> —3. [והשונו עמ' אד'] For the constrn. cp. 22<sup>29</sup> 33<sup>2</sup> 39<sup>18</sup>.—5. ומנח אמה] renders καὶ παραδ πέμμα, 'A δῶρον ὁ θυσιαν, see 45<sup>28</sup> n. 10 n.; מנח=θυσια. ט inserts ימעח after ומנח and אמה לפר from vv. 7.<sup>11</sup>, and renders אמה by אזה, which =  $\frac{1}{3}$  of an ephah.—6. תמיסם. Either a correction of תמים to agree with Num. 28<sup>11</sup>, or a slip for תמים Q.or, many MSS, Vrs.—'ושנת כ'—Q.or ושנת; + והמים as v.<sup>4</sup>.—אלי תמיסם.=תמים.'או.—ויור'.—ט, εἶσαι, ct. om.—ימעח מנח... אמה.] See 43<sup>25</sup> n. בנשר תשיני דו.—τ καθὼς ἐὰν ἐκποιή [Α εἰ ποιή] ἢ χεῖρ αὐτοῦ. In the Pent. ἐρίσκει ἢ χ. αὐτοῦ vel sim.—8. וברבו.] The suff. refers to הוא, אולם השק, so κατὰ τ. οὔδον τ. πύλης. —ובו, cp. ומרבו 44<sup>3</sup> =ו=ב. —מנח. Kt.or ינא Q.or ינא.—9. שער צפון.] τ. πύλης τ. βλεπούσης πρὸς βορράν, cp. 8<sup>14</sup> n. צפונה.—ש' cp. 45<sup>1</sup> n.—מנח.] Kt., ינא Q. As in v.<sup>10</sup> the י may be a dittograph of the following.—10. בבואם יבוא ובצונם.—11. מנח אשר=בנח אשר. ט adds an explanatory μετ' αὐτῶν after אשר.—'ובו. Many MSS טח AV. 'shall go forth' (sing.), but RV. 'they shall go forth together'; i.e. the RV. restores מ where the AV. had departed from it; for other instances see Am. 5<sup>26</sup>, Hag. 1<sup>2</sup>, Job. 37<sup>2</sup>, 2 C. 3<sup>1</sup>.—11. ובמועדים] καὶ ἐν ταῖς πανηγυρεῖσιν, in ט only again Hos. 2<sup>11</sup> [13], Am. 5<sup>21</sup> (=עדת).—in N.T. Heb. 12<sup>22</sup>; ct. ἐν ταῖς ἑορταῖς v.<sup>9</sup>.—τ καθὼς ἐὰν ἐκποιή ἢ χεῖρ αὐτοῦ, so ט; in all three places ט=כיון.—12. בנח ליח.] The second נח may have been introduced because ליח 'was a familiar combination, Ex. 35<sup>29</sup>, Ezr. 3<sup>8</sup> 8<sup>8</sup> (He.). . . om. the first נח; 'ΑΣΘ=מ. קרים.—ט+ 'which is shut,' cp. v.<sup>1</sup>.—ומנח. . . om. The act. with an indefinite subj. =a pass.; G-K. § 144 d.—13. בבקר בבקר.] πρωτ or τὸ πρωτ vv.<sup>14</sup>, <sup>15</sup>, so in Ex. 16<sup>21</sup> 36<sup>8</sup>, Lev. 6<sup>5</sup> טכ, 1 C. 23<sup>30</sup>, 2 C. 13<sup>11</sup>; but often πρωτ πρωט Ex. 30<sup>7</sup>, 2 S. 13<sup>4</sup>, Is. 28<sup>19</sup>, Zeph. 3<sup>5</sup>; cod.<sup>A</sup> Ex. 16<sup>21</sup> 36<sup>8</sup>; cod.<sup>Bab</sup>, Lev. 6<sup>5</sup>. It is not clear, therefore, that ט read בבקר only once. ט renders semper mane, but in vv.<sup>14</sup>, <sup>15</sup> cata mane mane, a curiosity which occurs no where else in ט.—ליח.] Cp. Num. 28<sup>5</sup>, <sup>24</sup> and ch. 4<sup>10</sup> n.—ועשה אתו.—ט om.—14. לים.] The רסח in Aram.=sprinkle, Levy Chald. Wörterb. ii. 429; the noun רסיס Cant. 5<sup>2</sup>=drops of dew.—ומנח וקחו עלום המיר.] קחו עלום. Some, e.g. Kön. iii. § 318 f, prefer מקרי המיר, treating ו' as a gloss added to emphasize המיר. Either may be right; on the whole ימיר belongs rather to וקחו עלום המיר v.<sup>18</sup>.—15. ועשו Kt.; עשו Q. טח; ט=עשו; ט faciet.—את הנכש.—ט plur., to agree with P's regulation; though ט reads the sing. in v.<sup>13</sup>.—עולת המיר.] Strictly 'ח is a noun=continuity, but usually an adv.=continually; in this phrase it has the former sense; in Num. 28. 29 it is written with the art.—בבקר כ'.] בטכ, see on v.<sup>13</sup>.—16. נתלו.] ἐκ τῆς κληρονομίας αὐτοῦ, and take מי as the subj. of נתלו.—לבנויות חיה.—ט B=בנ' אמות, ט A=מ; ט om. the clause. In נתלו the prep. is both essential, cp. 45<sup>1</sup> n. 47<sup>14</sup>.—17. [לאחר סע'] Cp. 18<sup>10</sup> etc. G-K. § 130 g.—[וחירו.] Perhaps a loan-word from Akk. diwāru='freedom,' used in the Code of Hammurabi § 117 of releasing debtors after three years of slavery. ט εὗς τοῦ εἵους τῆς ἀφέσεως, so in Lev. 25<sup>10</sup> for ויור, and as a paraphr. of ויור in Lev. 25<sup>12</sup>, <sup>13</sup>. In Alexandrian Gk., lands ἐν ἀφέσει were those exempt from taxes, so Rosetta Stone; Deissmann Bible St. 100 f.—נפש.] Perf. 3 f. sing. with old form of fem. ending for נפש; B-L. 405; G-K. § 72 o.—נתלו בניו.—Grammatically impossible: a mistake for נתלו, due to the neighbouring נתלו; Kön. iii. § 277 e. טח=מ. —18. לחותנם מאחותם.] Pregnant: 'to oppress them (and drive



them) out of their possession,' cp. 28<sup>16</sup>, Ezr. 2<sup>62</sup>. But מאחורם is om. by  $\mathfrak{S}^B$ ; it looks like a faulty anticipation of the next word.—[למען אשר לא] See 14<sup>11</sup> n.—19. אֶלְדִּתְשׁוֹת הָק' So Ben-Asher points; Ben-Naphtali אֶלְדִּתְשׁוֹת הָק' treats תלשכות as the constr. st. with the article, an anomaly which makes the reading doubtful; to be correct l. תלשכות הָק' as 42<sup>13</sup>; Dr. § 191, Obs. 2.  $\mathfrak{S}^B$  read 'ל as a sing.—[אֶל הַדְּבָרִים] The prep. ל by itself cannot properly mean 'belonging to'; the relative is needed, so l. אֶל הַדְּבָרִים. Possibly  $\mathfrak{S}^B$  arose from an abbreviation 'א, see 36<sup>7</sup> n., or from a faulty repetition of the preceding יָקָה.—אֶל הַדְּבָרִים Kt. 'at the side of them,' Q. גִּדְּתָם 'in the innermost part'; the Kt. is preferable, cp. Gen. 49<sup>13</sup>.  $\mathfrak{S}^B$  om. יָמָה and rends. *κεχωρισμένος* = נִפְרָד, or merely a guess; some MSS add *κατὰ θάλασσαν* (Field).  $\mathfrak{T}$  Lag. follows Kt., at their end' (Co. 127);  $\mathfrak{S}^B$  = Q. 'in the outskirts thereof.'—20. [אֶשֶׁר יֵאָמֶר] l. וְשֵׁם יֵאָמֶר,  $\mathfrak{S}^B$  *καὶ ἐκεῖ πέψουσιν*, similarly  $\mathfrak{S}^B$  'and take in it.'—21. [מִקְצֵעוֹ] In v. 22 מִקְצֵעוֹת, so Ex. 26<sup>23</sup> = 36<sup>29</sup>, Mishn. *Middoth* ii. 5b.  $\mathfrak{S}^B$  rends. first of all μέση, and then τὰ κλίτη, τὸ κλίτος = lit. 'a slope,' so 'further end.'—[חָצֵר וְגוֹ'] For the distributive doubling see 4<sup>6</sup> n.—22. [חָצֵר וְגוֹ] In  $\mathfrak{T}$  and Syr. קָסַר = 'bind, wreathe,' cp. Hebr. קָסַר; *Thes. Syr.* 3589 quotes an expression כִּסְרָא קִסְרָא = 'houses of wicker-work.'  $\mathfrak{S}^B$  is confused here, but gives αὐλὴ μικρά (sing.), implying חָצֵר, so  $\mathfrak{S}^B$ ; for the confusion of ח and ק see 42<sup>8</sup>. 10.  $\mathfrak{S}^B$ .  $\Sigma$  αὐλὴ συννημένη = שְׁרֹת in the Syr. sense; cod. 62 (Field in loc.) ἐπὶ τὰ ἐν ταῖς γωνίαις τῆς αὐλῆς αὐλὰ τεθνυμαμένη = קִסְרָת 'incense.' The explanation in *Middoth* ii. 5b is קִסְרָת Pu. ptc. of קָסַר 'with beams'; see Hollis *Archaeol. of Herod's Temple* 285. Torrey *Ps.-Ez.* 87 thinks that an Aramaic scribe instinctively wrote קָסַר for קָצַר 42<sup>8</sup>; but in Aram. קָצַר would mean 'shortened,' e.g.  $\mathfrak{T}$  Ps. 102<sup>24</sup>; why should an Aram. scribe change a familiar Aram. word into an unfamiliar?—מִקְצֵעוֹת for קָצַר Hoph. ptc. with unelided ה, G-K. § 52 q. The vb. only here; it is either a late gloss or incorrectly repeated from קָצַר in cl. a.; the Mass. marks the form with dots, B-L. 79.—23. [וְגוֹ] plur. שְׁרֹת, an alternative form to טוֹרִים 1 K. 7<sup>4</sup>. 12; ct. meaning of שְׁרֹת in ch. 25<sup>4</sup>.  $\mathfrak{S}^B$  renders ἐξέδραι, which is used for לִשְׁכּוֹת v. 19 42<sup>1-13</sup>; in 1 K. 7<sup>2-13</sup> στίχος.—[כְּבִיב בָּהֶם] So  $\mathfrak{S}^B$  ἐν αὐτοῖς, i.e. the low walls were inside the four corners. If the meaning were 'round about them' the Hebr. would be [וּמִבְשָׁלוֹת עָשׂוּ]. כְּבִיב בָּהֶם (cp.  $\mathfrak{T}$  עֲבִידִין לְדוֹן) For the constr. see. 40<sup>17</sup> n. For the fem. form denoting a vessel that is handled cp. *CIS.* iv. 434 seems to have the same sense.—24. [בֵּית הַמִּבְשָׁלִים] Plur. of the compound בֵּית הַמִּבְשָׁל, with the second of the two words in the pl., cp. בֵּית אֲבוֹה, בֵּית בְּמוֹת, G-K. § 124 r.  $\mathfrak{S}^B$  naturally trs. οἱ οἶκοι τῶν μαγειρῶν, so one Hebr. MS. בָּהֵי.—[יֹבֵה] Sing. coll.  $\mathfrak{S}^B$  τὰ θύματα.

**Ch. 47, 1-12. Waters from the temple.**—The characteristic features of the Vision appear for the last time; see pp. 425 f., and Analysis i. (k). The temple has been surveyed in detail; Jahveh has hallowed it by His return, and laid down rules for its ministers; henceforward it is to become the centre of the national life and a source of blessing to the whole country. How this will be brought about the Vision now reveals. The prophet is shewn a land transformed by a stream, where no stream was before, descending from the holy mount, gathering volume as it flows, turning the rocky wilderness into a paradise, sweetening at last the water of the Dead Sea itself;

and all the time springing from the threshold of the temple, that is, from Jahveh's immediate Presence. With this significant revelation, we may believe, the series chs. 40-42 43<sup>1-12</sup> || 44<sup>1-8</sup> 44<sup>9-24</sup> 28-30 46<sup>19-24</sup> originally ended, a fitting climax to the whole. So Herrmann (with hesitation) *Ezechielst.* 59; Steuernagel *Einl.* 595; cp. *ZATW.* 1924, 108.

This physical transformation of the land, foreshadowed already in 34<sup>26-30</sup> 36<sup>8-12</sup> 30-36 37<sup>25-28</sup>, is no mere symbol of supernatural grace; God's Presence had brought down heaven to earth, and the prophet could see what had happened and judge of Israel's felicity in the coming age. Nor did the vision disappear at once; later prophets and apocalyptic writers caught glimpses of it, while adding features of their own; specially notable are such passages as Zech. 13<sup>1</sup> 14<sup>8</sup>, Joel 4<sup>18</sup> [3<sup>18</sup>], Ecclus. 24<sup>30†</sup>, Enoch 26<sup>2-3</sup>, John 4<sup>14</sup> 7<sup>37-38</sup> (Burney *Aram. Origin of the Fourth Gosp.* 109 ff.), Rev. 22<sup>1-2</sup>. In Judaism the water-drawing on the feast of Sukkoth owed much of its symbolic ceremonial to the present description; Thackeray *Sept. and Jew. Worsh.* 62 f. To early Christian writers Ezekiel's stream became a figure of Baptism; e.g. Ep. of Barnabas xi. 10, Melito of Sardis (below), Theodoret's and Jerome's commentaries in loc., and probably no. 6 of the Syriac *Odes of Solomon* (Bernard *Texts and Studies* viii. 3. 56 f.). In the Coptic Church Ez. 47<sup>1-9</sup> is the eighth lesson for the blessing of water on the eve of the Epiphany (Lord Bute and Dr. Budge *Blessing of the Waters* 112-114). Somewhat differently vv.<sup>2</sup> and <sup>9</sup> are applied in the Roman and Sarum office for the aspersion of the people with holy water on Sundays during the Paschal season: the fine antiphon runs 'Vidi aquam egredientem de templo a latere dextro, alleluia. Et omnes ad quos pervenit aqua ista salvi facti sunt et dicunt alleluia' (Henderson *Processionale* . . . *Sarum* 4).

It is hardly possible to trace back the idea of a supernatural stream to the ancient myth of Paradise and its four rivers (Gressmann *Eschat.* 225 f.); but the site of the temple and Mt. Sion was certainly invested with attributes drawn from mythology, see 17<sup>22</sup> 40<sup>2</sup> n., and there is said to be still a belief that the four rivers flow beneath the Dome of the Rock (Canaan *JPOS.* ix. 64 ff.). More probably a suggestion came from the water-systems of Jerusalem as they existed in the time of Ezekiel. It has been supposed that there was even a spring within the temple enclosure; the Letter of Aristeas (c. 100 B.C.) iv. (b) describes an inexhaustible supply of water and underground reservoirs; Tacitus *Hist.* v. 12 also speaks of a 'fons perennis aquae'; but both statements may ultimately be based upon Ez. No well tapping a spring has yet been dis-



covered within the area ; and though earthquakes may have caused the disappearance of an earlier spring, it is only a conjecture that one ever existed (G. A. Smith, *Jerus.* i. 85 f.). More probably Ezekiel's stream was suggested by the water-system *outside* the temple, which was connected with the Virgin's Spring near the N.E. of the present area ; its water once flowed on the surface down the Kidron valley, until it was diverted, as it now is, through the tunnel under Ophel to the pool of Siloam ; Is. 8<sup>6</sup>, 2 K. 20<sup>20</sup>, 2 C. 32<sup>30</sup>, Ecclus. 48<sup>17</sup>, cp. Jos. *War* v. 4, 1. The nearest approach to the idealizing of this natural source may be found in Ps. 46<sup>5</sup> [4] 65<sup>10</sup> [9], Is. 33<sup>21</sup>. See further Gunkel *Das Märchen* (1921) 48 f. ; Mowinckel *Psalmenst.* ii. (1922) 13. 232. 284 f.

The style of vv.<sup>1-12</sup> makes a poor impression, but this is chiefly due to the notes of readers and the errors of scribes ; in many cases  $\mathfrak{G}$  shews how the text may be corrected. Very likely v.<sup>11</sup> is a later addition.

V. 1. *And he brought me back to the door of the house*] The subject must be the angelic Guide ; originally, no doubt, this was made clear, but when 46<sup>19-24</sup> was inserted, the sentence had to be altered, and the subject was left unexpressed. The prophet is now *brought back* to the place where he had stood before, in the inner court, 40<sup>48f.</sup>—*behold, waters issuing from below the threshold of the house towards the east*] The stream came out below the entrance of the temple, and flowed in an easterly direction passing the south side of the altar, and emerged into the open on the right of the outer eastern gateway. In the rest of the v. some glosses have crept into the text ; when they are removed, with the help of the Vrs. we may read : ' *and the waters were descending* ' ' *on the right side, on the south of the altar*. As the spectator was facing E., his right side would be the S. The source from which it sprang endowed the water with a mystical virtue. The conception finds parallels in other literature : thus Hesiod *Theogony* (beginning) invokes the Muses who frequent ' the dark-coloured spring . . . and altar of Zeus,' to express his belief in the sacred origin of the poet's inspiration ; and Milton imitates the thought in *Lycidas* ll. 15. 16 ' Sisters of the sacred well, That from beneath the seat of Jove doth spring,' cp. *Il Penseroso* l. 48 and *P.L.* i. ll. 10-12, where the heavenly Muse haunts ' Siloa's brook that flowed Fast by the oracle of God ' (*Par. Lost* ed. Verity 369).—2. Since the E. gateway was closed 44<sup>2</sup>, the Guide led the prophet out by the N. gateway, and so round to the E.—*to the outer gateway by the road which looks eastwards*] So  $\mathfrak{M}$  ; but *which looks eastwards* must define the gateway, not the road, e.g. 44<sup>1</sup> 46<sup>12</sup>. The words have been accidentally shifted ; read *to the outside of*

the gateway which looks eastwards. **SS** make the direction refer to the gateway.—and behold, waters trickling on the south side] i.e. of the E. gateway. The stream was destined to flow into the Dead Sea S.E. of Jerusalem; hence it leaves the temple enclosure from the S.E. The word rendered *trickling* is connected with the noun *flask* 1 S. 10<sup>1</sup>, 2 K. 9<sup>1-3</sup>; the Rabbis explain that 'in the future water, oozing out and rising as if from a flask, will come forth from under the threshold,' Tosephta *Sukka* iii. 3. But the rendering is not quite satisfactory, for the water must have been more than a trickle by the time it flowed outside the walls.—3. *When the man went forth to the east, with the line in his hand, he measured*] So the Hebr.; but the style is so poor that the text may be questioned. The simplest way of improving it is to read *And the man went forth* etc. The word for *line* (cp. Jer. 31<sup>39</sup>, 1 K. 7<sup>23</sup>) is different from that in 40<sup>3</sup>.—*water reaching to the ankles*] lit. *waters of ankles*, cp. v.<sup>4</sup> *waters of loins*. Most render *ankles* **TSV**, but *soles of the feet* is also possible; the word, which is a dual and occurs only here, means lit. *two extremities*. **S**, not knowing how to render it, transliterates the Hebr. and ingeniously makes it intelligible in Gk., ὕδωρ ἀφέσεως 'waters of remission'; no wonder that early Christian writers applied the phrase to the water of Baptism, e.g. Melito of Sardis, c. A.D. 170, says οὕτω καὶ Ἰεζεκιὴλ ἐν τῷ τέλει ὕδωρ ἀφέσεως ἐκάλεσε τὸ ἐκτυποῦν τὸ ἅγιον βάπτισμα (*Routh Rel. Sacr.* i. 124); Jerome mentions **S**'s rendering, and explains it as referring to the remission of sins, 'quae ingredientibus nobis aquas Domini dimittuntur.'—4. *and he made me pass 'through the waters,' waters reaching to the loins*] Cp. on v.<sup>3</sup>. As in cl. a and v.<sup>3</sup> 'made me pass' should be followed by 'through the waters,' so 12 MSS **TSV**.—5. *a torrent*] Hebr. *nāhal*, a stream with its valley; *which I could not pass* may be a gloss, based on the last clause of the v.—*for the waters had risen up*] A rare verb, used of Jahveh in triumph Ex. 15<sup>1-21</sup>, of plants growing, of the head raised Job 8<sup>11</sup> 10<sup>16</sup> (all); but common in Aram. The increase of the waters is applied figuratively in Eccles. 24<sup>30-31</sup> and *Odes of Sol.* vi. 8 'For there went forth a stream, And became a river great and broad.' Theodoret *Comment.* in loc. applies it to the increase in the numbers of believers.—*waters to swim in*] lit. *waters of swimming* (only here).—6. *Dost thou see, son of man?*] So 8<sup>12-15-17</sup>.—*and he led me and brought me back*] The second word is best omitted, with **S**. Probably it belongs to the beginning of v.<sup>7</sup>, where it has been altered to *when I came back*.—7. Read *And he brought me back*. Each side of the barren wadi was now covered with trees—8. *These waters go forth to the eastern district*] the region E. of Jerusalem. The Hebr. *g'elilā*=lit.



'circuit,' so 'district,' e.g. 'the districts of the Philistines' Josh. 13<sup>2</sup>, Joel 4<sup>4</sup> [3<sup>4</sup>]. As a pr. n. *Gālîlâ* or *Gālîl* is the district in the N. of Palestine, occupied to some extent by Naphtali, but mainly by a mixed population, 2 K. 15<sup>29</sup>, Is. 8<sup>23</sup> [9<sup>1</sup>], Josh. 12<sup>23</sup> ~~6~~—the later Galilee. ~~6~~ ~~7~~ ~~8~~ render as a pr. n.; 'A and ~~9~~ confuse with 'the stone-circles near the Jordan' of Josh. 22<sup>10f.</sup>.—*and go down to the 'Arābâ*] the arid steppe (Is. 51<sup>3</sup>) to which the E. and S.E. hills of Judah sink. The name is specially attached to the Jordan-valley, either the eastern side (2 S. 4<sup>7</sup>, Dt. 3<sup>17</sup> 4<sup>49</sup> etc.) or the western (Josh. 12<sup>8</sup>), sometimes the valley as a whole (Dt. 1<sup>7</sup>, Josh. 11<sup>2</sup>. 16<sup>6</sup>). The latter is now called el-Ghôr, 'the Depression'; only the plain S. of the Dead Sea has kept the ancient name, Wadi el-'Arābâ.—*and enter into the sea*] i.e. the Dead Sea, 1292 ft. below the Mediterranean. For *the sea* in this sense cp. Is. 16<sup>8</sup>, Jer. 48<sup>32</sup>, 2 C. 20<sup>2</sup>.—*unto the sea, those which were brought forth*] The text is unintelligible and corrupt. ~~S~~ renders 'to the stinking waters,' and ~~6~~ 'to the water of the pass'; hence it has been proposed to read 'to the bitter waters.' But the word for 'bitter' usually means 'leavened,' 'soured' Ex. 12<sup>34</sup>. 39, Hos. 7<sup>4</sup>, once 'seasoned' (e.g. with salt) Is. 30<sup>24</sup>; the emendation, therefore, is not altogether satisfactory, see crit. note. The Rabbis, thinking of v. 9 and Zech. 14<sup>8</sup>, explain that the stream divides into two currents, one flowing to the Dead Sea, the other to the Medit., '*which is brought forth* from the habitable world to encircle the globe'; Ra. Kim.—*and the waters are healed*] The sea of the 'Arābâ is sometimes called *the Salt Sea*, Gen. 14<sup>3</sup>, Num. 34<sup>3</sup>. 12, Dt. 3<sup>17</sup>, Josh. 3<sup>16</sup> etc.; the salt being due to deep saline deposits along the shores at various points, and probably also at the bottom of the sea.—**Vv. 9. 10.** As compared with the water of the ocean, which contains four to six p.c. of solids in solution, that of the Dead Sea contains twenty-four to twenty-six p.c.; no fish can live in it. But once the waters are healed, fish will abound, and fishermen will ply their craft along the shores. It will be noticed (a) that these two vv. shew several points of resemblance to the language of P; thus, with *every living soul* cp. Gen. 1<sup>20</sup>. 24. 30 9<sup>12</sup>. 15f.; *which swarms* cp. Gen. 1<sup>20</sup>, Lev. 11<sup>10</sup>. 20f. 23. 29. 31; *after its kind* cp. Gen. 1<sup>11f.</sup> 21. 24f., Lev. 11<sup>24f.</sup>; and (b) that the text has been expanded by repetitions; *and it shall* be occurs twice, *whithersoever the stream (all two streams) comes, shall live* v. 9<sup>a</sup> is repeated in cl. b.; *and the fish shall be very plentiful* anticipates v. 10<sup>b</sup>; *shall be healed* repeats v. 8. When these additions are removed, grammar and text fall into order. Originally, then, the vv. may have read: <sup>9</sup> *And it shall be that every living soul which swarms shall live, whithersoever the stream shall come.* <sup>10</sup> *And fishermen shall*

stand beside it, from 'En-gēdi even to 'En-'eglaim shall be a spreading-place for nets; after its kind shall their fish be, like the fish of the Great Sea, very plentiful.—10. 'En-gēdi 'the spring of the goat,' 1 S. 23<sup>29</sup> 24<sup>1</sup>, according to 2 C. 20<sup>2</sup>=Haššon-tamar, now 'Ain-ḡidī, half-way down the W. side of the Dead Sea, and 612 ft. above its level. The site lies in an amphitheatre of steep rocks accessible only to goats; owing to the stream of fresh water which breaks from the foot of the cliffs, the place had a reputation in ancient times for its vineyards, palms and balsams, Cant. 1<sup>14</sup>, Jos. Ant. ix. 1, 2; Pliny H.N. v. 15 Engadda oppidum; Neubauer Géogr. du Talmud 160; Onom. 254, 66. Scott describes the situation in *The Talisman* ch. ii.; and recently Sandel ZDPV. xxx. (1907) 79 ff., Abel *Une Croisière autour de la Mer Morte* (1911) 134-148.—'En-'eglaim?= 'spring of 'Eglaim'='Eglam (?) 'the calf') is mentioned only here; it probably stood N. of 'En-gēdi and on the same side. Jerome in loc. says, 'Engallim (sic) enim in principio est maris mortui, ubi Jordanis ingreditur. Engaddi vero, ubi finitur atque consumitur.' It may be the same as 'Ain Haḡleh (?=Beth Hoglā Josh. 15<sup>6</sup> 18<sup>19, 21</sup>) near the influx of the Jordan. 'At present, the salt water and the fresh intermingle some way above the mouth of the river, and fish that are carried down are thrown up dead on the beach,' Cheyne *Enc. Bibl.* col. 1292. Hereafter all this will be changed: the waters will be stocked with fish, and the shores profitable to fishermen. With a spreading-place for nets cp. 26<sup>5, 14</sup>.—after its kind their fish shall be] i.e. the fish of the waters, or its fish ~~SV~~ i.e. of the sea. The text is not quite certain; S om. after its kind, but ~~SV~~ support ~~SV~~, so the reading should probably stand.—the Great Sea is the Mediterranean, 48<sup>28</sup>, Num. 34<sup>6, 7</sup> P, Josh. 9<sup>1</sup> R<sup>9</sup> 15<sup>13</sup> P etc.—11. Salt would always be wanted for food, or for tribute (cp. 1 Mac. 10<sup>29</sup>); and the supply might fail when the Dead Sea was sweetened; so the swamps and pools in the neighbourhood will be kept as they are. This prosaic remark seems to be an insertion by some matter-of-fact reader; it has no connecting link with v.<sup>10</sup>.—12. The vegetation on the banks of the stream, mentioned in v.<sup>7</sup>, is now described more fully. Two features are dwelt upon: owing to the perennial flow of the water the trees are always green and always fruitful; and they bear fruit for food and leaves for healing. This healing power resides not only in the water, vv.<sup>8, 9</sup>, but in the vegetation which it feeds. The idea of a sacred river, nourishing plants and herbs endowed with life-giving virtue, was widely spread in the ancient Semitic world; see W. R. Smith *R. of S.*<sup>3</sup> 183 f., Meissner *Bab. u. Ass.* ii. 123. The tree of life in the Paradise-myth, Gen. 2<sup>9</sup>, belongs to the same circle of ideas; and in the apoca-



lyptic literature comes a further development: the tree of life gives food to the elect, or to the saints, after they are risen from the dead, e.g. Enoch 24<sup>4</sup> 25<sup>4, 5</sup>, Test. Levi 18<sup>11</sup>, 2 En. (*Secrets of En.*) 8<sup>2</sup>. It is in keeping with this later extension of the idea that πᾶν ξύλον βρώσιμον of ⑤ here becomes ξύλον ζωῆς (collective) when the present v. is quoted in Rev. 22<sup>2</sup>.—*its leaf shall not wither*] Cp. Ps. 1<sup>3</sup>. Homer's description of the gardens of Alcinous, legendary king of the Phaeacians, *Od.* vii. 114–133 (referred to by Hö.), has several points of resemblance.—*every month it shall bear new fruit*] A free rendering of the verb, which ⑤ derives from *bikkurim* 'first-ripe fruits' 44<sup>30</sup>, and thereby misapprehends the sense. Rev. 22<sup>2</sup> adapts, and introduces 'the tree(s) of life, bearing twelve manner of fruits ('crops of fruit' RV. marg.), yielding its fruit every month.'—*for its waters, from the sanctuary they issue forth*] Cp. Zech. 14<sup>8</sup>.—*and its fruit shall be for food*] Cp. Gen. 2<sup>9</sup> 3<sup>6</sup>, Lev. 19<sup>23</sup>, Dt. 20<sup>20</sup>, Neh. 9<sup>25</sup>. The words have associations with Paradise and the Land of Promise. Later Jewish writers cherish the thought; e.g. Midr. R. *Shemoth* xv. 26 'making the trees yield their fruit month by month, and a man may eat of them and be healed.'—*the leaves thereof for healing*] Extended significantly in Rev. 22<sup>2</sup> 'for the healing of the nations.' The use made of this passage by the author of Rev. l.c. shews that he treated the Hebr. independently, and did not follow ⑤. Cp. Jubilees 10<sup>12</sup> 'we explained to Noah . . . how he might heal them (their diseases) with herbs of the earth.'

Ch. 47, 1. וישיבני ⑤ κ. ἐλθόντων με ויבאני 46<sup>10</sup> etc.—[מתחן מפתן חבית] For מפתן cp. 9<sup>3</sup> 10<sup>4, 18</sup>; in 41<sup>10</sup> סף. ⑤<sup>3</sup> ὑποκάτωθεν τοῦ αἵθρου (=atrium), om. חבית.—[כי פני חבית קרים] קרימה ק' kat' ἀνατολὰς. The sentence is om. by ⑤, and looks like an explanatory gloss.—For מתחן מפתן חבית חמינית read מתחן חמינית. Prob. מתחן is incorrectly repeated from the line above; ⑤<sup>3</sup> om. ⑤ makes the waters descend below the right-hand side of the temple i.e. the S., but this they could hardly do if they issued from the E.; חבית is a gloss not recognized by ⑤; ⑤ om. חמינית.—[מנב למנוח] Exegetical of חמינית חמינית; for מנב cp. Num. 34<sup>4</sup>, Josh. 15<sup>3, 7</sup> 18<sup>13</sup> P, Jud. 21<sup>10</sup>. ⑤ ἀπὸ νότου ἐπὶ τὸ θυσιαστήριον, misunderstanding the constr.—2. Read שער דודן חמינית ודן ק' ⑤ πρὸς τὴν πύλιν της αὐλῆς τ. βλεπούσης, so ⑤, implying חצר for ח'ן. ⑤ 'the way of the gate which opens to the east,' an attempt to explain ⑤, cp. 42<sup>1</sup> n.—[מפני] δ.λ., cp. 39 flask. Kr.'s suggestion of an Akk. derivation from *paku*=*butaku* 'destruction' is not convincing.—3. [באזא ואיש קרים וקו בירו ימר] Here we have an inf. construct of time, followed by a circl. cl., and continued by the predicate with waw consec.; cp. 1 S. 17<sup>57</sup>, Jer. 40<sup>11</sup>. In classical Hebr. a sentence of this kind begins with ויחי; Dr. § 127. ⑤ implies ⑤, but also some irregularity in the syntax, καθὼς ἀνδρὸς ἐξ ἐναντίας. For באזא read באזא or באזא. With קרים=קרים cp. vv. 1. 2 43<sup>17</sup> 46<sup>1</sup>. ⑤ [אלך באמח. ספרי] Cp. 40<sup>6</sup> n.—[ויעברני] ⑤ κ. διήλθεν, as in v. 4 bis. [פי אפס] So the best MSS with kames hafuph; not 'אם. The noun is derived from אם 'come to an end'; but some would connect it with פס ends Gen. 37<sup>3</sup>, and with the Aram. פס palm or sole; so





רננו, רננו, so ר. § 'and the fish in it shall be plentiful like the Great Sea,' om. רבה מאד.—The text of vv.<sup>9, 10</sup> may be read: 'וזה כל נפש חיה אשר ישרץ וחי [אל] כל אשר יבוא שמה ותל: <sup>10</sup> ועמרו עליו רוגים מעין גרי וער [בצאתו ונבאו. 11.—עין עולים משטח לדרמים יחה למינה תחיה רננו כרת חים תגדול רב מאד: The א in Kt. גאצא and Q. גאצא is merely a scribal error; B-L. 598. For גאצא cp. Job 8<sup>11</sup> 40<sup>21</sup>; גאצא = 'cistern' in Is. 30<sup>14</sup>. § *καὶ ἐν τῇ διεκβολῇ αὐτοῦ* (= *גאצא*) *καὶ ἐν τῇ ἐπιστροφῇ αὐτοῦ καὶ ἐν τῇ ὑπεράσσει αὐτοῦ* (נבא). The middle phrase, marked as an addition in cod. 87, is nothing more than a filling up of the context suggested by the false pronunciation גאצא. —לא ירפא. Q.<sup>or</sup> many MSS and edns. read 'יר' ; then the constrn. will be as in Jer. 7<sup>32</sup>, Ps. 115<sup>7</sup>; Dr. § 124. But the better attested reading is 'לא יר', and § 29 confirm it. Rashi had the *waw* in his text, and remarks that it is 'inadvertent and superfluous'; Kim. evidently had not the *waw*, for he says nothing about it. § *οὐ μὴ ὑγιάσωσιν ἁ ἀγιάσωσιν* (a corruption). —על. . . על. The second *על* is expegetical, cp. 'ל. . . ל' 45<sup>5</sup>. —עלו. —*ἐπ' αὐτοῦ* cp. § Jer. 17<sup>8</sup> *ἐπ' αὐτῶν*, ct. Ps. 1<sup>3</sup> *τὸ φύλλον αὐτοῦ*. At the end of the v. *עלו* is again misunderstood. —[*לחשי* יבנר] The prep. is distributive, 'by its months,' i.e. 'every month,' cp. Am. 4<sup>4</sup>, Is. 27<sup>3</sup> 47<sup>13</sup>, Ps. 73<sup>14</sup>. ברך Pi. and Pu. occurs as a denom. of בור 'first-born' Dt. 21<sup>16</sup>, Lev. 22<sup>26</sup>; but here it is not to be taken as a denom., or derived from בור (ב), but in the primary sense of the root, which in Ar. = 'to rise early, do anything early.' § *τῆς καινότητος αὐτοῦ* (= *שנה*) *πρωτοβολήσῃ*. —חמא יוצאים. . . חמא יוצאים. For the casus pend. resumed before a ptcp. cp. Dt. 31<sup>3</sup>, 1 S. 11<sup>3</sup>; Dr. § 199. § freely, 'because waters of drinkers were they.' —חיו Kt., G-K. § 146 f., so חיו; חיו Q. §. —[ועלו לנרופה. §.] The form *נרופה* only here and Hebr. Sir. 38<sup>4</sup>; from *נרופה* = *רפא*, cp. תרופה, תבואה etc., Barth *Nominalb.* § 188. § reading *ועלו* as *ועלו* rends. *καὶ ἀνάβασις αὐτῶν*.

Ch. 47, 13-48, 23-29. The apportionment of the land.—Analysis ii. G, p. 428. A change of form marks the introduction of a fresh subject; the narrative of 47<sup>1-12</sup> gives place to a speech of Jahveh, addressed to the people, bidding them divide the land of Palestine among the tribes. The division is to be carried out on a plan which represents an ideal, rather than existing facts. All twelve tribes are moved to the West, and settled between the Jordan and the Mediterranean; their territories run in strips within a parallelogram, which encloses the temple and the 'holy oblation': by its present position 48<sup>9-15</sup> is intended to make this clear. How purely theoretical the scheme is, may be judged from the gloss at the end of 47<sup>13</sup>: since Levi has no territory, Joseph must count as two tribes (so *טף*), to bring the number up to twelve. An interesting detail is added in 47<sup>22f.</sup>; aliens resident in Israel are to receive a share of the land, as though they were natives; such a provision goes beyond anything in D, H or P.

This ideal of a national home for the new community sprang out of the needs of the time. If Israel was to survive at all, it must be concentrated. After the exile, when the task of restoration began, the prophets Haggai and Zechariah, and; later on, leaders such as Nehemiah and Ezra, put forward as

primary obligations the rebuilding of the temple, the fortification of Jerusalem, the re-settlement of the population, and the protection of 'the holy seed' from heathen influences. Ezekiel himself had given a lead in the policy of excluding aliens (p. 480), and of concentrating the community round the temple; by his own teaching he had done much to prepare the way for the present scheme of reconstruction; see the notes on 4<sup>4-6</sup> 36<sup>22</sup>, 33-36 37<sup>15-28</sup> (the future unity of Israel) and pp. 397. 282. A similar policy lies behind P's arrangement of the tribes when encamped or on the march, Num. 2.

A comparison with P's description of the boundaries, Num. 34<sup>1-15</sup>, Josh. 15<sup>1-4</sup> (the S. border only), reveals both agreement and disagreement. Whereas P idealizes the past, in Ez. the future is idealized and the ideal element predominates. Thus, instead of transplanting the twelve tribes to the W. of Jordan, Num. 34<sup>13-15</sup> makes nine and a half occupy the western, and two and a half the eastern side, in accordance with the facts of history. Both agree in the theory that regarded the Mediterranean as the western border, although not a line of the coast came into Jewish hands till centuries later (see on v.<sup>20</sup> *infr.*). There is a general agreement as to the northern border; such differences as occur are largely due to corruptions in the text of Ez. With regard to the southern border, Ez. has four points in common with Num. 34<sup>3-5</sup>, Josh. 15<sup>2-4</sup> (see on v.<sup>19</sup>); but here again a theoretical line is drawn to include Kadesh, which lay 50 miles S. of Beer-sheba, the southernmost point in historical times (see on v.<sup>19</sup>). Neither in Ez. nor in P is any notice taken of the older theory that Israel's territory reached from the Nile to the Euphrates, Gen. 15<sup>18</sup> J [or R<sup>J</sup>], Ex. 23<sup>31</sup> E, Dt. 1<sup>7</sup> 11<sup>24</sup>, Josh. 1<sup>4</sup>; this was based on a tradition which looked back upon David's conquests and Solomon's kingdom as the golden age; 2 S. 8<sup>1-14</sup> 10<sup>6ff.</sup>, 1 K. 5<sup>1-4</sup> [4<sup>21-24</sup>]; as an ideal, envisaging the world-wide rule of the future King, it continued to be cherished by later prophecy, Is. 27<sup>12</sup>, Zech. 9<sup>10</sup>, Ps. 72<sup>8</sup> 80<sup>12</sup> [11] 89<sup>26</sup> [25]. Ezekiel's own prophetic ideal aimed at concentration rather than extension, and it is followed here and in P.

Dr. Gaster, *The Samaritans* (1925), 138 f., points out a certain resemblance between the division of the land in Ez. and that given by the Samaritan Book of Joshua; in both the whole land is mapped out as a parallelogram between Jordan and the sea; but the Sam. places 9½ tribes in the W., and disposes them in a somewhat different order. In Josephus *Ant.* v. 1, 22 there is the same general arrangement of the tribal territories, nine and a half in number, between Jordan and the sea, but Dan is placed in the S., not in the N.



47, 13. 'This' is 'the' border (within) which ye shall possess yourselves of the land] The Hebr. needs a slight correction. There is a close resemblance to the language of Num. 33<sup>54</sup> 34<sup>13</sup> P. For *possess* rather than *inherit* see 45<sup>1</sup> n.—Joseph 'two' territories] The words are evidently a gloss, added without any link of connexion. **Al** has the plur. *Joseph, territories*; but **TC** pronounce the form as a dual; so Ra. Kim. In the list of the twelve tribes, 48<sup>1-7</sup>. 23-29, Levi does not appear, while Manasseh and Ephraim are reckoned as two; a reader must have noticed the fact, and introduced it here.—14. *And ye shall take it in possession equally*] So of the land of Canaan Ex. 23<sup>30</sup> E 32<sup>13</sup> R<sup>22</sup>, Is. 57<sup>13</sup>; for *equally* lit. *each like his brother* cp. Lev. 7<sup>10</sup>.—*which I lifted up my hand to give to your fathers*] The gesture enforces an oath; see 20<sup>5</sup> n. 36<sup>28</sup> n. Israel's title to the possession of Canaan was believed, from early times and in successive ages, to rest upon a divine promise made to the patriarchs: thus in J Gen. 12<sup>7</sup> 13<sup>14f.</sup> 28<sup>13</sup>; in E Gen. 50<sup>24</sup>; in JE frequently, e.g. Gen. 15<sup>18f.</sup>, Ex. 13<sup>5</sup>. 11 32<sup>13</sup> 33<sup>1</sup>, Num. 14<sup>16</sup>, Jud. 2<sup>1</sup>; in Deut.—Josh. thirty-three times, e.g. Dt. 1<sup>35</sup> 6<sup>10</sup>. 18. 23, Josh. 1<sup>6</sup> 5<sup>6</sup>; in P Gen. 17<sup>8</sup> 35<sup>11</sup>. 12; Ps. 105<sup>7-11</sup>. The oath sworn by Jahveh to Abraham, in confirmation of this promise, is described in Gen. 22<sup>16f.</sup>; cp. 26<sup>3</sup> JE.—*shall fall as a possession*] i.e. by lot; cp. v. 22 and see 45<sup>1</sup> n.—15. The northern boundary: in Num. 34<sup>7-9</sup> it is mentioned after the southern and western.—*on the north side*] When a point of the compass follows, *side* is the meaning, e.g. 41<sup>12</sup> 45<sup>7</sup> chs. 47. 48, Num. 34<sup>3</sup> 35<sup>6</sup>; otherwise, *corner*, Am. 3<sup>12</sup>.—*from the Great Sea on the way to Hethlon*] The starting-point on the coast is left vague, as in Num. 34<sup>7</sup>. Two views have been taken: some think that the line began at the mouth of the Nahr el-Kebîr, N. of Tripoli, others that it began 100 m. to the S., at the mouth of the Nahr el-Kâsimîyeh, called Liṭâni in its upper course, just N. of Tyre. The former view makes the Israelite border include a large part of the Lebanon district, too much even for an idealized frontier; probably, therefore, the second view should be adopted, especially since v. 16 mentions the direction of Ḥauran. The site of Hethlon is unknown. See Buhl *Geogr. des alt. Pal.* 66 f.—At the end of the v. and at the beginning of v. 16 **Al** reads *to the entrance, to Šedad* 16 *Ḥāmāth*; with **Q** this should read *to the entrance of Ḥāmāth*, 16 *to Šedad*. There are frequent allusions to the *Entrance of Ḥāmāth* as the ideal N. frontier, no doubt because it marked the extreme limit of Solomon's kingdom, v. 20 48<sup>1</sup>, Num. 13<sup>21</sup> 34<sup>8</sup>, Am. 6<sup>14</sup>, Josh. 13<sup>5</sup>, 1 K. 8<sup>65</sup>=2 C. 7<sup>8</sup>, 2 K. 14<sup>25</sup>, 1 C. 13<sup>5</sup>. Ḥāmāth, now Ḥamā, on the Orontes, c. 30 m. N. of Homs and 115 m. N. of Damascus, was a famous Hittite stronghold, the Amattu or Ḥammātu

of the Assyrian inscriptions, *KAT.*<sup>3</sup> 66, and *Cambr. Anc. Hist.* ii. 326. Its territory seems to have extended far to the S., 'the land of Hāmāth,' 2 K. 23<sup>33</sup> 25<sup>21</sup>. So the *Entrance of H.*, which in the O.T. seems to be the name of a district, may be looked for in the S. of the great valley between the Lebanon and Hermon-Antilebanon ranges, leading ultimately to Hāmāth itself; a situation near the Merj 'Ayun, W. of Mt. Hermon, would meet the requirements. Others, however, e.g. Moore *Judges* 80, think of a position in the N., 30 m. S. of the city of Hāmāth, on the plain of Homs; Zimmern-Winckler, *KAT.*<sup>3</sup> 182. 239 and map, postulate another Hāmāth at the foot of Hermon.—to *Šēdād* or to *Šēdādā*] The place has been identified with Šadad, S.E. of Homs, on the way from Riblā to Palmyra (Robinson *Bibl. Res.*<sup>2</sup> iii. 568; Baedeker *Pal. u. Syr.*<sup>7</sup> 326). Others read *Šerādā*, and point out a ruined site of this name, S.W. of Mt. Hermon, and close to the Merj 'Ayun, an identification which is certainly plausible (Buhl l.c. 67). The name should stand after, not in the middle of the phrase *Entrance to Hāmāth*; then *Hāmāth* in v.<sup>18</sup> must be struck out. For *Š*'s reading see crit. note. Co. thinks that *Šēdādā* was interpolated from Num. 34<sup>8</sup>.—16. *Berotha, Sibraim, Hāšēr-hattikon*] So far as the form goes, the first name might=Beirūt (Ewald *Hist.* iii. 153); but a place on the coast does not suit the context; possibly Beritan or Brētan, S.W. of Baalbek, ?=Berothai, belonging to the kingdom of Šobā, 2 S. 8<sup>6</sup>.<sup>5</sup> *Sibraim* has been identified with Hirbet es-Sanbariyeh, a little S. of Hirb. Šarādā; but this is quite uncertain. *Hāšēr-hattikon* 'the middle Hāšēr' (=enclosure) lay towards or on the border of Haurān; it marked the point at which the northern and eastern boundaries ended. Many think that the form here is a corruption of *Hāšar-ēnōn*, v.<sup>17</sup> 48<sup>1</sup>, called with the Aramaic pronunciation *Hāšar-ēnān* (so *Š* here) in Num. 34<sup>9</sup>.<sup>10</sup> It may have been situated near one of the sources of the Jordan (cp. v.<sup>18</sup>), such as Bāniās (Buhl l.c. 67. 240; Cheyne *Enc. Bibl.* col. 1976). *Haurān*, only here and v.<sup>18</sup>, the Haurāna of the Assyrians (e.g. *KB.* i. 140; ii. 216), called *Aḫpaveiris* when the Gk. version was made, and so written by Josephus (e.g. *Ant.* xv. 10, 1; *War* i. 20, 4), is the basaltic region in the E. of the Holy Land. Probably at the time of the present description the name referred to the country S. of Damascus, including the plain of Haurān (now en-Nukrā), the region el-Lejā, and the mountainous district now called Jebel Haurān or Jebel ed-Drūz. Part of this country, viz. en-Nukrā to the W. of J. Haurān, was known in O.T. times by the general name of Bashan, 27<sup>6</sup> n. 39<sup>18</sup> n.—17. This v. mentions the districts lying outside and N. of the northern frontier of Israel. The latter ran from the sea, perhaps



from the mouth of the river Kâsimiyeh (v.<sup>15</sup>), 'towards' Hâsar-*'ênôn*, which is named again as the northernmost town in Israel. At this point *AM* needs correction; prob. read, 'and' the border of Damascus was 'northwards,' 'and' northwards was the border of Hamath; and 'this' was the northern side.—18. The eastern border is the Jordan. No doubt the v. means to say so, but it requires correction. *AM* remarks vaguely the eastern side was from between Hauran and from between Damascus, without saying where the line started. The point was Hâsar-*'ênôn*, at which the N. and E. boundaries met; and it is probable that the name has fallen out by accident. Read, therefore, with most moderns after Co., the eastern side was 'from Hâsar-*'enon* which' (lay) between H. and between D., the situation of the place being defined as in v.<sup>16</sup>. The rest of the v. may be corrected, with the help of *CS*, as follows: and between Gilead and between the land of Israel the Jordan 'forms a border' to the eastern sea, to 'Tamar': 'this' is the eastern side. The Dead Sea, of course, is meant. *AM* has the unintelligible expression from the border, which *CS* read as a verb both here and in v.<sup>20</sup>. For *AM* ye shall measure (cp. 40<sup>5</sup> 45<sup>3</sup>), Hebr. *tāmōddu*, *CS* imply the pr. n. to Tamar, v.<sup>19</sup> 48<sup>28</sup>. A place of this name is mentioned in Eusebius *Onom.* 85, 3. 210, 86 (ed. Lagarde) as lying on the road from Hebron to Aelia=Elath; it is marked on the mosaic map of Mâdebâ, and in the Peutinger map as liii. Roman miles S.E. of Jerusalem (G. A. Smith *Atlas* 55). The ruined fortress of Kurnub, c. 25 m. S.W. of the end of the Dead Sea corresponds fairly with this situation (Woolley and Lawrence *Wilderness of Zin* 31 f., 123 f.); but good authorities are doubtful, Buhl l.c. 184; Clermont-Ganneau *Rev. Bibl.* 1906, 431 f.—19. The southern border (cp. 48<sup>28</sup>), from Tamar to Qadesh in the S. of the Negeb, follows the water-course to the Great Sea. The three descriptions of it, here and in Num. 34<sup>3-5</sup>, Josh. 15<sup>1-4</sup> have in common the following points, the S. end of the Dead Sea (here referred to by Tamar), Qadesh, the watercourse (of Egypt), the Mediterranean.—from Tamar to the waters of Meriboth-Qadesh] See on v.<sup>18</sup>. The plur. *Meribôth* should be read as a sing. *Meribath*, with some MSS and *S*, and Num. 27<sup>14</sup>, Dt. 33<sup>2</sup> (corrected); for elsewhere the place is called the waters of Meribâ (sing.), Num. 20<sup>13</sup>. 24 P, Ps. 81<sup>8</sup> [7] 106<sup>32</sup>. The name implies a spring at which a sacred decision was given on some matter of controversy: as time went on, the controversy came to be understood in various ways (Driver *Deut.* 400). Deuteronomic writers, and sometimes P, call the place Qadesh-barnea, e.g. Dt. 1<sup>19</sup>, Josh. 10<sup>41</sup>, Num. 34<sup>4</sup>, Josh. 15<sup>3</sup> P. The spring has been identified with 'Ain Qadeis, c. 50 m. of Beer-sheba; but this single spring and its tiny

rivulet could never have supported a large encampment; Woolley and Lawrence suggest, plausibly, that the name Kadesh, which is common to all the traditions, was given to the whole district round 'Ain Kadeis (l.c. 69 ff.); for descriptions and map see Jaussen *Rev. Bibl.* 1906, 451 ff. Musil, *Arab. Petr.* ii., *Edom* i. 177 ff. 236, questions the identification with 'Ain Kadeis; Phythian-Adams argues strongly against it, and suggests Petra, *PEFQSt.* 1935, 69 ff. 114 ff.; see too Albright, *JPOS.* xvi. 67.—*to the watercourse, unto the Great Sea*] The parallels, Num. 34<sup>5</sup>, Josh. 15<sup>4, 47</sup>, shew that the *watercourse of Egypt* is meant (so Rashi), now called Wadi el-'Arish, the long, deep valley, dry except after rain, which rises from the middle of the desert et-Tih, in the N. of the Sinaitic Peninsula; it runs N. and N.W. till it joins the Mediterranean c. 50 m. S. of Gaza, at a place anciently known as Rhinocolura (Is. 27<sup>12</sup>). This southern border rests upon the traditional extent of Solomon's kingdom, 1 K. 8<sup>65</sup>; cp. 5<sup>1, 4</sup> [4<sup>21, 24</sup>]; in historical times the line was drawn further N., through Beer-sheba, Jud. 20<sup>1</sup>, 1 S. 3<sup>20</sup>, 2 S. 3<sup>10</sup>, 1 K. 5<sup>5</sup> [4<sup>25</sup>].—20. The western border is the Mediterranean; so Dt. 11<sup>24</sup>, Josh. 1<sup>4</sup> R<sup>D</sup> 15<sup>12, 47</sup> P 23<sup>4</sup> R<sup>D</sup>, Num. 34<sup>6</sup> P. But this never was the actual limit until Jonathan captured Joppa c. 148 B.C., and his brother Simon took it again c. 142 B.C., 1 Macc. 10<sup>75f, 123f, 145</sup>. As in v.<sup>18</sup> *from the border* ~~the~~ needs a slight correction: 1. *the Great Sea 'forms the border' as far as (a point) opposite the Entrance to Hāmāth*, the point being prob. the mouth of the Kāsimīyeh; see on v.<sup>15</sup>.—21. *And ye shall divide this land*] The country West of the Jordan, from the S. of Lebanon to the Wadi el-'Arish, is to be portioned out among the twelve tribes; so 48<sup>1-7</sup>. The country East of the Jordan is excluded; perhaps it had largely lost its connexion with Israel by this time, perhaps also it was considered dangerously near the heathen. Josh. 22<sup>25</sup> P\* may contain a hint at these circumstances.—22. *And it shall come to pass ye shall allot it for yourselves as a possession*] For the Hebr. see v.<sup>10</sup> phil. n. With *allot* lit. *cause to fall* cp. v.<sup>14</sup>.—*as for the sojourners who sojourn in the midst of you . . . they shall be to you as a native*] The language resembles that of H, Lev. 16<sup>29</sup> 17<sup>10, 12f.</sup> 18<sup>26</sup> 19<sup>34</sup> 20<sup>2</sup>, and of P, Ex. 12<sup>49</sup>, Num. 15<sup>15f, 26, 29</sup> 19<sup>10</sup>, Josh. 20<sup>9</sup>; and the treatment of the *gēr*, or resident alien, as a *native* corresponds with the provisions of both codes, e.g. Lev. 19<sup>34</sup> 24<sup>22</sup>; Ex. 12<sup>48f.</sup>, Num. 9<sup>14</sup>, Josh. 8<sup>33</sup>. But the present ordinance, in assigning a portion of Israelite land to the *gērīm*, goes much farther than JE and D, which commend the *gērīm* to charity, and farther than H and P; see *Joshua* (Cambr. B.) 192 f. The privilege is here granted to those aliens *who have borne sons*, cp. Lev. 25<sup>45</sup>;





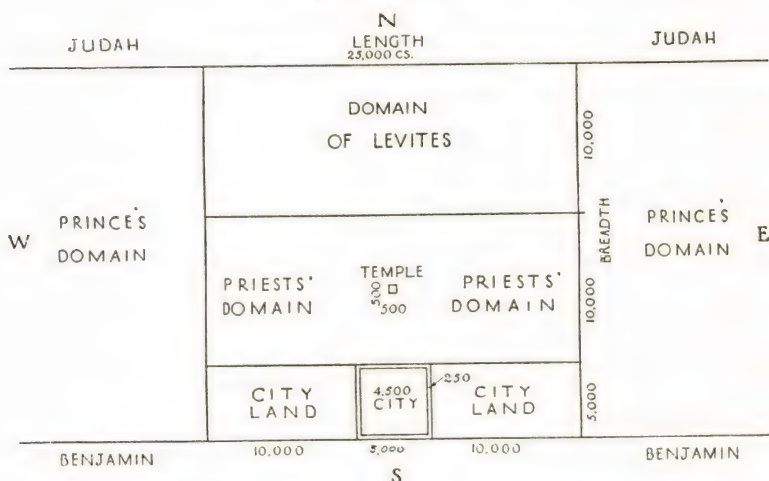




the tent of meeting the tribes are grouped on a similar principle, Num. 2. Something of the same kind may perhaps be traced in the names given to the gates of the city, vv.<sup>30-35</sup>: the N. and S. gates are called after the six Leah-tribes whose territories lie N. and S. of the 'oblation'; the E. and W. gates bear the names of the tribes descended from Rachel and her maids; so Smend, followed by Be. Kr. al.

The temple no longer stands within the city, but occupies the centre of the priests' domain; the city is moved bodily to the south. As a concession to the past, however, the temple

### THE OBLATION



retains its place between Judah and Benjamin, but their positions are reversed, Judah to the N. and Benjamin to the S.

With regard to the composition of this chapter, vv.<sup>1-8</sup>. 23-29 carry on the subject begun in 47<sup>13-23</sup>. It is probable, as Hö. maintains, that vv.<sup>9-22</sup> come from a later hand, chiefly because the *terûmâ* in vv.<sup>9ff.</sup> does not mean quite the same thing as the *terûmâ* in v.<sup>8</sup>, where it corresponds in size with one of the tribal strips; in vv.<sup>9ff.</sup> it is a square of 25,000 cs., with the prince's domain on the E. and W. A doublet of vv.<sup>9-22</sup> occurs in 45<sup>1-8</sup>, see p. 493; and of the two, the present passage is most likely the earlier. The description of the city, vv.<sup>30-35</sup>, seems to have been attached as a supplement to 47<sup>13-48<sup>29</sup></sup>.

V. 1. The list of the tribal territories begins from the northern extremity, and the northern frontier is then defined as in 47<sup>15-17</sup>,

but with a good many corruptions in the text, owing to confusion with the similar wording elsewhere; read probably, 'from the west' on the way to Hethlon, to the Entrance of Hāmāth, 'towards' Hāšar-ēnān, 'with' the border of Damascus (lying) northwards, beside Hāmāth, 'and upon the border from' the east side 'even to' the west 'side'—Dan, one. The v., which can hardly be translated as it stands, was read by G mainly in this form, which will then agree with that of the definitions in vv.<sup>2-7</sup>. Throughout *west* is lit. *the sea*. The notes on 47<sup>15, 17</sup> discuss the northern frontier, and the districts outside and N. of it.—Dan, one] The figures in the list vv.<sup>1-7, 23-27</sup> do not grow with the items, each territory is numbered *one*. With this primitive way of counting cp. vv.<sup>31-34</sup>, Josh. 12<sup>9-24</sup> R<sup>p</sup>.—Vv. 2-7. The territories run in strips from E. to W., irrespectively of natural features. In vv.<sup>4, 6</sup> Manasseh and Ephraim are reckoned as two tribes, cp. 47<sup>13</sup> n.; such is P's representation, Num. 2<sup>18, 20</sup> 10<sup>22f.</sup> 26<sup>29, 35</sup> 34<sup>23f.</sup>, Josh. 14<sup>4</sup> 16<sup>4</sup> 17<sup>15</sup>. The older name was 'the house (or, sons) of Joseph,' Josh 16<sup>1</sup> 17<sup>14, 17</sup> 18<sup>5</sup>, Jud. 1<sup>22f.</sup> 3<sup>5</sup>, and the one tribe received one lot, Josh. 16<sup>1</sup> 17<sup>14</sup>; at the same time P's treatment had its roots in history, for in the early accounts of the conquest Manasseh appears as a tribe, Josh. 17<sup>11, 12</sup>, Jud. 1<sup>27</sup>, and in the Song of Deborah Ephraim and West Manasseh (under the name of Machir) are distinct, Jud. 5<sup>14</sup>.—8. Bordering *upon* the territory of Judah, and immediately S. of it, lies the 'oblation.' In *breadth* i.e. from N. to S. it measures 25,000 cs.; in *length* i.e. from E. to W. it corresponds with each of the tribal territories, and stretches from the Jordan to the Mediterranean; for *breadth* and *length* see 46<sup>22</sup> n. The sanctuary is to stand in the middle of it, cp. vv.<sup>10, 21</sup> and 37<sup>26</sup> 43<sup>9</sup> n.—9. Here the *ṭrūmā* does not stretch from the Jordan to the Mediterranean; its *length* from E. to W. is 25,000 cs. A gives the *breadth* from N. to S. as *ten thousand*, so 45<sup>1</sup> A, but this can only refer to the priests' domain, v.<sup>10</sup>, or to the Levites' domain, v.<sup>13</sup>; we must read either *twenty-five thousand* with G, making a square 25,000 × 25,000 cs., including the city, v.<sup>15</sup>, or *twenty thousand* with 45<sup>1</sup> G, i.e. the priests' and Levites' domains, excluding the city; the former is more in accordance with the general intention of vv.<sup>10-16, 35</sup>.—The description of the *ṭrūmā* in vv.<sup>9-22</sup> has occurred already in 45<sup>1-8</sup>, which seems to be a shorter version dependent on the present passage, since 45<sup>1-8</sup> presupposes the division of the land among the tribes, 48<sup>1-8, 23-29</sup>. Hölscher points out that vv.<sup>9-22</sup> are not from the author of vv.<sup>1-8, 23-29</sup>: the *ṭrūmā* in v.<sup>8</sup> has not the same measurements as in v.<sup>9</sup>; and further—a small point—in vv.<sup>1-8, 23-29</sup> the order goes from N. to S., whereas in vv.<sup>10-13</sup> it goes from S. to N.



the priests being mentioned before the Levites.—10. The domain of the priests, with the temple in the midst of it. *And belonging to these, the priests, (shall be) the holy oblation*, measuring 25,000 cs. on the N. and S., and 10,000 cs. on the W. and E. For these at the head of an enumeration cp. vv.<sup>1. 16. 30.</sup>—11. *To the 'consecrated' priests, 'the' sons of Šadoq, who . . . to them shall belong the oblation*] See 40<sup>46</sup> 44<sup>151.</sup>. A slight change of reading, supported by **ETS**, is needed to restore grammar and sense; for *consecrated* see 2 C. 26<sup>18</sup> and cp. Ex. 29<sup>1</sup>.—*who kept my charge*] Cp. 44<sup>18</sup>, Lev. 18<sup>30</sup> 22<sup>9</sup>. Strictly, 'my charge' implies that Jahveh is speaking; but this is contradicted by vv.<sup>9. 10. 14</sup>, where Jahveh is referred to in the 3rd person. The expression may have been inadvertently written as a stereotyped form, or the reading of **G** 'the charge of the house' may be correct.—*who did not go astray*] See 44<sup>10</sup> n.—12. *the oblation* is here a portion of the land, see 44<sup>30</sup> n., p. 489. The priests' domain, which is *most holy* (see 41<sup>4</sup> n.), lies *beside the border of the Levites*, i.e. adjoins it on the S.—13. The Levites' domain, beside that of the priests, and equal to it in extent from E. to W. and from N. to S. The text needs some minor corrections: read *And 'to' the Levites (shall belong) . . . twenty-five thousand (cubits) in length . . . 'the' whole in length*, so **G**; and since *the whole* is meant, i.e. the total of priests' and Levites' domains, read at the end of the v. 'twenty' thousand **G** for **M**'s *ten thousand*; cp. v.<sup>9</sup> n.—14. The territory of the Levites is inalienable: *they shall not sell any of it, nor shall 'they' exchange it*; in **M** the second vb. is sing., but should be read as plur. with **SV**. The regulations of Lev. 25<sup>32-34</sup> H are not so strict; houses in Levitical cities may be sold, and Levites can redeem them in the jubile year; but a field in the 'pasture-land' or 'suburbs' (see below) may not be sold.—*nor shall the dedicated portion (rê'shith) of the land pass away*] i.e. into the possession of others. The *rê'shith*, as explained in 44<sup>30</sup> n., means *the first or the best* offering, usually gifts in kind, but here, land dedicated to God for the use of the Levites: this land is called the *t'rûmâ* as a rule, only here the *rê'shith*. The territory cannot be alienated because it is *holiness to Jahveh*; in P and in post-exilic literature this expression designates offerings made to Jahveh, Lev. 23<sup>20</sup> 27<sup>14. 21. 23. 30. 32</sup>, Josh. 6<sup>19</sup>, Is. 23<sup>18</sup>, Zech. 14<sup>20f.</sup>; cp. also Ex. 30<sup>37</sup> 31<sup>15</sup>; it was inscribed upon the high priest's mitre, Ex. 28<sup>36</sup> = 39<sup>30</sup>.—15. The domains of the priests and Levites occupy 20,000 cs. of the *breadth* from N. to S.; so there is left *the remainder*, a narrow strip of 5000 cs. in breadth, *over against (the) twenty-five thousand* from E. to W. belonging to the priests: *over against* refers to the length, and is equivalent to *upon*, v.<sup>8</sup>,

beside vv.<sup>13. 18</sup>. This remaining strip, in extent about 7 miles by a mile and a half, is to comprise the city and its adjoining fields.—*it is common-land for the city*] lit. *profaneness*, as distinct from the *holiness* of the territory set apart for the temple, the priests and the Levites, v.<sup>14</sup>; see 42<sup>20</sup> n. 44<sup>23</sup> n.; *profaneness* is to be understood in a concrete sense. This 'profane' or 'common' land is to serve for *habitation and suburbs* or *pasturage* (*migrāsh*); see 27<sup>28</sup> 45<sup>2</sup> n.—Vv. 16. 17. The city itself is a square of 4500 cs., or more precisely, of 5000 cs., counting the 'free space' (*migrāsh*) of 250 cs. on each side, v.<sup>17</sup>; cp. Rev. 21<sup>16</sup> ἡ πόλις τετράγωνος κείται. The circuit would thus measure about five miles; in other words the new Jerusalem would be twice the size of the present city, the walls of which measure about two and a half miles in circuit; again, the facts of topography are ignored in this ideal reconstruction. The 'free-space' of 250 cs. = c. 125 yds. is the *suburb* or *pasturage* of v.<sup>15</sup>, such as surrounded the Levitical cities, Lev. 25<sup>34</sup>, Num. 35<sup>2ff</sup>, Josh. 21<sup>11ff</sup>.—18. Subtracting the 5000 cs. for the city, there was a *remainder* (cp. vv.<sup>15. 21</sup>) of 10,000 cs. on the E. and on the W., situated *alongside the holy oblation* and S. of it. These two pieces of ground, each containing about four square miles, were set apart for agricultural purposes: the *produce was for those who work in the city*, lit. *workers of the city*, i.e. both industrial and agricultural labourers. The district is called 'the possession of the city' in vv.<sup>20. 21</sup> 45<sup>7</sup>. In **¶** at the end of cl. a *and it shall be alongside the holy oblation* seems to be an accidental repetition of the opening sentence, though recognized by **¶**.—19. As the city is the capital of the commonwealth, members of all the tribes work in it.—20. The entire oblation, consisting of the domains belonging to the Levites, priests and city, formed a square, 25,000 × 25,000 cs., equivalent to c. 7 × 7 miles; cp. v.<sup>9</sup>.—'four-square' shall ye offer the holy oblation] **¶** as a fourth; this must be corrected to *made into four* i.e. square, **¶** τετράγωνον, cp. 40<sup>47</sup> 41<sup>21</sup> 43<sup>16</sup> 45<sup>2</sup> and Rev. 21<sup>16</sup>.—'together with' the possession of the city] or in addition to i.e. including, cp. 16<sup>43</sup> 44<sup>7</sup> n.; **¶** unto. For possession see 44<sup>28</sup> n.—21. The remainder (cp. vv.<sup>15. 18</sup>), when the 'oblation' and the city-lands are deducted, forms the territory of the prince. It is made up of two parts: one lying over against the twenty-five thousand cs. 'eastwards' of the central square (for **¶** oblation read eastwards) and reaching to the eastern border i.e. the Jordan; and the other westwards over against the twenty-five thousand cs. of the central square, reaching 'to' the western border i.e. the Mediterranean; thus the territory runs alongside 'the' portions i.e. those of Judah on the N. and of Benjamin on the S.—to the prince 'it shall belong'; we need



the verb to make the construction clear, cp. the end of v.<sup>22</sup>.—*the sanctuary of the house* is an expression which occurs nowhere else; the nearest parallel in Jer. 51<sup>51</sup>. Ct. the usual *sanctuary of Jahveh* in v.<sup>10</sup> supr.—**22.** *And the possession of the Levites and the possession of the city shall be in the midst of that which (belongs) to the prince; between the border of Judah and . . . shall be (that which belongs) to the prince*] The domains of the Levites and of the city represent the N. and S. divisions of the central square; hence the priests' domain is not mentioned. The v. repeats awkwardly the substance of v.<sup>21</sup>, and may be a gloss.—**Vv. 23–29.** The tribes on the S. of the 'oblation,' continuing vv.<sup>1–8</sup>; Analysis ii. G, p. 428. According to P, *Benjamin's* territory came between Judah and Ephraim, and included Jerusalem, Josh. 18<sup>11, 28</sup>, Jud. 21<sup>1</sup> ct. Josh. 15<sup>63</sup>; while *Simeon* had no borders, but only towns 'in the midst of the inheritance of Judah,' Josh. 19<sup>1a</sup>; see Jud. 1<sup>3</sup>, 1 C. 4<sup>31</sup>. Historically *Issachar* belonged to the N., Dt. 33<sup>19</sup>, Jud. 5<sup>15</sup>, and seems to have made ignoble terms with the Phoenicians, Gen. 49<sup>14f</sup>; in P its settlements lie S.E. of the Great Plain, without any defined boundaries, Josh. 19<sup>17n</sup>. *Zebulun* in the early poems had an outlet to the sea, perhaps near Carmel, and extended N. to Phoenicia, Gen. 49<sup>13</sup>, Dt. 33<sup>19</sup>; at the date of Josh. 19<sup>10n</sup> its territory lay entirely inland, N. of the Great Plain and bounded by Asher on the W., Josh. 19<sup>25n</sup>. *Gad* is here placed farthest S., and its southern border coincides with that of the whole land, see 47<sup>19</sup>. In the Hexateuch Gad belongs to the E. of Jordan; according to JE, its settlements were interspersed with those of Reuben, Num. 32<sup>34–36</sup>; according to P, Gad occupied the N., and Reuben the S. of a line drawn eastwards from the upper end of the Dead Sea, Josh. 13<sup>24–28</sup>.—**29.** *allot 'as' a possession*] See 45<sup>1</sup> 47<sup>22</sup>.—*their divisions*] Elsewhere in R<sup>p</sup> Josh. 11<sup>23</sup> 12<sup>7</sup> 18<sup>10</sup>; Neh. 11<sup>36</sup> and frequently in Chron.—*is the oracle of the Lord Jahveh*] The section which deals with the apportionment of the land, 47<sup>13–48<sup>8</sup></sup>. 23–29, purports to be a speech of Jahveh; see 47<sup>13, 23</sup>.—**Vv. 30–35.** *The city*; a supplement to the foregoing. Analysis ii. H; and see p. 427. Like the tribal divisions, so the plan of the city is purely theoretical: the four sides are equal in length; each of the twelve gates is called after one of the tribes; the name is changed. In other words, the city represents an ideal of orderly arrangement, of security and protection, of a common centre for the whole nation, and of a religious character imparted by Jahveh's Presence. Ezekiel's teaching in ch. 18 and 37<sup>15–22</sup> had not been in vain; we can trace the effect of it here upon the minds of a later generation, and, still later, upon the Christian ideal, Rev. 21<sup>12, 13</sup>.—**30.** *And these are the outskirts*

of the city, <sup>31a</sup> and the gates (called) after the names of the tribes of Israel] Only the square outline is shewn; measurements and gates imply the existence of walls. The word rendered *outskirts*, RV. *goings out*, is used in topographical records to denote either the *line* of a boundary, such as the Mediterranean, the Jordan, the Dead Sea, Josh. 16<sup>3</sup> 17<sup>18</sup> JE; Num. 34<sup>5, 12</sup>, Josh. 16<sup>8</sup> 17<sup>9</sup> 19<sup>29</sup> P, or the *point* where a boundary ends, such as a town, Num. 34<sup>4, 8, 9</sup>. Here we may paraphrase *outside bounds*. Some dislocation of the text has taken place at this point; the simplest remedy is to transfer v. <sup>31</sup>, as in the translation given above. Then, in order to follow the standing form of the description, the measure of the side should come next and the names of its three gates; so continue: <sup>30</sup> 'on' the north side, 4500 cs. *in measurement*; <sup>31b</sup> 'and' three gates ' ', the gate of Reuben one, the gate of Judah one, the gate of Levi one. In v. <sup>31b</sup> read 'and three gates,' as vv. <sup>32, 33</sup>; ~~¶~~ adds *northwards*, which was probably inserted after the text had been dislocated. For *Reuben one* see v. <sup>1</sup> n. On the north side, going from W. to E., the three sons of Leah display their names, and Levi is counted because the tribe has its own place in the genealogy. Possibly the order of the names on the gates follows the principle which seems to underlie the arrangement of the tribal territories; see p. 532. Hölscher, developing Jahn's suggestions, treats vv. <sup>30-35</sup> as heavily glossed; he strikes out all the measurements as merely derived from v. <sup>16</sup>, and omits v. <sup>31a</sup> and the gates . . . Israel as inadmissible on grounds of style. Thus he reduces the whole to 'and these are the exits of the city: three gates on the north, the gate of R. one etc. . . . and the name of the city henceforth is, Jahveh is there.' No doubt this clears away the difficulties of vv. <sup>30f</sup>, but it may be questioned whether they call for such ruthless treatment. Moreover, by cancelling all the measurements, Hö. makes v. <sup>30a</sup> refer, not to the *outside bounds* of the city, but to the *gates*, a meaning which the word never has in actual usage.—32. On the E. side, going from N. to S., the names are those of Joseph and Benjamin, sons of Rachel, and Dan, the son of Rachel's maid Bilhah. Joseph is reckoned as one tribe; see 47<sup>13</sup> n. Perhaps *in measurement* has fallen out after the numerals.—33. On the S. side, going from E. to W., the gates are named after three of the tribes in the S., vv. <sup>24-27</sup>, all sons of Leah.—34. On the W. side, going from S. to N., come Gad and Asher, sons of Leah's maid Zilpah, and Naphtali son of Bilhah. Again, *in measurement* may have fallen out; it is read by ~~SS~~. For ~~¶~~ their gates three read 'and' three 'gates' ~~SS~~.—35. The circumference of the city is 18,000 cs. or about five miles, see vv. <sup>16, 17</sup>. Josephus reckoned



it in his day at 33 stadia, about four miles, *War* v. 4, 3.—*and the name of the city henceforth (shall be); Jahveh (is) there*] The ideal city of the future becomes Jahveh's dwelling-place: This goes further than 43<sup>1-9</sup>, which described Jahveh's return to the ideal temple; but Ezekiel's own teaching promised that Jahveh would dwell above and in the midst of His people for ever, 37<sup>26-28</sup>. The hope of an ideal Jerusalem continued to be cherished by the faithful, as is shewn by Jewish writings of the Maccabaeen age, e.g. Apoc. Baruch 4<sup>3-6</sup>; 2<sup>(4)</sup> Esdr. 10<sup>27</sup> 'but there was a City builded'; Or. Sibyll. v. 420 ff.; Test. Dan 5<sup>12</sup> 'in the new Jerusalem will the righteous rejoice,' the expression used in Rev. 3<sup>12</sup> 21<sup>2</sup>; for reff. in Rabbinic literature see Strack u. Billerbeck on Rev. 3<sup>12</sup>. And the city will receive a new name: this is the other significant fact. In the O.T. the name sometimes has a symbolic meaning, e.g. Is. 9<sup>5(6)</sup>, Jer. 23<sup>6</sup>; when the prophets speak of a new name for Jerusalem, they intend it to symbolize either a moral reformation or a change from misery to bliss, e.g. Is. 1<sup>26</sup> cp. Jer. 33<sup>16</sup>; Is. 60<sup>14</sup> 62<sup>2-4, 12</sup>, Jer. 3<sup>17</sup>, Zech. 8<sup>3</sup>. So here; the change of name points to a change of character and condition. When is this to happen? *henceforth* lit. *from (that) day* is the word used, cp. Is. 43<sup>13</sup>, *¶* ex illa die; what *day* is meant has to be gathered from the context; the significance of the term is relative. The city, we must remember, was not yet built; *¶* accordingly thought of the day from which the city 'came into being'; *¶* 'from the day when Jahveh shall let Shekinâ rest there'; Rashi agrees with *¶*, but gives as an alternative 'from the day of its building'; Kimhî 'from that day and onwards,' the full form of the expression, e.g. 1 S. 16<sup>13</sup> 18<sup>9</sup> 30<sup>25</sup>, Hag. 2<sup>15</sup>. It has been proposed to read with *¶* 'from the day of its being'; but the text is better left in its suggestive vagueness.—*Jahveh is there*] The rendering *there* instead of *thither*, the usual sense, is supported by the usage in 23<sup>3</sup> 32<sup>29, 30</sup>; for the idea cp. 2 K. 23<sup>27</sup> 'my name shall be there.' This unique designation was either misunderstood by early interpreters, or attempts were made to avoid its directness. Thus *¶*, pronouncing *Jahveh* as *yihyeh* and *thither* (*there*) with the vowels of *its name*, is driven to the vacuous rendering 'the name of the city from the day when it came into being shall be its name'; *yahweh* could easily be confused with *yihyeh* (see v.<sup>10</sup> crit. n.), but perhaps the change was deliberate, because *Jahveh (shall be) its name* seemed too bold, if not irreverent. The Rabbis of the 3rd cent. A.D., however, did not shrink from such a title; thus, 'Three were called after the name of God; the righteous (Is. 43<sup>7</sup>), and the Messiah (Jer. 23<sup>6</sup>), and Jerusalem (Ez. 48<sup>35</sup>),' TB. *Baba Bathra* 75b; and 'Good for the land whose name is as

Ch. 48, i. מצאח i.e. כן + קצה; so, without d.f., Josh. 9<sup>15</sup>, 2 S. 24<sup>6</sup>  
etc.—[אל יר ר' ותלך] a corrupt form of יר, cp. 47<sup>17</sup>. For  
ש, to bring out the circl. cl., cp. 47<sup>17</sup> n.—[הוצע ע'] ש, cp. 47<sup>16</sup>.  
For ש's rend. see 47<sup>16</sup>. n.; after הוצע bis ש has αὐλῆς = וואג, ct. 47<sup>18</sup>. —  
וואי לו פאת קרים חים דן Apparently the vb. is plur. on account of the  
compound subj., cp. 47<sup>18</sup> Kt., 'and he (i.e. Dan) shall have the east  
side (and) the sea,' the conjn. being dropped after the preceding א.  
cp. 2 S. 22<sup>16</sup> with Ps. 18<sup>16</sup>, Ex. 8<sup>20</sup>; Köm. iii. § 330 p. ש implies  
עד תמים [ומה להם פסאות ק' עד תמים] for the last part of the sentence this may be  
adopted; but ומה להם, or מלו ולו, with the prep. and suff. anticipating  
ין, is very awkward. The first part of the sentence is corrupt, and may  
have arisen from הנבול ועל. Read therefore, עד תמים, perhaps for consistency  
conforming to the type of vv.<sup>24-26</sup>.—2. על ט' נמה. Perhaps for consistency  
here and in vv.<sup>4, 5, 7, 8</sup>, cp. vv.<sup>3, 6</sup>; ש has ועד throughout.—  
8. [עד פאת ימח] ש om. the words where they first occur.—תחת [עד פאת ימח].  
ש reads twice, μενεί εσται, Aq om. μενεί. והרומו אשר תריטום—ή άπαρχή  
του άφορισμού, ct. v.<sup>9</sup> ש. בתוכו.—So Baer, see v.<sup>10</sup> n., but נתונה Kt.  
vv.<sup>16, 21</sup>.—9. תריטום אשר תריטום—the άπαρχή ην άφοριούσι, άφορίζεν=תמים  
only again in v.<sup>20</sup> 45<sup>1, 2</sup> ש. עשרת אלפים. l. either תריטום אלה  
תמינם ועשרים אלה ש, or עשרים אלה with 45<sup>1</sup> ולאח anticipates the constr.:  
the constr. in Lev. 11<sup>24-26</sup>. ש haec antem erunt primitiae sanctuarii  
secedotum, misunderstand the constr.; ש om. ולאח and begins  
with לכתנים. The Mass. on Gen. 5<sup>29</sup> notes that ולאח is one of the five  
words marked with two disjunctive accents, *geresh* and *'lisha*, shewing  
that ancient authorities differed as to the pronunciation; the later  
Massoretes, unable to decide which was right, directed that both accents  
should be chanted; Wickes *Hebr. Prose Accents* 101.—צפונה—ש om.  
the usual אר, and originally perhaps אר bis and אר did not stand in  
the text. The testimony of the Vrs. points in this direction. Thus  
שבש om. אר after ויסח and אר after גוננה; for רחב שA εὖρος & πλάτος.  
ש om. אר, לקרימת רחב ר' א'. In ש the dimension 10,000 is given  
three times over! ש supplies אר after צפונה, and then=ש; T=ש.  
—[ומה מקדש יהוה בתוכו] ש κ. τὸ ὅρος τῶν ἀγίων ἐσται ἐν μέσῳ αὐτοῦ i.e.  
אר המקדש יהוה בתוכו; cp. v.<sup>36</sup> מה ש. For the confusion between  
l and v see 7<sup>13</sup> n.; Σ=ש. אר with mas. suff. as in v.<sup>8</sup>, ct. מתוך  
vv.<sup>16, 21</sup>; the fem. antecedent תרומה was not always remembered.—  
11. לכנתים הקקשים בני ז' l. לכנתים הקקשים בני ז'. τ. λερεῖσι τοῖς ἡγιασμένοις  
vλοῖς Sabdokk. ש also read the plur. ptcp. בנני=בני (so i Hebr.  
MS), but ש as בבני, as ש. Since, then, the correct text reads בני  
not בקני, there is no support for Hö.'s view (*Heseh.* 207 n.) that the  
words are a gloss introduced to make a distinction between the Šadokites  
and other priests.—12. ומיה [For the constr. following verse v.<sup>11</sup>  
cp. 47<sup>22</sup> n.—תרומה] An accidental variation of the normal תרומה read  
by 5 MSS ש. Possibly ש noticed something peculiar about the word,  
for it renders. ή άπαρχή δεδωμένη. l. אל ג' ש. על ג' ש. από.—13. וחללים.  
l. תכל אתה. ש tois δὲ Δεελταυς Ξ sed et Levitis. [גלארון]



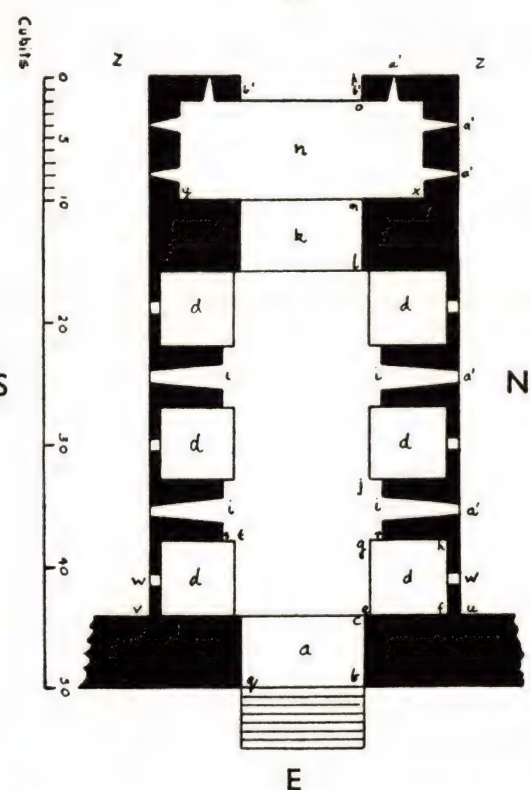
πᾶν τὸ μῆκος. The art. is needed, and goes most suitably with כל.  
—[עשרת אלפים] 1. עשרים אֶלֶף.  $\Theta$   $\epsilon\iota\kappa\omicron\sigma\iota$   $\chi\iota\lambda\iota\acute{\alpha}\delta\epsilon\varsigma$ .—14. מטנו [For כֵּן parti-  
tive, denoting an indefinite subj. or obj., cp. v.<sup>18</sup> 43<sup>20</sup> 'some of its  
blood.'—יָרָא.] Juss. in form, but indicat. in sense, because לא precedes  
and the parallel vb. is יַעֲבִיר Q.; Kōn. iii. § 191 g. But l. יָרָא.  $\Theta$   $\Psi$ .—  
יָרָא Kt. For עָבַר = 'pass away' cp. Is. 29<sup>6</sup> 31<sup>9</sup>;  $\Theta$  οὐδὲ ἀφαιρεθήσεται.  
 $\Theta$  reads as plur. יַעֲבִיר Q.,  $\Theta$  יַעֲבִיר, either Kt. or Q., Co. 127.—15. קִרְיָה.  
The word is defined by the context, and so has the art.; cp. דִּרְבָּר 42<sup>2</sup>,  
מִתְאֲחִים 45<sup>16</sup>; Kōn. iii. § 299 e.  $\Theta$  om.—[על פני—] Evidently referring to  
the dimension E.-W., i.e. to the length; in v.<sup>21</sup> 45<sup>7</sup> it refers to the  
breadth from N.-S.—[חל—] Abstr. noun from עָלָה, root; B-L. 455.  $\Theta$   
προτέλιχισμα חל (חיל),  $\Theta$  'pertaining to it.'  $\Theta$  tr. correctly.—קִרְיָה  
Kt., קִרְיָה Q., cp. v.<sup>8</sup> n.—16. חֲמֵשׁ חֲמֵשׁ This case of dittography is  
recognized by the Mass. as one of the five instances of  $\Theta$ ; Strack *Prol. Crit.* 85, B-L. 77. The Vrs. shew no trace of it.—[וממנו—]  
A mistake for וּמִנָּה, read by 6 MSS.—In vv.<sup>16</sup> 17  $\Theta$  gives the order  
N.S.E.W.;  $\Theta$  (ed. Lee) in v.<sup>16</sup> N.E.S.W., v.<sup>17</sup> N.W.S.E.; in v.<sup>17</sup>  $\Theta$   
(cod. Ambr.) N.S.W.E.—18. בָּאֵר  $\Theta$  om.; cp. v.<sup>18</sup> n.—[תְּקִיָּה Kt., so  
 $\Theta$ ; תְּקִיָּה Q., so  $\Theta$ .] The Frankfurt cod. (13th cent.) notes that the  
Hillel text read the Kt., בחללי תבואתו דגש, Strack *Prol. Crit.* 115.—  
העיר followed by העיר only here and v.<sup>19</sup>. When עָבַר = till it is  
generally followed by אֲדָמָה, e.g. Gen. 2<sup>6</sup> 3<sup>23</sup> 4<sup>2</sup>, 12, Is. 30<sup>24</sup>, Zech. 13<sup>5</sup>;  
עָבַר may include husbandry, but it must refer to other kinds of work.  
 $\Theta$  τοῖς ἐργαζομένοις τὴν πόλιν, and similarly v.<sup>19</sup>. In Engl. this sense  
is best conveyed by *work in the city*, paraphrasing the Hebr. gen. v.<sup>18</sup>,  
or accus. v.<sup>19</sup>.—19. [ומעבד העיר יעבדוּ] lit. *the worker in the city—men  
shall work in it from*; the casus pendens is resumed by a vb. in the plur.  
indefinite; Kōn. iii. § 341 b.  $\Theta$  ol δὲ ἐργαζόμενοι τὴν πόλιν ἐργάσονται αὐτὴν  
= עֲבָדוּהָ, an easier constrn. But the Hebr. is idiomatic,  
and  $\Theta$  need not imply any different text, except perhaps עֲבָדוּהָ scil.  
העיר fem. [מכל—] For כֵּן see v.<sup>14</sup> n.  $\Theta$  = עֲבִירָה: 'shall be enlisted,' mak-  
ing the suff. refer to עָבַר.—20. רִבְעִית The form in יָתִי denotes a  
fraction, e.g. Ex. 29<sup>40</sup>, Lev. 23<sup>13</sup>.  $\Theta$  points to קִרְבַּעַת or קִרְבַּעַת.  
Similarly 1 K. 6<sup>33</sup> רִבְעִית  $\Theta$  τετραπλῶς is to be read קִרְבַּעַת.  $\Theta$  om.—  
[תְּרִימוֹנִי]  $\Theta$  ἀφοριεῖτε αὐτοῦ τὴν ἀρχὴν [ἀπαρχὴν  $\Theta$  49] τοῦ ἀγίου. See  
v.<sup>19</sup> n.—[אל אמות—] 1. על.  $\Theta$  ἀπὸ, 2Θ πρὸς,  $\Theta$  = כֵּן,  $\Psi$  in primitias . .  
et in possessionem?—[לנשיא—] 21.  $\Theta$  'the governor of the city.'—  
[מִתּוֹ וּמִמֶּנּוּ] See 45<sup>7</sup> n.—[אל פני—] 1. על פני, as in the next cl. and v.<sup>18</sup> 45<sup>7</sup> n.  
 $\Theta$  ἐπὶ Ἀ κατὰ πρόσωπον ἐπὶ, so Θ.  $\Theta$  om. על פני bis. חֲרִימוֹת stands  
without any construction and without the art.; 1. קִרְיָה. with Smend  
et al.  $\Theta$  μῆκος = אֵד, which is wrong;  $\Theta$  om. קִרְיָה . . . ח'—[ח'—]  
 $\Theta$  ἐπὶ Ἀ ἐπὶ πρόσωπον, so Ἀ2Θ.—[על נבול ים—] 1. על נ' ים' with some  
Hebr. MSS  $\Theta$   $\Psi$ .—[לעשרת חלקים—] The art. is needed,  $\Theta$ . לְנִשְׂאִי is mis-  
leading, as the Vrs. shew;  $\Theta$  ἐχόμενα τῶν μερίδων τοῦ ἀφηγουμένου,  
so  $\Theta$  'opposite the portion of the prince'  $\Psi$ ; but חֲלָקִים [ח] are the  
portions of the tribes, not of the prince. To make this clear l. לְנִשְׂאִי יָתִי.  
—[וממנו . . . וממנו] Kt. i.e. חֲרִימוֹת; חֲרִימוֹ Q., cp. v.<sup>10</sup> n.—22. וממנו  
The כֵּן is logically redundant, but can be defended, see 8<sup>17</sup> 18<sup>10</sup> n.; its  
presence is supported by  $\Theta$  καὶ παρὰ . . . ἀπὸ  $\Theta$  ἀπὸ . . . καὶ ἀπὸ.—  
[לנשיא]  $\Theta$  bis renders as plur., contrary to usage.—[לנשיא]  $\Theta$  om.  
the repetition, as often.—23. In this list  $\Theta$  consistently gives some MSS  
the list vv.<sup>1-8</sup>  $\Theta$  עָבַר v.<sup>2</sup> and עָבַר vv.<sup>3-6</sup>, while some MSS give  
vv.<sup>4-6</sup> 7. 8.—28. נֶגֶב חֲרִימוֹת  $\Theta$  om. either עָבַר or נֶגֶב, cp. 47<sup>19</sup> n.;  
 $\Theta$  om. נֶגֶב.—[וחיה נבול—] 1. וְחִיָּה נֶגֶב with 7 MSS,  $\Theta$  κ. ἔσται τὰ θρία αὐτοῦ  
 $\Theta$  עָבַר חֲרִימוֹת 1. [על חים—] 2 MSS  $\Theta$   $\Psi$ . עָבַר חֲרִימוֹת 1. [על חים—] 2 MSS  
 $\Theta$   $\Psi$ , or 3 MSS  $\Theta$  and 47<sup>19</sup>.—29. [תְּקִיָּה] 1. תְּקִיָּה, 3 MSS  $\Theta$   $\Psi$ ; for כֵּן  
confused with כֵּן see 12<sup>19</sup> 16<sup>8</sup> n.—30. [וחמא] Etymologically might mean

*exits*, so Kr., Ges.-Buhl *Lex.*, Hö., but מצא was the form used in this sense, 42<sup>11</sup> 43<sup>11</sup> 44<sup>5</sup>.  $\Theta$  *ai διεκβολαι*,  $\mathcal{T}$   $\text{מִצָּאָה}$ ,  $\Psi$  *egressus*.—After העיר insert ישראל . . . ושערי העיר from v.<sup>31</sup>.—[מפתח צפון] l.  $\text{פֶּתַח צְפוֹן}$ , on the analogy of vv.<sup>33, 34</sup>.—[מרה] Cp. v.<sup>33</sup>, an accus. of specification, like ארץ 40<sup>7</sup> and often; G-K. § 118 *dh.*—31. [על שמות] For על = 'in accordance with' cp. Gen. 48<sup>6</sup>, Ex. 28<sup>21</sup>, 2 S. 18<sup>18</sup>.—[שערים שלש צפונה] l.  $\text{שְׁעָרִים שְׁלֹשׁ צְפוֹנָה}$  as vv.<sup>32, 33, 34</sup> and  $\Theta$ . צפונה is superfluous when the sentence is restricted to v.<sup>30</sup>.—32. [ואל פאת] So  $\Theta$ , ? l.  $\text{וּצְאָת}$  as v.<sup>33</sup>.—After אלמים ? l.  $\text{כִּרְחַק}$  ;  $\Theta$  =  $\mathcal{T}$ .—[ושערי יוסף] l.  $\text{וּשְׁעָרֵי יוֹסֵף}$  with 11 MSS Vrs., vv.<sup>31, 33, 34</sup>.—34. [פאת ימה] Some MSS and the Vrs. read  $\text{וּצְאָת יָמָה}$  l.  $\text{כִּרְחַק}$ .  $\Theta$  *μέτρω*  $\mathcal{T}$ .—[שערים] A mistake for  $\text{וּצְעָרִים}$   $\Theta$  *καὶ πύλαι τρεῖς*  $\mathcal{T}$ . Kön. iii. § 350 *d* defends  $\mathcal{T}$  artificially.—35. [מיום]  $\Theta$  *ἀφ' ἧς ἀν' ἡμέρας γένηται*, hence some would read  $\text{מִיּוֹם הַיּוֹמָה}$ ; this is no doubt the sense, but  $\Theta$  may be supplying the vb. to make intelligible Greek.  $\Sigma$  *ἀπὸ τῆς ἡμέρας*  $\mathcal{T}$  'from its days.'—[הנה שקה]  $\Theta$  *ἔσται τὸ ὄνομα αὐτῆς = שְׁקָה*, cp. v.<sup>10</sup> *n.*, either by confusion or of set purpose to escape from  $\text{הָיָה שְׁקָה}$ ; but  $\Theta$  *αὐτὴ ἐκεῖ*, so  $\Sigma$ ;  $\Theta$  conflates, *ἀφ' ἡμέρας κυρίου ὄνομα ἐκεῖ*. For  $\mathcal{T}$  see Commentary,  $\mathcal{T}$  'the Lord named it.' For שקה = שם add 2 K. 23<sup>8</sup>, Jer. 18<sup>2</sup>, Ps. 122<sup>5</sup>.





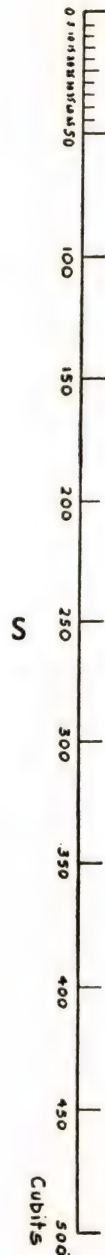
FIGURE I. GATEWAY W



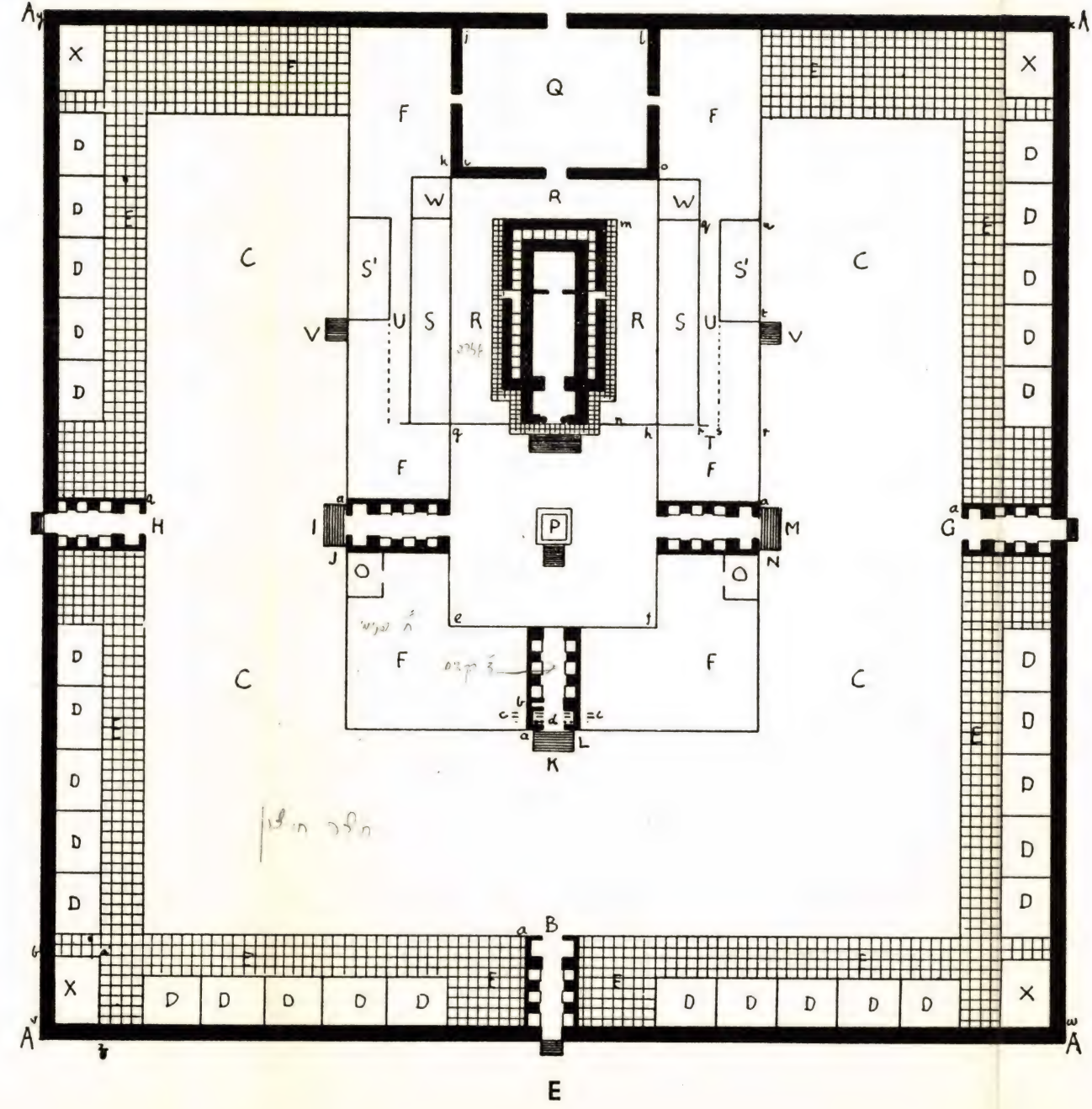
- a . . . 40, 6. 11. 14.
- b-c . . . 40, 6.
- d . . . 40, 7. 10. 12. 13. 16.
- efgh . . . 40, 7. 12.
- i . . . 40, 7. 10. 16.
- g-j . . . 40, 7. 10.
- k . . . 40, 7.
- l-m . . . 40, 7.
- n . . . 40, 7. 9.
- o-m . . . 40, 9.
- o-p . . . 40, 9. 16.
- q-b . . . 40, 11.
- r-s . . . 40, 11.
- r-g . . . 40, 12.
- s-t . . . 40, 12.
- u-v . . . 40, 13.
- w . . . 40, 13.
- x-y . . . 40, 14.
- z . . . 40, 14.
- b-p . . . 40, 15.
- a' . . . 40, 16.
- b' . . . 40, 16.

FIGURE II.

- A . . . 40, 5. 42, 1. 10. 20.
- B . . . 40, 6. 42, 15.
- C . . . 40, 17. 20. 31. 34. 37.
- 42, 1 (?). 3. 7.
- 46, 20. 21.
- D . . . 40, 17.
- E . . . 40, 17. 18.
- F . . . 40, 28. 44. 42, 3.
- G . . . 40, 20.
- H . . . 40, 24.
- 40, 28.
- J . . . 40, 31.
- K . . . 40, 32. 38-43.
- L . . . 40, 34.
- M . . . 40, 35.
- N . . . 40, 37.
- O . . . 40, 44.
- P . . . 40, 47.
- Q . . . 41, 12. 13.
- R . . . 41, 12. 13-15.
- 42, 1. 10. 13.
- S S' . . . 42, 1. 4. 7. 8. 10-13.
- S' . . . 42, 8.
- T . . . 42, 2.
- U . . . 42, 4. 11.
- V . . . 42, 9.
- W . . . 46, 19.
- X . . . 46, 21. 22.



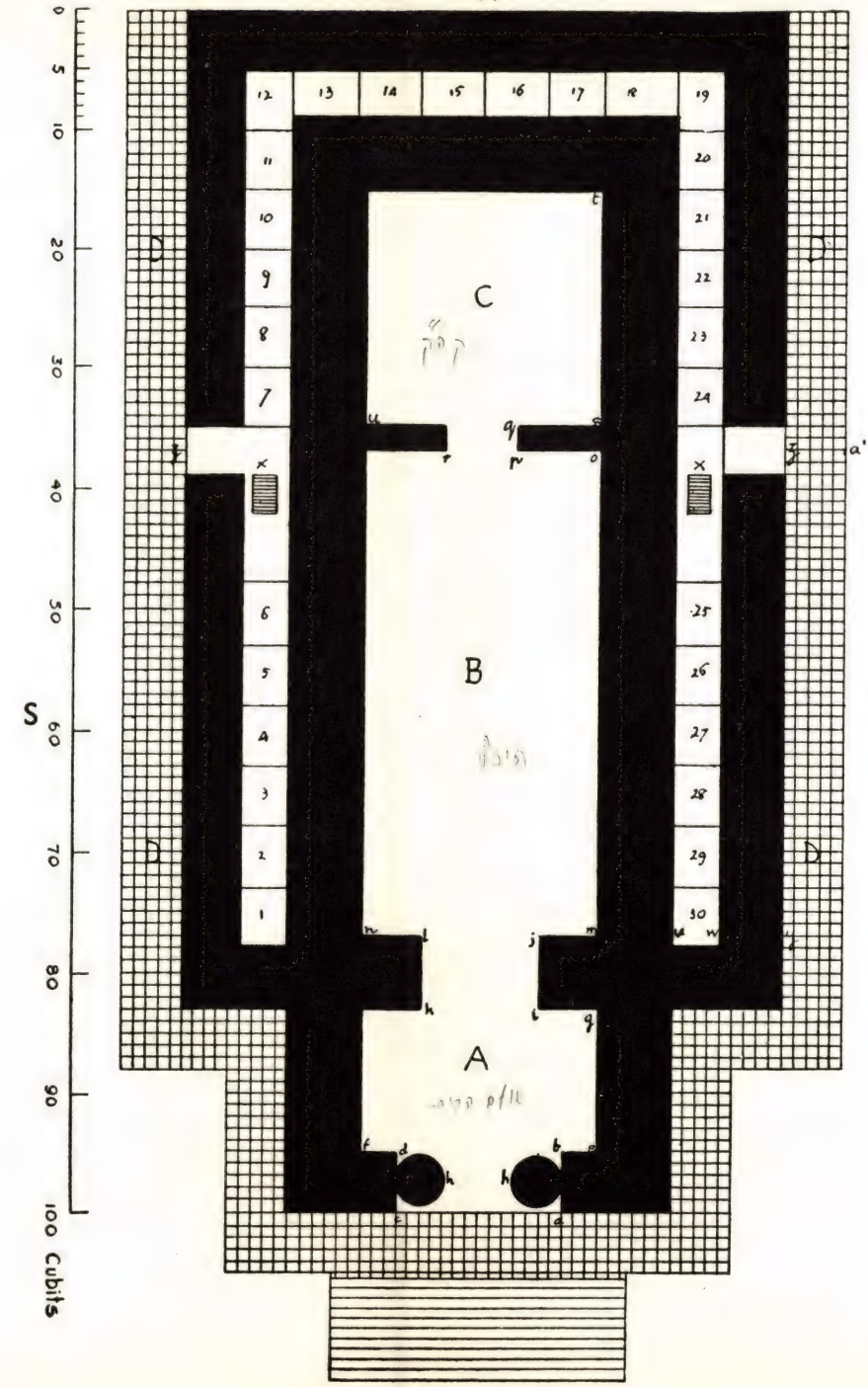
THE TEMPLE COURTS W



- a-a . . . 40, 19. 23. 27.
- b . . . 40, 38.
- cc . . . 40, 39.
- d . . . 40, 41. 42.
- efgh . . . 40, 47.
- i-j . . . 41, 12.
- i-k . . . 41, 12.
- j-l . . . 41, 12.
- m-n . . . 41, 13.
- m-l . . . 41, 13.
- g-h . . . 41, 14.
- k-o . . . 41, 15.
- p-q . . . 41, 2. 4. 8.
- h-r . . . 42, 2.
- p-s . . . 42, 4. 11.
- r-t . . . 42, 7.
- t-u . . . 42, 8.
- v-w . . . 42, 16.
- w-x . . . 42, 17.
- v-y . . . 42, 18.
- y-x . . . 42, 19.
- v-y, y-x . . . 42, 20.
- z-a' . . . 46, 22.
- al-bl . . . 46, 22.

FIGURE III.

THE TEMPLE W



- A . . . 40, 48.
- a-b, c-d . . . 40, 48.
- b-e, d-f . . . 40, 48.
- e-f . . . 40, 49.
- e-g . . . 40, 49.
- h, h . . . 40, 49.
- B . . . 41, 1. 4.
- i-j, k-l . . . 41, 1.
- i-k, j-l . . . 41, 2.
- j-m, l-n . . . 41, 2.
- m-o . . . 41, 2.
- m-n . . . 41, 2.
- p-q . . . 41, 3.
- p-r . . . 41, 3.
- p-o, q-s . . . 41, 3.
- s-t . . . 41, 4.
- s-u . . . 41, 4.
- C . . . 41, 4.
- m-v . . . 41, 5.
- v-w . . . 41, 5.
- 1-30 . . . 41, 6.
- x, x . . . 41, 7.
- D . . . 41, 8. 11.
- w-y . . . 41, 9.
- z, z . . . 41, 11.
- a' . . . 41, 11.





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1<sup>21</sup>, 377.  
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 4<sup>1π</sup>, 90.  
 4<sup>8</sup>, 429.  
 5<sup>15</sup>, 499.  
 7<sup>27</sup>, 141.  
 10<sup>5</sup>, 31.  
 11<sup>23f.</sup>, 177.  
 15<sup>8f.</sup>, 369.  
 18<sup>12-14</sup>, 376.  
 19<sup>27</sup>, 369.  
 20<sup>22</sup>, 255.  
 21<sup>33-41</sup>, 209.  
 23<sup>27</sup>, 141.  
 24<sup>48</sup>, 136.  
 25<sup>5</sup>, 136.  
 25<sup>31π</sup>, 376.  
 26<sup>39</sup>, 255.

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1<sup>7f.</sup>, 392.  
 1<sup>10</sup>, 5.  
 4<sup>13</sup>, 187.  
 4<sup>13-20</sup>, 182.  
 4<sup>39</sup>, 11<sup>14.23</sup>, 399.  
 6<sup>7</sup>, 31.  
 7<sup>8f.</sup>, 369.  
 8<sup>18</sup>, 129.  
 12<sup>1-9</sup>, 209.  
 13, 76.  
 16<sup>5</sup>, 104.

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3<sup>23</sup>, 7.  
 4<sup>1π</sup>, 90.  
 4<sup>5</sup>, 41.  
 6<sup>49</sup>, 141.  
 9<sup>3</sup>, 31.  
 9<sup>33</sup>, 22.  
 10<sup>1</sup>, 31.  
 10<sup>12</sup>, 177.  
 10<sup>15</sup>, 345.  
 15<sup>3-7</sup>, 19<sup>10</sup>, 376.  
 16<sup>8</sup>, 506.  
 16<sup>7</sup>, 500.  
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 20<sup>9-16</sup>, 209.  
 22<sup>24π</sup>, 369.  
 23<sup>31</sup>, 192.

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1<sup>14</sup>, 22, 403.  
 1<sup>18</sup>, 5.  
 1<sup>51</sup>, 5.  
 3<sup>5</sup>, 391.  
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 7<sup>49</sup>, 85.  
 9<sup>39</sup>, 45.  
 10<sup>10-15</sup>, 376.  
 10<sup>16</sup>, 377, 402.  
 11<sup>23.24.39</sup>, 399.  
 12<sup>34</sup>, 403.  
 14<sup>9</sup>, 5.  
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2<sup>11</sup>, 332.  
 2<sup>16-18</sup>, 5.  
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 3<sup>25</sup>, 332.  
 7<sup>51</sup>, 34.  
 7<sup>56</sup>, 5.  
 9<sup>9</sup>, 43.  
 10<sup>11</sup>, 5.  
 10<sup>14</sup>, 56.  
 18<sup>9</sup>, 50.  
 20<sup>9π</sup>, 399.  
 21<sup>10f.</sup>, 50.  
 23<sup>3</sup>, 141.

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5<sup>12π</sup>, 201.  
 5<sup>20</sup>, 218.  
 8<sup>20-22</sup>, 68.  
 8<sup>23</sup>, 392.  
 9<sup>4</sup>, 22.  
 12<sup>1</sup>, 393.

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3<sup>9</sup>, 388.  
 10<sup>21</sup>, 483.

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3<sup>3</sup>, 126.

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6<sup>17</sup>, 106.

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1<sup>3-10</sup>, 390.  
 1<sup>13f.</sup>, 30, 4<sup>30</sup>, 392.

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2<sup>7</sup>, 21.  
 2<sup>12.13</sup>, 202, 391.

#### Colossians—

2<sup>16</sup>, 509.

#### 2 Thessalonians—

2<sup>4</sup>, 314.

#### 1 Timothy—

2<sup>4</sup>, 201.  
 5<sup>6</sup>, 177.  
 6<sup>16</sup>, 5.

#### Titus—

2<sup>13</sup>, 22.

#### Hebrews—

9<sup>7</sup>, 502.  
 9<sup>8.26</sup>, 451.  
 10<sup>7</sup>, 37.  
 10<sup>22</sup>, 391.  
 10<sup>25</sup>, 78.  
 12<sup>22</sup>, 515.  
 13<sup>20</sup>, 376.

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2<sup>1</sup>, 22.  
 5<sup>5</sup>, 177.

#### 1 Peter—

2<sup>26</sup>, 376.  
 3<sup>21</sup>, 223.  
 4<sup>14</sup>, 22.  
 5<sup>4</sup>, 376.

#### 2 Peter—

3<sup>4</sup>, 136.  
 3<sup>9</sup>, 201.

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3<sup>18</sup>, 369.  
 4<sup>12</sup>, 5.

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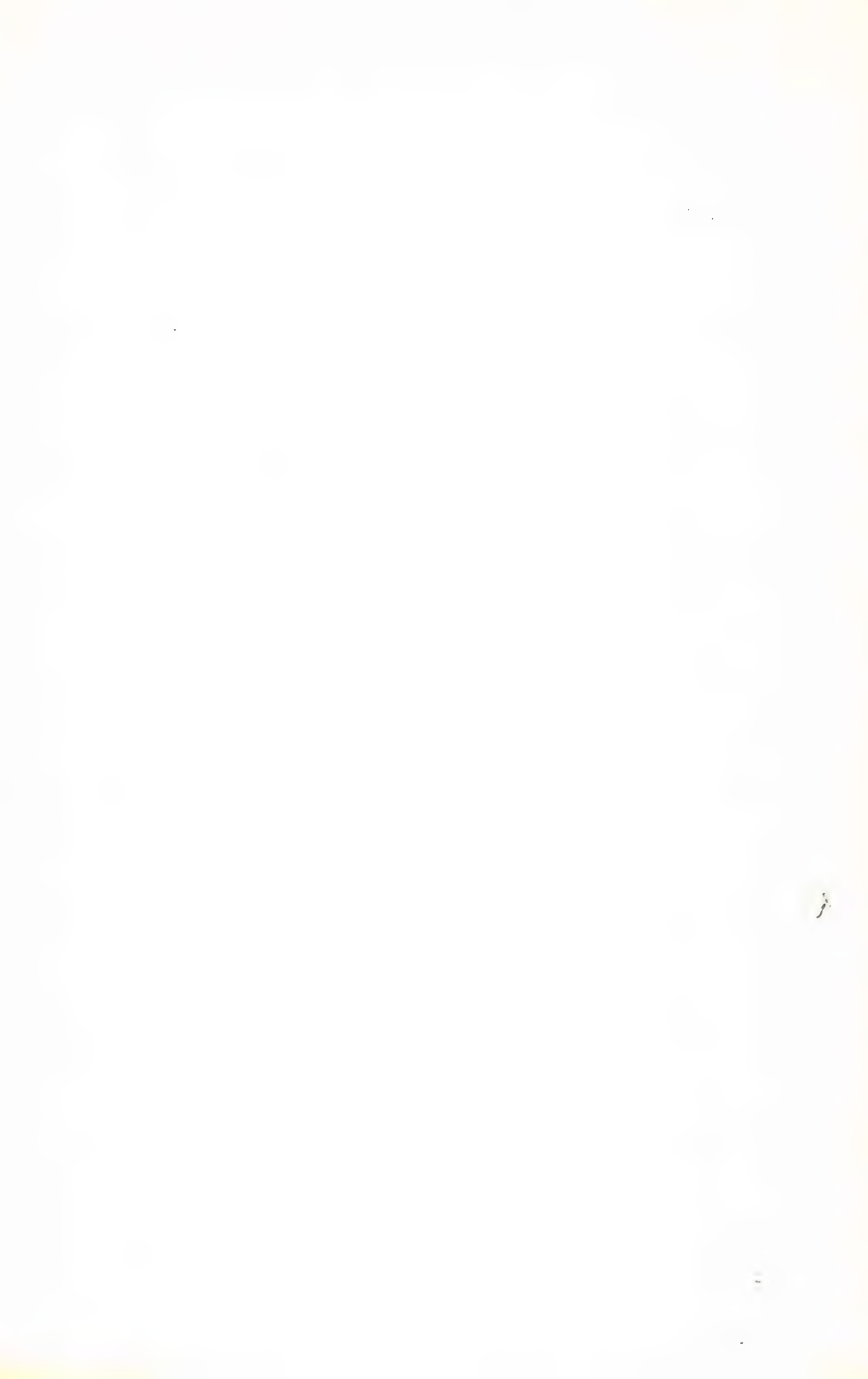
2<sup>27</sup>, 376.  
 3<sup>9</sup>, 395.  
 3<sup>12</sup>, 538.  
 4<sup>1</sup>, 5.  
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 4<sup>6</sup>, 19.  
 4<sup>6-9</sup>, 11, 114.  
 4<sup>7</sup>, 14.  
 4<sup>8</sup>, 15, 18.



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21<sup>10</sup>, 429.21<sup>12, 13</sup>, 536.21<sup>13</sup>, 460.21<sup>15</sup>, 430. 441.21<sup>16</sup>, 535.21<sup>19f</sup>, 317.22<sup>1, 2</sup>, 517.22<sup>2</sup>, 522.





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BY

G. A. COOKE, D.D.



